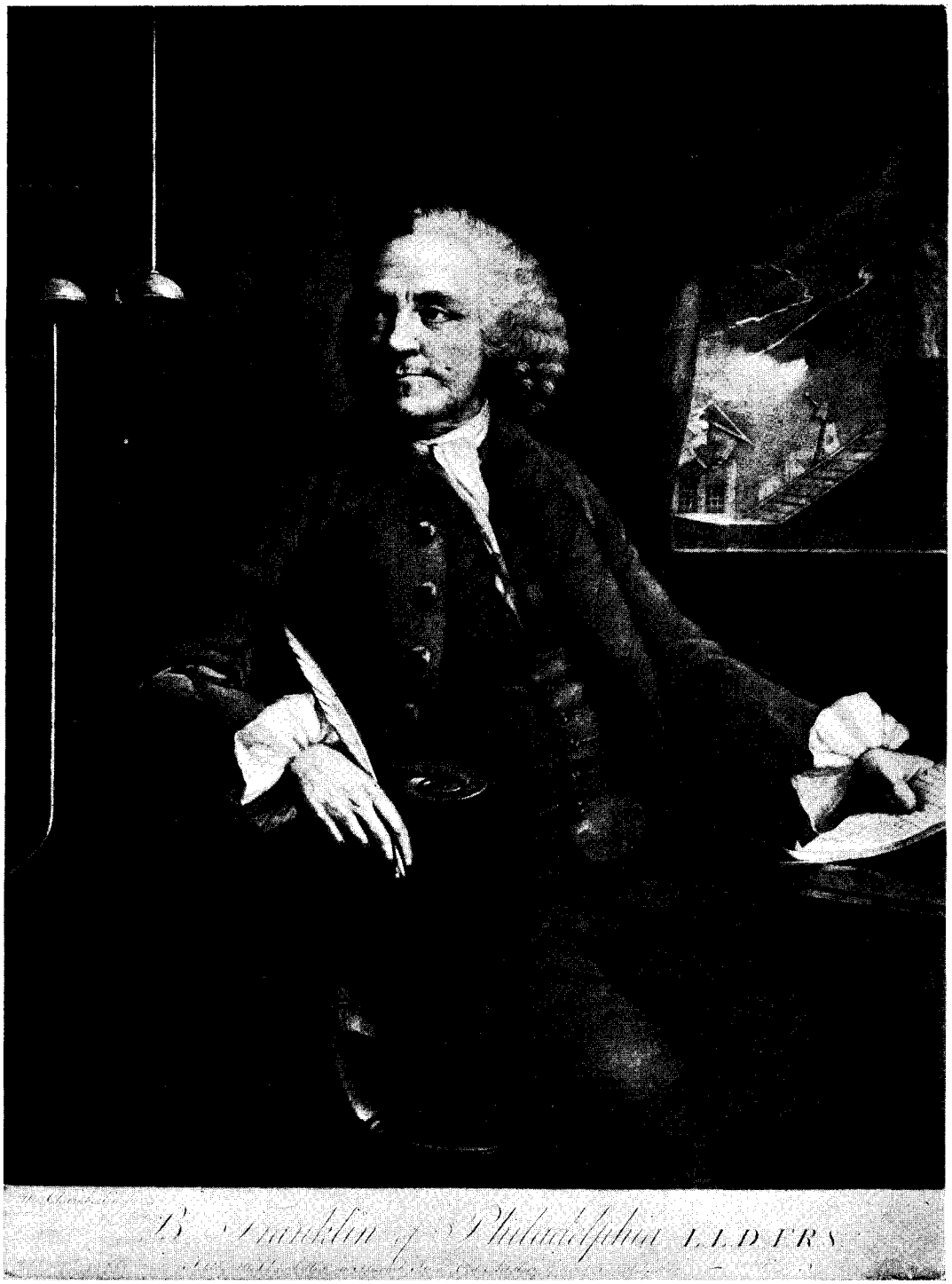
GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME V



Engraved by E. Fisher after a painting by M. Chamberlin.

Benjamin Franklin.

There still exists in Boston a copy of this engraving inscribed on the back in Franklin's handwriting, "For Mrs. Dorcas Stickney in Newbury," Mrs. Stickney being his niece.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD



VOLUME V

CHARLES SCRIBNER'S SONS
NEW YORK

COPYRIGHT, 1936, BY
CHARLES SCRIBNER'S SONS

PRINTED IN THE UNITED STATES OF AMERICA



GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT

EDITOR OF THE MASONIC NEWS

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

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

UNITED STATES

THE PROVINCES OF CANADA AND THE COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

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

AND

J. EDWARD ALLEN

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

ILLUSTRATED

CHARLES SCRIBNER'S SONS · · · NEW YORK

FOREWORD

THE intimate connection between Freemasonry and the founding and development of America is fascinating and illuminating, not only to the Brethren of the Craft but to all who are interested in the history of the building of the civic life of North America. Neglected by the writers of history, because unrealised and unknown, the spirit and ideals of this ancient Fraternity have played a mighty part. Herein, for the first time, is to be found the first real picture showing how Freemasonry and its teachings and influence were a vital part of the early days—the establishment and growth—of the States and Provinces of the United States and Canada. Far more potent than the wars of which the historian writes at length, in the crystallising and fixation of the fundamentals of North American civilisation, were the tenets of Freemasonry. One has but to follow the men whose names appear in these pages, for history is but the record of the lives and influence of men.

Never before has the history of American Freemasonry been presented as in this work. No one person could do it. For each Jurisdiction, some leader in the Craft, imbued with its spirit and a student of its history, has been chosen to tell the story of that Jurisdiction. The tale has thus been told by experts who will be recognised as such by the Brethren of the Grand Jurisdictions of which they write. All of them are nationally and some internationally known and acclaimed.

Bro. J. Edward Allen and I have made the selection of the co-authors but we have left them unhampered except by limitations of space. Theirs is the credit for research and the responsibility for conclusions. We are grateful for their co-operation, given freely and without financial reward, but merely that the true story may be told of the Fraternity they love and serve.

MELVIN M. JOHNSON.

CONTENTS

VOLUME V

	PAGE
FOREWORD	vii
CHAPTER ONE	
FREEMASONRY IN ALABAMA	1
CHAPTER TWO	
FREEMASONRY IN ARIZONA	17
CHAPTER THREE	
FREEMASONRY IN ARKANSAS	29
CHAPTER FOUR	
FREEMASONRY IN CALIFORNIA	50
CHAPTER FIVE	
FREEMASONRY IN COLORADO	67
CHAPTER SIX	
FREEMASONRY IN CONNECTICUT	87
CHAPTER SEVEN	
FREEMASONRY IN DELAWARE	94
CHAPTER EIGHT	
FREEMASONRY IN THE DISTRICT OF COLUMBIA	107
CHAPTER NINE	
FREEMASONRY IN FLORIDA	121
CHAPTER TEN	
FREEMASONRY IN GEORGIA	135
CHAPTER ELEVEN	
FREEMASONRY IN THE HAWAIIAN ISLANDS	158
CHAPTER TWELVE	
FREEMASONRY IN IDAHO	160
CHAPTER THIRTEEN	
FREEMASONRY IN ILLINOIS	176

PAGE

CHAPTER FOURTEEN
FREEMASONRY IN INDIANA 197

CHAPTER FIFTEEN
FREEMASONRY IN IOWA 211

CHAPTER SIXTEEN
FREEMASONRY IN KANSAS 222

CHAPTER SEVENTEEN
FREEMASONRY IN KENTUCKY 230

CHAPTER EIGHTEEN
FREEMASONRY IN LOUISIANA 238

CHAPTER NINETEEN
FREEMASONRY IN MAINE 262

CHAPTER TWENTY
FREEMASONRY IN MARYLAND 274

CHAPTER TWENTY-ONE
FREEMASONRY IN MASSACHUSETTS 309

CHAPTER TWENTY-TWO
FREEMASONRY IN MICHIGAN 328

CHAPTER TWENTY-THREE
FREEMASONRY IN MINNESOTA 346

CHAPTER TWENTY-FOUR
FREEMASONRY IN MISSISSIPPI 358

CHAPTER TWENTY-FIVE
FREEMASONRY IN MISSOURI 373

CHAPTER TWENTY-SIX
FREEMASONRY IN MONTANA 392

CHAPTER TWENTY-SEVEN
FREEMASONRY IN NEBRASKA 403

CHAPTER TWENTY-EIGHT
FREEMASONRY IN NEVADA 416

CHAPTER TWENTY-NINE PAGE

FREEMASONRY IN NEW HAMPSHIRE 422

CHAPTER THIRTY

ORIGIN AND DEVELOPMENT OF THE ROYAL ARCH SYSTEM 431

CHAPTER THIRTY-ONE

THE ORDER OF THE TEMPLE IN THE UNITED STATES OF AMERICA 471

CHAPTER THIRTY-TWO

THE GENERAL GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE UNITED STATES OF AMERICA 491

CHAPTER THIRTY-THREE

THE SCOTTISH RITE OF FREEMASONRY 506

CHAPTER THIRTY-FOUR

THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE 534

[The remaining States are in Volume VI.]

ILLUSTRATIONS

VOLUME V

Benjamin Franklin	*Frontispiece*
	FACING PAGE
Administration Building, Montgomery, Alabama	8
The Masonic Temple, Montgomery, Alabama	8
Eastern Star Hospital, Montgomery, Alabama	14
American Masonry Upon the Western Trail	*pages* 20–21
Albert Pike	40
Fay Hempstead	44
The Albert Pike Memorial	48
The Albert Pike Residence	48
San Francisco, 1870	52
Grand Parade, Knights Templar, 1883	52
Mystic Shrine Temple, Los Angeles, California	58
Shriners at San Diego Fair	58
Passion Cross Formation	64
Gregory Gulch, 1859	*page* 70
Cabin of Sagendorf and Lehow	72
Masonic Temple, Grand Junction, Colorado	72
Highlands Masonic Temple, Denver, Colorado	72
Colorado Consistory	76
Masonic Temple, Fort Collins, Colorado	76
Lawrence Nicholls Greenleaf	82
Henry Moore Teller	82

	FACING PAGE
Lodge Night in the Village	88
The Masonic Home at Wallingford, Connecticut	92
Masonic Temple, Woodbury, Connecticut	92
Gunning Bedford	98
Two Views of the Masonic Home of Delaware	104
The Scottish Rite Temple, Washington, D. C.	108
Home of Federal Lodge, No. 1, 1796–1804	112
First Home of Columbia Lodge, No. 3	112
The Masonic Temple, Washington, D. C.	112
A Notable Masonic Ceremony	114
The 61st Annual Session of the Imperial Council, A. A. O. N. M. S.	116
Grand Lodge, F. and A. M., Florida	122
A Masonic Diploma in French	126
Masonic Temple, Fort Lauderdale, Florida	126
The Scottish Rite Temple, Miami, Florida	132
Major General James Edward Oglethorpe	138
George Walton	138
Noble Jones	138
At the King's Boat-house, Honolulu	158
Masonic Temple at Boise, Idaho	166
Masonic Hall, Idaho City, Idaho	166
Return of Western Star Lodge, No. 107	*page* 177
Shadrach Bond	180
Governor L. L. Emmerson	180
Masonic Temple, Decatur, Illinois	182
Masonic Temple, Evanston, Illinois	182
Marshall Masonic Temple	182

	FACING PAGE
Airplane View of the Illinois Masonic Home	184
The Illinois Masonic Orphans' Home	186
Masonic Temple, Chicago, Illinois	190
Knights Templar Grand Commandery of Illinois	194
Knights Templar Hospital, Knightstown, Indiana	198
The Indiana Masonic Home at Franklin, Indiana	200
Masonic Temple, Indianapolis, Indiana	202
Masonic Temple, South Bend, Indiana	202
Masonic Temple, Logansport, Indiana	204
Masonic Temple, Marion, Indiana	204
Scottish Rite Cathedral, Indianapolis, Indiana	208
Masonic Temple, Sioux City, Iowa	212
Theodore Sutton Parvin, LL.D.	218
Louis Block, P.∴G.∴M.	218
Iowa Masonic Library, Cedar Rapids, Iowa	218
Masonic Home, Wichita, Kansas	226
Grand Lodge Building, Topeka, Kansas	226
Building of the Grand Consistory of Kentucky	230
The Old Masons Home, Shelbyville, Kentucky	232
The Building of Preston Lodge, No. 281, Louisville	232
The Masonic Widows and Orphans Home and Infirmary, Louisville	236
Masonic Temple, New Orleans, Louisiana	244
The New Masonic Temple, New Orleans	244
The Charter of Portland Lodge	*page* 263
William King, First Grand Master	266
Robert P. Dunlap, Sixth Grand Master	266
Josiah H. Drummond, Twenty-second Grand Master	266

	FACING PAGE
Masonic Hall, Sanford, Maine	272
Masonic Hall, Winthrop, Maine	272
Laying the First Stone of the Baltimore and Ohio R.R.	282
John M. Carter	286
General Thomas J. Shryock	286
Edward T. Schultz	286
Maryland Masonic Home, "Bonnie Blink," Cockeysville, Maryland	290
The Scottish Rite Temple, Baltimore, Maryland	300
Facsimile of Petition of First Lodge in Boston, Massachusetts	*page* 311
The Green Dragon Tavern in Boston, Massachusetts	314
The Masonic Funeral Given General Warren	314
Masonic Temple at Plymouth, Massachusetts	320
Masonic Temple at Dedham, Massachusetts	320
Masonic Temple, Worcester, Massachusetts	322
Masonic Temple, North Attleboro, Massachusetts	322
Massachusetts Masonic Home, "Overlook"	326
Corner-stone Laying, Lowell, Massachusetts	326
Masonic Temple, Detroit, Michigan	330
Michigan Masonic Home, Main Building, Alma, Michigan	334
The Hospital at the Michigan Masonic Home, Alma, Michigan	334
Masonic Temple, Ann Arbor, Michigan	334
The Passion Cross, Detroit Commandery, No. 1, Knights Templar	340
A. E. Ames	350
A. T. C. Pierson	350
Old Central House, St. Paul, Minnesota	350
Old Masonic Temple, Natchez, Mississippi	360
Masonic Temple, St. Louis, Missouri	374

FACING PAGE

The Eastern Star Room 376

The Lobby 376

Scottish Rite Temple, Kansas City, Missouri 380

Ivanhoe Masonic Temple, Kansas City, Missouri 384

The William Frederick Kuhn Memorial 384

Montana's Masonic Home 394

Laying the Corner Stone at Billings, Montana 394

Nebraska Masonic Home 408

Facsimile of Petition for First Lodge in New Hampshire *page* 423

Masonic Temple, Manchester, New Hampshire 428

Jewels and Apron of the Royal Arch 438

Knights Templar Parade on Capitol Hill, Albany 488

Shriners at Washington, D. C., 1935 536

Columns of the Mystic Shrine Erected in Washington, D. C. 538

Prominent Army Officers, Members of the Masonic Fraternity
Duke of Wellington, Arthur St. Clair, Frederick the Great, Marquis de Lafayette, Anthony Wayne, Baron von Steuben, Napoleon Bonaparte, Winfield Scott, Simon Bolivar, John J. Pershing, Nelson A. Miles, George B. McClellan
At end of volume

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME V

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. V

FREEMASONRY IN ALABAMA

OLIVER DAY STREET

INTRODUCTORY

THE existing Masonic Grand Bodies in Alabama were formed on the dates following:

The Grand Lodge on June 11, 1821.
The Grand Chapter on June 2, 1827.
The Grand Council on December 13, 1828.
The Grand Commandery on December 1, 1860.
The Council of Anointed High Priests on December 8, 1869.

The earliest Bodies of the Scottish Rite in Alabama were formed at Mobile in December 1867.

Red Cross of Constantine, Saint Dunstan's Conclave, instituted at Birmingham on September 25, 1925.

These dates will furnish us with convenient points of departure in sketching the history of Freemasonry in Alabama.

SYMBOLIC MASONRY

Masonry in Alabama, of course, preceded the formation of the Grand Lodge. Masons were among its earliest settlers. The settlement of Madison County, lying north of the Tennessee River, began feebly in 1805 and, on August 29, 1811, a Dispensation was issued by the Grand Lodge of Kentucky for the earliest Lodge in the State. This was Madison Lodge, No. 21, at Huntsville. Its Officers under the Dispensation were Marmaduke Williams, Master; John C. Hamilton, Senior Warden; and William Harrison, Junior Warden. Charter was granted August 28, 1812, and the first Officers under the Charter were Lewis Watson, Master; Thomas Fearn, Senior Warden; and John J. Winston, Junior Warden. It still exists as Helion, No. 1, at Huntsville.

From 1812 to the organisation of Grand Lodge on June 11, 1821, fourteen other lodges were formed. They were,

Friendship, No. 6, at Mobile. Chartered by the Grand Lodge of Louisiana, September 6, 1813; forfeited July 1, 1820;

Friendship, No. 65, at St. Stephens. Chartered by the Grand Lodge of North Carolina about 1815; forfeited in 1816;

Alabama, No. 21, at Huntsville. Dispensation issued by the Grand Master of Tennessee, April 6, 1818; Charter granted October 4, 1818;

Washington, No. 23, at Hazel Green. Dispensation issued by the Grand Master of Tennessee, July 6, 1818; Charter granted October 6, 1818; surrendered in 1829;

Eureka, No. 16, at Blakely. Charter granted by the Grand Lodge of Louisiana, March 27, 1819; forfeited previous to June 1821;

Alabama, No. 51, at Claiborne. Chartered by the Grand Lodge of South Carolina, June 25, 1819;

Rising Virtue, No. 30, at Tuscaloosa. Dispensation issued by the Grand Master of Tennessee, August 2, 1819; Charter granted October 5, 1819;

Halo, No. 21, at Cahaba. Dispensation issued by the Grand Master of Georgia, February 21, 1820; Charter granted January 24, 1821; forfeited in 1872;

Moulton, No. 34, at Moulton. Dispensation issued by the Grand Master of Tennessee, May 2, 1820; Charter granted October 4, 1820;

Franklin, No. 36, at Russellville. Dispensation issued by the Grand Master of Tennessee, October 3, 1820; surrendered December 8, 1824;

Tuscumbia, No. 40, at Courtland. Dispensation issued by the Grand Master of Tennessee, March 3, 1821; Charter granted December 18, 1821; forfeited January 9, 1834;

Farrar, No. 41, at Elyton (now Birmingham). Dispensation issued by the Grand Master of Tennessee, March 6, 1821;

St. Stephens, at St. Stephens. Dispensation issued by the Grand Master of North Carolina, April 12, 1821; forfeited in 1834;

Marion, at Suggsville. Dispensation issued by the Grand Master of Georgia, May 28, 1821; Chartered December 18, 1821; forfeited in 1878.

Nine of these, viz.: Halo, Madison, St. Stephens, Rising Virtue, Alabama, No. 51, Farrar, Alabama, No. 21, Moulton, and Franklin (or Russellville) Lodges, after due notice to all, participated in the Convention which convened in the hall of Halo Lodge, at Cahaba, on June 11, 1821, and formed the Grand Lodge of Ancient Free and Accepted Masons of Alabama, with Thomas W. Farrar, of Elyton, as Grand Master and Thomas Amis Rogers, of Cahaba, as Grand Secretary.

Washington, No. 23, Tuscumbia, No. 40, and Marion did not attend the Convention. Washington never adhered but the other two, Tuscumbia and Marion, accepted Charters December 18, 1821.

Those who participated in forming the Grand Lodge, so far as the proceedings disclose, were Thomas W. Farrar, John Brown, and Bartholomew Labuzan, all of Elyton (Birmingham); Israel Pickens and Benjamin S. Smoot, of St. Stephens; Constantine Perkins, Thomas Owen, and Dugald McFarlane,

all of Tuscaloosa; William B. Allen, John H. Thorington, David McCord, Thomas O. Meux, Horatio G. Perry, Luther Blake, John Cox, Thomas Amis Rogers, and Robert B. Watson, all of Cahaba; Gabriel Moore, David Moore, Clement C. Clay, John M. Leake, and Frederick Weeden, all of Huntsville; Anderson Hutchinson and Lewis B. Tully, of Moulton; George W. Owen, John Murphy, and James H. Draughan, all of Claiborne; Seth W. Ligon and George Kreps, residence unknown; John S. Fulton, of Russellville, and the Rev. John B. Warren and John Elliott, of Mobile. There was also present a Bro. Davis.

Of the fifteen Lodges above mentioned, seven derived from the Grand Lodge of Tennessee; two from that of Georgia; two from that of Louisiana; two from that of North Carolina, and one each from Kentucky and South Carolina. Both of the Lodges from Louisiana ceased to exist before the formation of the Grand Lodge, as did one from North Carolina.

The Lodges participating in the formation of Grand Lodge hailed thus: from Tennessee, four; Georgia, two; Kentucky, one; North Carolina, one; and South Carolina, one. This is sufficient evidence of the orthodox character of the Freemasonry of Alabama.

On June 15, 1821, the Lodges participating in the formation of the Grand Lodge surrendered their old Charters or Dispensations and received new Charters with numbers as follows:

No. 1, Madison, at Huntsville,
No. 2, Alabama, at Huntsville,
No. 3, Alabama, at Claiborne,
No. 4, Rising Virtue, at Tuscaloosa,
No. 5, Halo, at Cahaba,
No. 6, Moulton, at Moulton,
No. 7, Russellville, at Russellville,
No. 8, Farrar, at Elyton (now Birmingham),
No. 9, St. Stephens, at St. Stephens.

Lodge No. 10, under the new Grand Lodge, was Chartered on December 19, 1821, under the name of Mobile; became defunct in 1831;

Lodge No. 11 was Chartered January 1, 1822, at Montgomery, under that name; still active;

Marion, at Suggsville, accepted a Charter on December 18, 1821, and became No. 12; now defunct;

Tuscumbia, No. 40 became No. 21 on December 21, 1824, on the roster of the new Grand Lodge; now defunct;

Washington, No. 23, at Hazel Green, Chartered by the Grand Lodge of Tennessee, ceased to exist in 1829, by surrender of its Charter, without ever becoming a constituent of the Grand Lodge of Alabama. Thus is accounted for all of the original fifteen Lodges in Alabama.

To-day, Madison, No. 1 and Alabama, No. 2, at Huntsville, exist by virtue of their consolidation in 1824 as Helion, No. 1.

Alabama, No. 3 is now at Perdue Hill, Monroe County, and Rising Virtue,

Moulton, and Farrar still exist at their original sites. Thus we see that of the nine Lodges forming the Grand Lodge six are still in existence. The three dead ones are Halo, at Cahaba; Franklin, at Russellville; and St. Stephens. Two of the three were located at former but now dead capitals of the State; the towns of Cahaba and Old St. Stephens no longer exist. Russellville is a prosperous town in the northwest corner of the State and now has a live Lodge under the same name, but as No. 371.

The aspiring little city in which the Grand Lodge was formed has passed away, and we venture to quote here a description of its rise and fall from Mrs. Fry's "Memories of Old Cahaba" (1908):

When the General Assembly convened at Huntsville the following year (1819), the Commissioners reported that they had selected a locality at the mouth of the Cahaba River for the capital and by that Legislature of 1819 the town of Cahaba was incorporated, lots laid out and a location for the government buildings selected by Governor William Bibb, who appointed Luther Blake, Carlisle Humphreys and Willis Roberts to hold the first town election.

Cahaba at this early day was not only the capital of the State, but was also the seat of justice of Dallas County, and soon sprung into an important business and social centre, despite its unfortunate geographical location. Lying in a valley, the Alabama River in front, with the Cahaba River flowing around the northwestern and northern portions of the town, and Clear Creek on the west, the place is almost surrounded by streams of water, which become swollen torrents and subject it to heavy overflow during the wet season.

In 1820, Cahaba had two newspapers, a land office, State bank, stores, private boarding houses, hotels, schools and churches, we presume, though there is no mention made of a church until later on.

In 1822, a large amount of public land was sold in Cahaba at public outcry. Lands in the vicinity of the town brought $1.25 an acre. In a few weeks these same lands were worth $60.00 and $70.00 an acre, and in a few months could not be had at any price. There was a great demand for city lots, and it has been stated that unimproved lots in the central portion of the town in 1822 sold as high as $5,025, and that the sale of 184 lots amounted to over $120,000, which amount was added to the sum set aside by the Legislature for government buildings.

The Capitol was a solid square brick structure, two stories high, surmounted by an imposing dome, said to be similar in appearance to the old Capitol building at St. Augustine, Fla., which was erected in the same year. On either side of the broad hall that ran through the centre of the first floor were the executive and state offices. The second floor, composed of two large rooms, was occupied by the Senate and House of Representatives.

The town was now growing and continued to improve rapidly until 1825, when the largest flood ever known in the history of this country swept down the Alabama and Cahaba Rivers and completely inundated Cahaba. According to tradition the Legislature was in session when the flood came and the different representatives had to be rowed in boats and landed in the second story of the Capitol to reach the legislative halls. Many of the private residences and public

buildings were injured by the overflow and, when a portion of the State House fell, Cahaba was no longer deemed safe as the seat of government, and at a meeting of the next Legislature, in January 1826, the capital was removed to Tuscaloosa.

Cahaba now became almost abandoned. Though it still remained the county seat of Dallas County, many of the most influential inhabitants moved away and the town rapidly declined. Many of the houses were torn down and moved to Mobile. Many of those left were unoccupied. Rare flowers bloomed in the lonely yards in neglected wild luxuriance. Beautiful climbing roses waved mournfully to the breeze from decaying galleries and the grass grew in the principal streets as though months had passed since foot had touched it. The place was lonely and deserted. And this a few months before was the gay capital of the State of Alabama, famed for its thrift and industry, its hospitality and its chivalry! A sad commentary on the uncertainty and mutability of human hopes, human endeavours and human ambition!

But those beautiful scenes are no more. All those noble, grand old people have passed away and their like will never be seen again, because the conditions and the surroundings that produced them are no longer a part of the South. They are gone never to return, and Cahaba, like Rome, must ever remain a Niobe of the nation, a mother bereft of her children, to whom our hearts still cling with loving enthusiasm in memory of her departed glory. Though long years have passed and the ruin is now perfect and complete, the site of the old town is still a lovely spot, where the pure, limpid waters gush unceasingly from the Artesian wells; where the flowers planted long years ago still bloom in perennial spring in the old-time yards; where the mocking bird still sings in the springtime and the Cherokee roses, full with blossoms, shed their snowy petals along the deserted streets; where the sweet breath of the China blossom is wafted by the night breeze; where the stars still shine in all their brilliant beauty and the moon rises in its old-time splendour enfolding the ruined town in its soft, mellow light and lovingly shadows the graves of the dead, who when living, were among the most refined, cultivated and intellectual people that ever adorned the State of Alabama.

A description of the other dead capital, Old St. Stephens, would read much like the foregoing.

It was among a people and surroundings like these that the Grand Lodge of Alabama had its beginning. It is not surprising that those who composed it were the best people of their day.

The Lodges formed during 1821 and prior thereto were located as follows: two at Huntsville; two at Mobile; two at St. Stephens; and one each at Hazel Green, Blakely, Claiborne, Tuscaloosa, Cahaba, Moulton, Russellville, Courtland, Elyton, Suggsville, Montgomery, Conecuh C. H., and Florence. A glance at the map shows that of these nineteen Lodges, seven were in the Tennessee Valley; seven were in the southwest (or Mobile) corner of the State; and one each at Tuscaloosa, Cahaba, Montgomery, Elyton (Birmingham) and Conecuh C. H. The two chief Masonic centres were the Tennessee Valley in the

extreme north, and the Mobile Neck in the extreme south end of the State, with thin lines extending up the Alabama and Black Warrior Rivers, then two of the State's main avenues of travel and communication.

This may give a hint of the difficult conditions under which Masonry then existed in Alabama. The first five Annual Communications of Grand Lodge were held in Cahaba on the Alabama River, and then the meetings were held at Tuscaloosa, the new capital, on the Black Warrior for many years.

To reach either of these places from Mobile or the Tennessee Valley required wearisome travel by steamboat or over bad roads and occupied about two weeks of time going, attending Grand Lodge and returning home. Contrast this with the impatience with which we now give two or three days to the discharge of this duty.

Masonry in Alabama, as elsewhere, was very injuriously affected during the years 1830 to 1840 by the so-called " Morgan Craze," the agitation which grew out of the disappearance of one William Morgan from Batavia, New York, in 1826, allegedly abducted and murdered by the Freemasons because of his betrayal of their secrets. It is unnecessary to enter into that subject further than to mention the effects it had on Masonry in Alabama. For about two years its effects here were not marked. By 1829 the storm was being felt. In that year there were thirty-three Lodges in the State and of these the Charters of ten were declared forfeited at the Annual Communication in December of that year and representatives from only nine Lodges appeared the first day. The Committee on Foreign Correspondence alluded to the " anti-Masonic clamour and malignant opposition " prevailing in many States. Feeble Annual Communications of the Grand Lodge were held in 1830 to 1834. No further Communications were then held until December 6, 1836. For two years the light of the Grand Lodge went out, but on the last-named date the representatives of six Lodges and four other Brethren met at Tuscaloosa and revived the Grand Lodge. The Grand Chapter went to sleep from July 1830 to December 1837, and no Assembly of the Grand Council was held in 1840.

But by 1841 the storm had spent its force. The strong men had never weakened or lowered their flag. The timid began to venture back. In a few years all signs of the devastation had disappeared and Masonry, stronger for its trials, entered upon an era of progress that has never been halted, though severely shaken by the ravages of the Civil War.

In the year 1859 the Grand Lodge and its particular Lodges were legally incorporated by special Act of the Legislature, giving them a standing before the law not otherwise obtainable. Its Charter was materially but not radically amended in 1875 by another Act of the Legislature.

After many years of effort, finally the Grand Lodge in 1912 established a Masonic Home, at Montgomery, for the care of distressed Master Masons and their widows and orphans. It was formally opened on the 18th day of January 1913, with three girl children as inmates. While as usual with such institutions it has taxed the financial resources of the Grand Lodge, it has met in the main

the expectations and hopes of its founders and supporters. Its burden is lightened by the maintenance of the Emergency (or Charity) Fund for the assistance of the distressed outside the Home. The utility and value of this fund as an instrument of relief has been fully proved.

Until 1903 the Grand Lodge had no printed manual or monitor of its own. For the written " Work " recourse was had to those of Webb and Cross or to monitors based upon them. In the year above named it promulgated a manual of its own, which also included the Constitution and Edicts. This book has gone through many editions and reprintings and has contributed much to the spread of Masonic knowledge among the Masons of the State. Webb's *Monitor* is, of course, its basis with many of Cross' changes and additions.

The history of Masonry in Alabama has not been replete with exciting or stirring events. Peace and harmony have at all times prevailed among the Craft, a condition favourable to its solid growth and prosperity. A long succession of able and devoted leaders (Grand Masters, Grand Secretaries, Grand Lecturers, Foreign Correspondents, etc.,) have assured it a firm and safe course at home and respect from abroad.

The Committee on Foreign Correspondence had its beginning in 1826, but its duties did not assume their present form till 1842. Prior to this latter date its reports were barren. The first real report was given in 1844 by Leroy Pope Walker, subsequently Secretary of War of the Confederacy. He reviewed twenty Grand Lodges in two pages and thus briefly cast the form for the future.

The office of Grand Lecturer began with the organisation of the Grand Lodge in 1821 and existed till 1857. It then became vacant and was not recreated till 1889. With the death of Bro. Angus M. Scott in 1915, the office again lapsed and has so remained though repeated efforts have been made to revive it. A system of District Lecturers has taken its place.

James Penn, Grand Lecturer from 1827 to 1834, may fairly be regarded as the father of the " Alabama Work."

Situated as the Lodges were in those days and under the conditions surrounding them, intercourse between them was of the most scanty nature and, Chartered as they were by five different Grand Lodges, it will be easily understood that among these early Lodges there was no uniformity of " Work." To add to the confusion no doubt every Lodge had members made in different States, each feeling and insisting that his Work was the best and most authentic.

Until 1826 there was no established " Work "; each Lodge followed the Work of the State from which its members chiefly hailed. But at the 1826 Communication, under date of December 15, we find this record:

Brother Penn offered the following resolution:

" *Resolved* that a working committee be appointed to consist of five brethren; who shall on Monday Evening next, exemplify the mode of work, which they may believe to be the most correct on the three *First Degrees of Ma-*

sonry," which being carried, Brothers McFarlane, Penn, Wallace, Phister and Wooldridge were appointed said committee.

The proceedings for the next Monday, December 18, contain the following:

This being the day assigned for hearing the report of the working committee, Brother James Penn, from said committee, gave a splendid and most interesting exemplification of the mode of work agreed upon by said committee, in the three first degrees of Masonry, which was received with great and deserved applause.

So long as James Penn attended Grand Lodge, whenever the " Work " was exemplified, it was done under his direction. When, in 1846, he left the State his mantle fell upon the shoulders of James M. Brundidge, one of his initiates and pupils. From 1848 till his death on March 13, 1901, Bro. Brundidge was regarded as the last authority upon what was the proper " Work " for Alabama. He was without doubt the greatest ritualist Alabama Masonry has produced. Angus M. Scott, his pupil, was second only to Brundidge for length of service, for knowledge of the " Work," and for skill in imparting it. By their sweetness of spirit, their nobility of character, their purity of life, their charm of person and their ability as instructors, these three men left a lasting impression upon the Masonic Fraternity in this State.

The first standing Committee on Work was created in December 1842, and at no time since has the Grand Lodge been without such Committee. Sometimes its Chairman and the Grand Lecturer have been the same person, and sometimes not.

To the Grand Lecturers and their co-workers, the Chairman of the Committee on Work, must be accorded a large measure of credit for the progress of the Craft and its present prosperous condition in the State.

Among the members of the Lodges in 1821, and prior thereto, were the foremost business, professional, and public men of the day, embracing United States senators, members of Congress, governors, legislators, lawyers, physicians, ministers, educators, etc., etc. A hasty glance discloses the following:

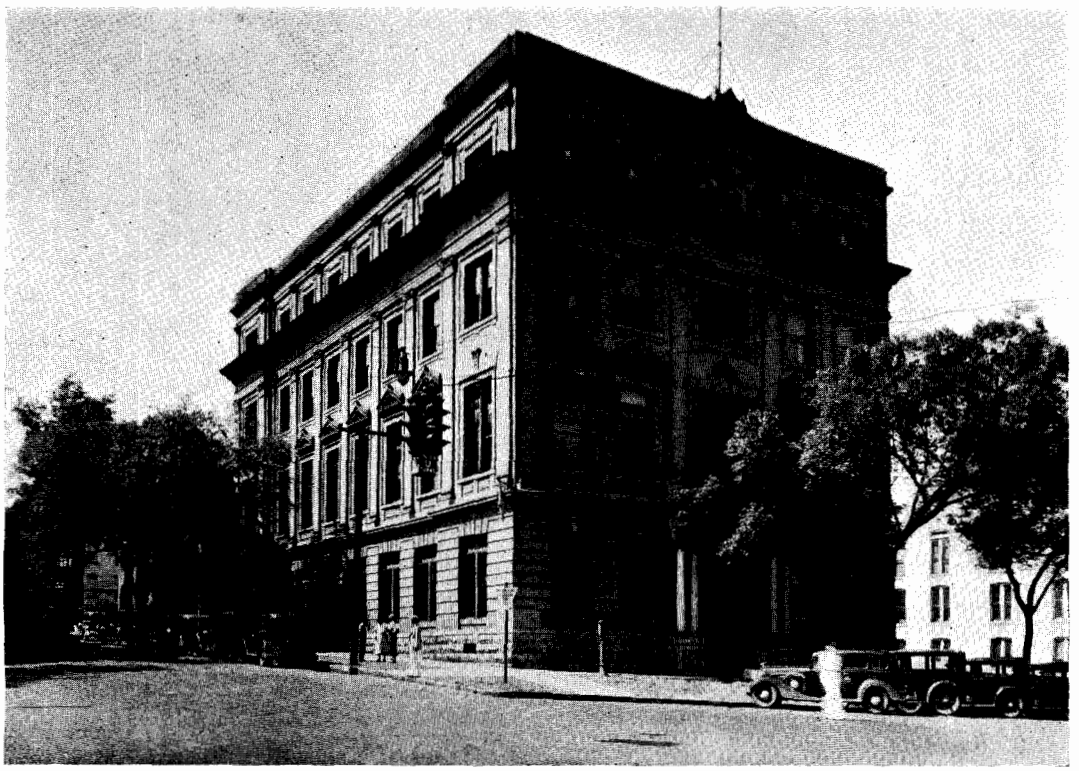
Thomas W. Farrar, the first Grand Master, was a highly respected man and Mason. This is attested by the fact of his election to the highest office in the gift of his Brethren from among the distinguished body of men who composed the first Grand Lodge. He married Seraphine Bagneris, a French woman of high standing from Louisiana, by whom he had two sons, Du Volney T. and Du Vernay, and it is a tradition in his family that he and LaFayette were close friends and that the latter named Bro. Farrar's two sons. Descendants and relatives of Thomas W. Farrar reside in New Orleans, but they know little of him. It is regretted that our data are so meagre.

Thomas Amis Rogers (1792–1821), the first Grand Secretary, died during this year at the early age of twenty-nine years, yet he had served as a member of the State Constitutional Convention of 1819, and as secretary of the State



From a photograph by Sexton's Studio.

Administration Building, Montgomery, Alabama.



From a photograph by Sexton's Studio.

The Masonic Temple, Montgomery, Alabama.

Senate in 1819 and was secretary of state from 1819 to his death in 1821. He was a lawyer by profession and built the first court house for Shelby County.

We do not wish to convert this sketch into a biographical dictionary of the prominent men of Alabama of that period, but we must mention the following:

Marmaduke Williams (1774–1850), lawyer; member of Congress; member of Constitutional Convention of 1819; judge; brother to Robert Williams, governor of Mississippi Territory; married Agnes Payne, first cousin of Dolly Madison; many prominent descendants in Alabama.

Thomas Fearn (1789–1863), physician and surgeon; Gen. Andrew Jackson's personal physician in Creek War, 1813; member of Alabama "Secession Convention," 1861; member of first Confederate Congress.

John Brown, a soldier of the Revolutionary army; pensioned as such March 15, 1833.

Bartholomew Labuzan, a leading merchant of his day.

Constantine Perkins (1792–1836), lawyer; elected attorney-general of Alabama 1825; was under Andrew Jackson in Creek War of 1813.

Horatio Gates Perry (1795–1834), lawyer; served in both branches of the Legislature; circuit judge.

Gabriel Moore (1785–1845), lawyer; speaker of first Territorial Legislature of Alabama; member of Constitutional Convention of 1819; president of State Senate, 1820; member of Congress, 1822–29; governor, 1829–31; U. S. senator, 1831–37.

David Moore (1789–1845), family physician of Andrew Jackson; elected to Legislature thirteen times; State Senate, 1822–25; speaker of the House, 1841; extensive planter.

Clement Comer Clay (1789–1866), lawyer; congressman; governor; U. S. senator; served in Creek War of 1813; member of Territorial Legislature and of Constitutional Convention of 1819; author of Clay's *Digest*, 1843.

Frederick Weeden, distinguished physician and surgeon; soldier.

George Washington Owen (1796–1837), lawyer, studied in the office of Felix Grundy; partner of Governor John Gayle; speaker of the House, 1820; in Congress, 1823–29; mayor of Mobile, 1836.

John Murphy (1785–1841), lawyer; planter, governor, member of Congress; clerk of South Carolina Senate for ten years; member of Constitutional Convention of 1819.

Thomas Owen, lawyer; son-in-law of Marmaduke Williams and grandfather of Thomas McAdory Owen, founder and director of the Alabama Department of Archives and History.

Israel Pickens (1780–1827), member of North Carolina Senate, 1808–10; in Congress from that State, 1811–17; register of U. S. Land Office at St. Stephens, Alabama; member of Constitutional Convention of 1819; governor, 1821–25; U. S. senator, 1826.

Masonic membership in Alabama has been no less distinguished since 1821

than it was in that year and prior thereto. The names mentioned in this sketch, coupled with a reasonable familiarity with the history of Alabama, demonstrate what a large share Masonry has had in the settlement, founding, and building of the State. Nearly all of its leading men have been Masons.

In recent years the Masonic membership in Alabama has shown a marked decline. There are two main causes for this, the depressed financial conditions and the unwise facility afforded unworthy profanes for initiation during and following the World War.

CAPITULAR MASONRY

On March 21, 1823, a Grand Chapter of Royal Arch Masons was formed at Mobile by two Chapters. The Chapters participating were those at Tuscaloosa and Mobile. Two other Chapters then in the State, one at Cahaba and one at Claiborne, held aloof. This organisation had a precarious existence until September 1826, when the General Grand Chapter declared it irregular and recommended that another Grand Chapter be formed. Identified with this abortive attempt were prominent Masons of the day, among them Dugald McFarlane, Israel Pickens (then governor), and Nimrod E. Benson, as Grand High Priests.

On June 2, 1827, representatives of the four Chapters then in the State, working under the General Grand Chapter, to wit, Tuscaloosa, No. 1, at Tuscaloosa; Alabama, No. 2, at Cahaba; Mobile, No. 3, at Mobile; and Monroe, No. 4, at Claiborne, met in Mobile and formed a new Grand Chapter, adopted a Constitution and elected Officers. John Murphy (then governor) was the first Grand High Priest under this organisation. The Grand Chapter was not prosperous; it held meetings till July 8, 1830, and then went to sleep for more than seven years. There is no doubt this result was caused by the Morgan excitement.

Apparently under the stimulus of John C. Hicks, then Grand Master, on December 8, 1837, a meeting of Officers and representatives of the subordinate Chapters convened in the Masonic Lodge room at Tuscaloosa, at which it was resolved that a Grand Chapter be formed, " the former Grand Chapter of this State having failed to hold its constitutional meetings for the last seven years." The Grand Royal Arch Chapter was, thereupon, opened with John C. Hicks as Grand High Priest, and in this capacity he served for three years. He was succeeded on December 7, 1840, by Companion A. B. Dawson, of Wetumpka.

The period of 1823 to 1841 may be counted as marking one era in the history of Capitular Masonry in Alabama. Another is that from 1841 through the Civil War period, and the third and last is that from, say, 1866 to date. The first period was characterised by doubt and uncertainty. The earlier portion of the second period was one of prosperity, but during the latter portion of this second period Royal Arch Masonry in Alabama was shattered like everything else by the tragic shock of war. The third period has been one of varying but continuous success and prosperity. The latest complete statistics show nearly 10,000 members.

On December 8, 1869, a Council of Anointed High Priests for Alabama was constituted at Montgomery. George D. Norris was chosen President; Daniel Sayre, Recorder; Richard F. Knott, Master of Ceremonies. The Council has had a continuous and successful existence, though meetings were not held in 1882 to 1891, inclusive; 1894, 1897, 1898, 1900, and 1901. Since the latter date its Convocations have been held regularly and are well attended during each Annual Communication of the Grand Lodge.

CRYPTIC MASONRY

The Grand Council of Royal and Select Masters of the State of Alabama was formed at the Masonic Hall, Tuscaloosa, on the evening of December 13, 1838, by twenty-eight Royal and Select Masters, Gerard W. Creagh presiding, with F. C. Ellis as Recorder.

The others present were John C. Hicks, then Grand Master of Masons in Alabama; R. A. Baker, Charles Bealle, L. S. Skinner, E. W. Esselman, William Hazlett, Z. B. Snow, James Rather, J. D. Bears, Doric S. Ball, Carlo De Haro, Jacob Wyser, J. C. Van Dyke, Armand P. Phister, Walker K. Baylor, Major Cook, James G. Blount, James L. F. Cottrell (the successor in Congress of William L. Yancey), W. R. Ross, G. T. McAfee, John Cantley, A. B. Dawson, Rev. James H. Thomason, J. B. Norris, Carter R. Harrison, and William H. Payne. The proceedings are silent as to whence hailed these companions, though we know from other sources that most of them resided in and around Tuscaloosa.

A Constitution was adopted and Companion Creagh was elected " Thrice Illustrious General Grand Master." (The word " General " was eliminated from the nomenclature in 1846.) Of those participating, John C. Hicks, Armand P. Phister, and Walker K. Baylor were already prominent in the Masonic life of Alabama. To the well-known Bro. John Barker, of Scottish Rite fame, is accorded the honour of first sowing in Alabama the seeds of Cryptic Masonry.

The Grand Council held its Annual Assemblies regularly (except 1840) to and including 1860. The decline about 1840 was doubtless due to the Morgan excitement. The growth of the Grand Council during the period from 1840 to the Civil War was slow but steady. The records show one active subordinate Council in 1838; four in 1841; twenty-four in 1850, and sixteen in 1860. Other distinguished Masons who appeared in Grand Council during this period were James Penn, father of the Masonic " Work " in Alabama; David Moore, William Hendrix, William C. Penick, Lewis E. Parsons (subsequently governor and elected United States senator in 1865 but not seated), Sterling A. M. Wood, J. McCaleb Wiley, David Clopton (subsequently a justice of the Supreme Court), Nimrod E. Benson, James M. Brundidge, Alabama's greatest ritualist; Felix G. Norman, David P. Lewis (subsequently governor), Daniel Sayre (long Grand Secretary of the Grand Lodge), Rufus Greene, Lewis B. Thornton, John A. Loder, distinguished lawyer, and others.

On the roll of members of Central Council, at Marion, was the name of

the accomplished minister and writer Eugene V. Levert, and on that of Tuscaloosa Council the name of the distinguished educator, Frederick A. P. Barnard, subsequently president of Columbia College (now University), and the founder of Barnard College for Women.

The regularity of the formation of the Grand Council seems never to have been challenged. At the 1841 Assembly ministers of the gospel were exempt from dues, and " the original members of the Grand Council " were allowed to vote in the election of Officers. In 1843, 1845, and 1847 the Grand Council expressed its disapproval of the proposed transfer of the Cryptic Degrees to the Royal Arch Chapters. This question agitated the Grand Chapter for many years, the latest echo being heard in 1880. Alabama has at all times stood firmly for the independence of the Cryptic Degrees.

At the 1845 Assembly that master ritualist, James Penn, exemplified the Cryptic Degrees before the Grand Council and it was resolved that the subordinate Councils be enjoined to practise the same. Thus, Bro. Penn appears as the father of the Cryptic " Work " in Alabama, as he was of that of the Symbolic Degrees. In 1848 Dispensations were issued for Louisiana Council, No. 15, at New Orleans, and for Columbus Council, No. 16, at Columbus, Mississippi. These were never Chartered and ceased existence in 1851.

In 1849 it developed that an Officer acting under the authority of the Grand Consistory of Charleston, South Carolina, had conferred the Cryptic Degrees on Masons residing in Alabama, and that these companions had applied to and obtained from the Grand Council a Dispensation to form a subordinate Council, Izabud, at LaFayette. On discovering these facts the Dispensation of Izabud Council was withdrawn and demand made on the Consistory that the fees collected by its Officer be returned to the Brethren paying them. This demand was repeated several times, but never with any result.

Being unable even to get a reply from the Consistory, at the 1855 Assembly the Grand Council discharged its Committee and adopted a resolution that it had " exclusive jurdisiction over all subordinate councils in Alabama and over the degrees of Royal and Select Masters and that any attempt by the Grand Consistory of South Carolina, or any officer thereof, to establish Councils in Alabama or to confer these degrees will be regarded as an act of usurpation and unwarranted by Masonic usage." This was but another phase of the long controversy over the position of the Cryptic Degrees in the Masonic system.

In 1850 the *New Masonic Trestle Board*, by Moore, was adopted " for the government of the Grand and Subordinate Councils." The use of the term " adjourned " was disapproved and " assembly " instead of " meeting " was recommended.

At the 1852 Assembly, the distinguished ritualist and author, Companion J. W. S. Mitchell, was present and installed the Officers.

In 1854 the Grand Council adopted as the uniform of the Cryptic Degrees " a collar and apron of Tyrian purple, trimmed with gold."

In the 1857 proceeding it is noted that at the last Triennial of the General

Grand Chapter an effort had been made to form a General Grand Council but that the movement failed because several of the Grand Councils, among them that of Alabama, had no one present authorised to participate. At the next Annual Assembly, the Committee on Foreign Correspondence, through Companion Lewis B. Thornton, reported adversely.

In 1858 the Grand Puissant granted a Dispensation to form California Council, No. 38, at San Francisco.

At the 1859 Assembly a resolution was offered that no Council can be opened or work with less than nine Royal and Select Masters, and that those receiving said Degrees in a Council of less than that number would not be recognised. No action was ever taken upon the resolution, but Alabama has always adhered to the quorum of nine.

The history of the post-Civil War period of the Grand Council is quickly told. On December 8, 1864, the Civil War had nearly spent itself and on that date the Grand Council again convened at Montgomery with nine Councils represented. Only three of its Officers, however, appeared: James B. Harrison, Grand Puissant; Daniel Sayre, Recorder; and Thomas McDougal, Grand Sentinel.

By December 6, 1865, the war had become history; the Grand Council met with thirteen Councils represented and five of its regular Officers in place. The Recorder reported that Cryptic Masonry was reviving in Alabama, and expressed his hope that " our future should be steadily onward and upward."

This hope has been fulfilled with one marked exception. In 1880 the General Grand Council was formed and, in the same year, the Grand Council of Alabama ratified the general Constitution and became a member. Soon, however, a decline set in and by 1886 the state of Cryptic Masonry was so low that no Annual Assembly was held. At the 1887 Annual, the Grand Master reported to the Grand Council that " our numbers are now reduced to the minimum," and that all but three of the Councils in the State were dormant, and that these three were in a " very feeble condition." The Grand Master recommended that the Grand Council be dissolved and that the subordinates hold under the General Grand Council. This action was not taken, but, at the 1888 Annual, connection with the General Grand Council was dissolved, the resolution reciting that it was " detrimental to be subordinated longer to the General Grand Council." For the next seventeen years the Grand Council was an independent body.

In 1892 it was resolved that the Degree of Super-Excellent Master be conferred without charge on all Royal and Select Masters, members of Councils in Alabama.

Not till 1894 did the languishing condition of Cryptic Masonry show signs of reawakening. Conditions were further improved in 1895 and " hard times," incompetent presiding Officers in the Councils, and the scramble for advancement without knowing anything about the Cryptic Degrees were assigned as the causes of the low state of this branch of Masonry.

In 1898 the Annual Assembly met in the new Masonic Temple on Perry Street, Montgomery, where it has ever since been held.

By 1899 the country and Cryptic Masonry were again prosperous, and the latter has continued so in varying degrees ever since, though it is again feeling the effect of the present world-wide depression in business.

In 1905 the Grand Council renewed its membership in the General Grand Council and this relation has since been maintained to the advantage of both. From 6 Councils in 1904 with 357 members, the increase has been to 22 Councils with about 3000 members.

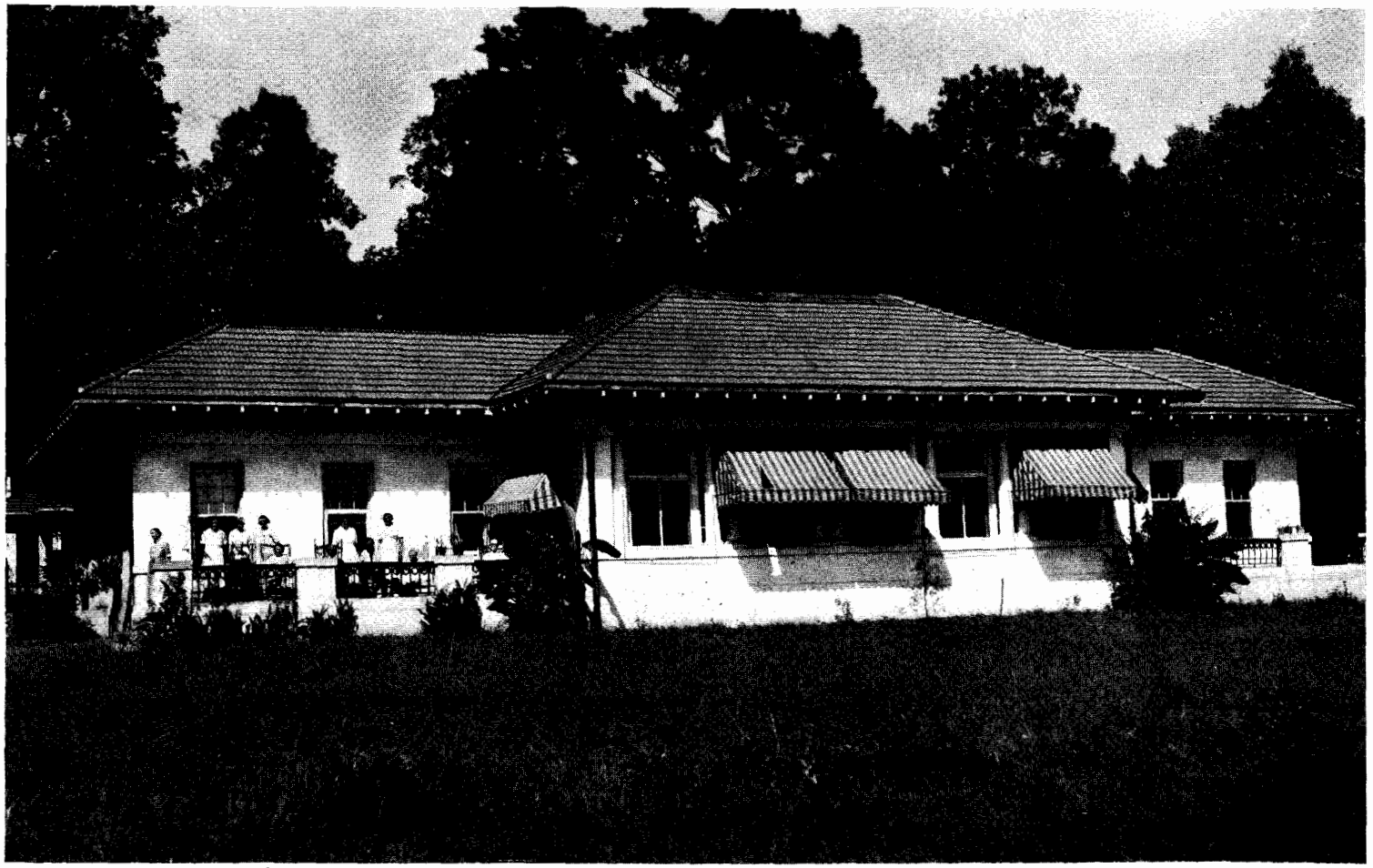
KNIGHTS TEMPLAR

This Concordant Order, though not technically a part of Freemasonry, will be briefly treated.

In the year 1860 there were five Commanderies in Alabama, all chartered by the Grand Encampment of the United States. They were Washington, No. 1, at Marion; Mobile, No. 2; Tuscumbia, No. 3; Montgomery, No. 4; and Selma, No. 5, with a total of about 150 members.

Charter for the first of these, Washington, No. 1, was refused in 1841 by the Grand Encampment, but was granted on September 12, 1844; then came Mobile, Tuscumbia, and Montgomery, and finally the Charter for the last, Selma, No. 5, was issued September 16, 1859. At the 1847 Triennial of the Grand Encampment there was authorised the issuance of a Charter to " Barker Encampment," at Claiborne, Alabama, as soon as it complied with the requirements of the General Grand Constitution, made proper returns, and paid all dues. This movement must have fallen through as no such body is shown on the roster for 1850 or any subsequent year of the Grand Encampment. This name affords evidence, however, of the popularity in Alabama of Bro. John Barker.

On December 1, 1860, in the Asylum of Montgomery, No. 4, the "Grand Commandery of Knight Templar and Appendant Orders of Alabama " was formed, under warrant from the Grand Encampment of the United States. Richard F. Knott, one of the most distinguished Masons of his day, was elected Grand Commander, a position he held for eight years. Washington, No. 1, then in a moribund state, did not participate. So the Order of Knights Templar had a brief but uneventful history in Alabama of about sixteen years before the formation of the Grand Commandery. The Grand Conclave of 1860 was held in regular course, but by 1862 the disruptions resulting from war had become so great that a quorum could not be obtained. It was not represented at the Triennials of 1862 or 1865 for the same reasons. Its history has been undisturbed except by the difficulties of the Civil War and Reconstruction periods, and its growth in numbers and influence has been steady. Able men have presided over it and served on its Committee on Foreign Correspondence. Their addresses and reports make the printed proceedings of great interest and value. On December 9, 1861, the Grand Commandery and its subordinates were incor-



From a photograph by Sexton's Studio.

Eastern Star Hospital Building, Montgomery, Alabama.

porated by Act of the Legislature of Alabama. From its small beginning in 1860, with 5 Commanderies and only about 150 members, it now boasts 35 Commanderies with over 5000 members. Despite the present general financial depression, its future is bright.

THE SCOTTISH RITE

In 1865, Grand Commander Albert Pike reported the Scottish Rite membership in Alabama as " exceedingly limited," with no organisation of the Rite and no Inspector-General. In his allocution of May 1870 he said of Alabama:

In this State no attempt was made to propagate the Ancient and Accepted Rite, until, in December 1867, Ill. Bro. Batchelor established in Mobile the several bodies of the degrees up to the Kadosh. I have no report from Ill. Bro. Knott, Deputy for the State, of the establishment of bodies or of any initiation, nor have I had any communications from him for quite a year and half. I hoped to hear long ago of the establishment of the Rite at Montgomery, the capital of the State; and it ought not to be difficult, among the great number of intelligent Masons in Alabama, to find many worthy of initiation into the higher mysteries.

The 1872 *Transactions of the Supreme Council* show Mobile Lodge of Perfection, No. 1, with thirty-seven members; Mobile Council of Princes of Jerusalem, No. 1, with fifteen members; Mobile Chapter, Knights of Rose-Croix, No. 1, with ten members; and Mobile Council of Kadosh, No. 1, with eleven members. These were the earliest bodies of the Rite to be established in the State. In 1874 there were no reports from Alabama and in 1876 Grand Commander Pike reported the Bodies at Mobile as " lifeless and extinct."

On April 13, 1874, Alabama Lodge of Perfection, No. 1, at Montgomery, was Chartered, but in 1876 Grand Commander Pike reported it as giving " no signs of vitality." However, this body is still on the Roster of the Supreme Council and at present has 1109 members. It and the other Scottish Rite bodies now at Montgomery have erected there a magnificent temple. The other bodies of the Rite at Montgomery were chartered as follows:

Hermes Chapter of Rose-Croix, October 20, 1899, present membership 939; Mitchell Council of Kadosh, October 22, 1915, present membership 813; Holbrook Consistory, October 20, 1917, present membership 803.

The other Scottish Rite bodies in Alabama were Chartered as follows:

Birmingham Lodge of Perfection, October 20, 1897, present membership 3199; Birmingham Chapter of Rose-Croix, October 20, 1899, present membership 2811; Birmingham Council of Kadosh, October 20, 1899, present membership, 2691; Alabama Consistory, Birmingham, October 20, 1899, present membership 2642; Mobile Lodge of Perfection, October 24, 1901, present membership 2110; Mobile Chapter of Rose-Croix, May 21, 1903, present membership, 1802; Mobile Council of Kadosh, October 23, 1907, present membership 1692;

Mobile Consistory, October 23, 1907, present membership 1688; Dothan Lodge of Perfection, October 19, 1927, present membership 114.

The foregoing tables show that the Scottish Rite in Alabama is flourishing. The Birmingham and Dothan bodies are also housed in splendid temples.

Alabama has furnished two of the Grand Commanders of the Rite in the Southern Jurisdiction, viz.: James C. Batchelor and George Fleming Moore.

CONCLUSION

Masonry in all its branches is firmly established in the State. On the whole its course here has been peaceful and prosperous. Like everything else, the Grand Lodge and Masonry in general in the State have suffered during the past few years on account of bad business conditions and other causes, but it is confidently believed that the bottom has been reached and soon the Craft will be experiencing another era of prosperity. It is not Masonic to be pessimistic; Hope is one of the guiding principles of Freemasonry. Masonry has passed through these valleys many times and has always emerged wiser and stronger than before.

FREEMASONRY IN ARIZONA

HARRY ARIZONA DRACHMAN

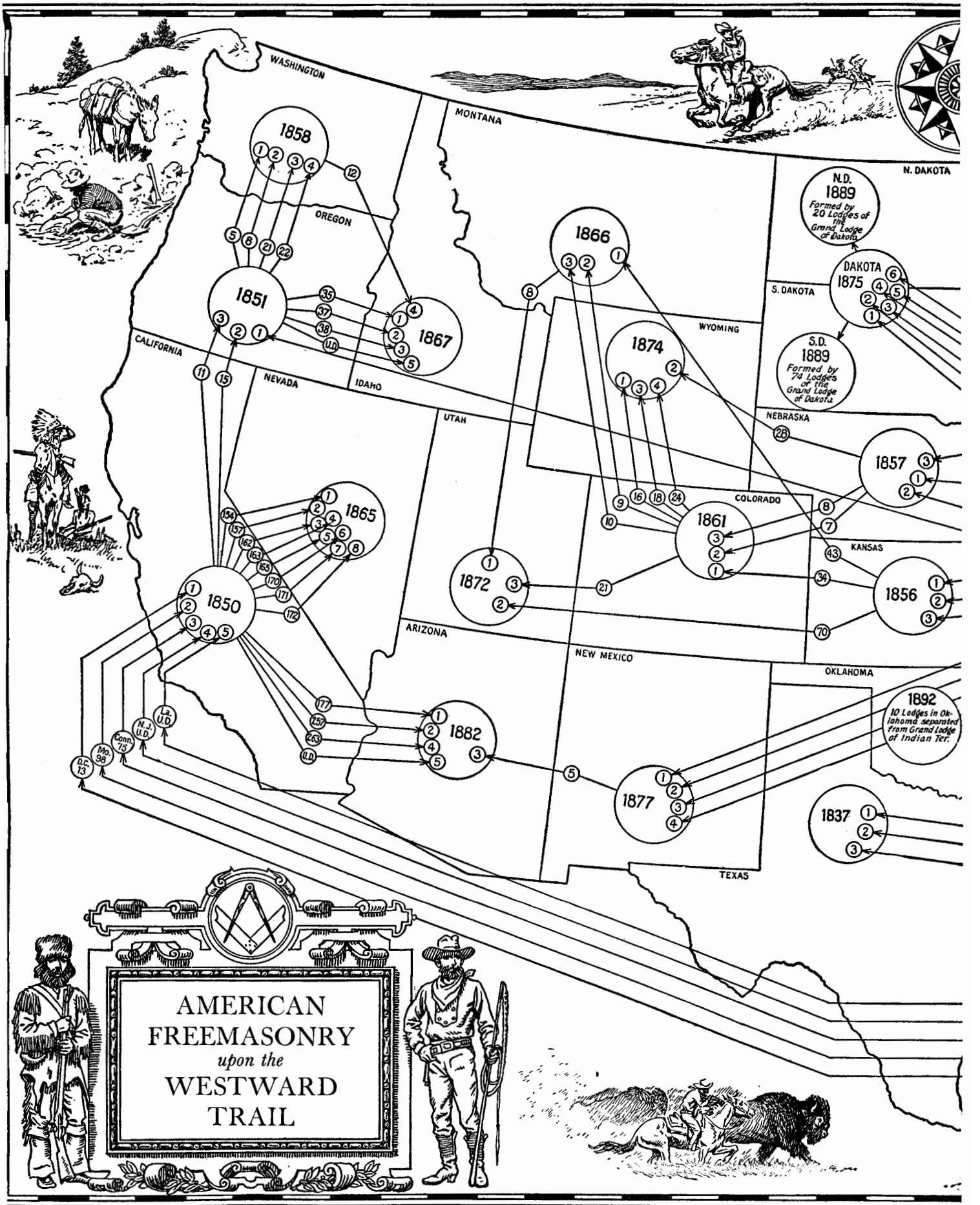
ORGANISED Masonry came into existence in the Territory of Arizona on April 22, 1865. It was on that date that a Dispensation was issued by the Grand Lodge of Free and Accepted Masons of California to form Aztlan Lodge at Prescott, Arizona. At the Annual Communication of the Grand Lodge of California, held on October 15, 1865, the Committee on Charters made the following report of interest to all Arizona Masons: " Your Committee has had under consideration the application of Aztlan Lodge for a continuance of its Dispensation until the next Annual Communication of the Grand Lodge. This Lodge is located at Prescott, in Arizona Territory, and the great distance between us and that locality, and the uncertain and slow means of communication, afford a sufficient reason why the Lodge's Records and Returns have not yet been received. Bro. Alsap, the Master of the Lodge, well says in his application: ' This is a small community, far removed from others, an advance post of the army of civilisation, fighting against barbarism, with a hostile and savage foe around, and depending upon our own armed hands for safety of life and property. I say it proudly, nowhere are the Constitutions of Masonry more cherished and loved, or its principles better or more nobly illustrated. The worthy distressed Brother here has ever found a friendly word and helping hand.' " With all this in mind, the Grand Lodge of California did continue the Dispensation of the Prescott Lodge until the former's next Annual Communication. The first three Officers named under the Dispensation were John T. Alsap, Worshipful Master; Hezekiah Brooks, Senior Warden; and Herbert Bowers, Junior Warden. Then, on October 11, 1866, the Grand Lodge of California having found that the Records of Aztlan Lodge had been creditably kept, granted it a Charter and assigned it as No. 177. The Officers who had been named in the Dispensation continued under the Charter.

The next Lodge to organise in the Territory was Arizona Lodge, at Phœnix, to which a Dispensation was issued by the Grand Lodge of California on August 9, 1879. Then, on October 16 of the same year, a Charter was granted to

the Lodge and it was registered as No. 257. The first three Officers of this Lodge were John T. Alsap, Worshipful Master; Francis A. Shaw, Senior Warden; and Newell Herrick, Junior Warden.

Arizona Lodge was followed by White Mountain Lodge, at Globe, Arizona, the third Lodge to be organised in the Territory. This Lodge was issued a Dispensation from the New Mexico Grand Lodge on July 1, 1880. Because there was no two-story building in the town of Globe at the time, the Grand Lodge of California had refused to issue a Dispensation to form a Lodge there. For that reason the Brethren there petitioned the Grand Lodge of New Mexico, which allowed Lodges to meet on ground floors, provided they were safe from intrusion and properly tiled. The Altar, Pillars, Pedestals, Columns, and other Lodge furniture used by the Lodge were designed and put together by local carpenters. The Jewels were made of tin, from which they had been neatly cut by the local tinsmith, Bro. Jacob Abraham. Suspended on collars of blue ribbon, they presented a unique appearance. During the time the Brethren were awaiting news of the Dispensation from the New Mexico Grand Lodge, John Kennedy was induced to erect a two-story building. This was then readily accepted by the Masons, and leased by them for five years. In order that the Officers might familiarise themselves with the Ritual of the Grand Lodge of New Mexico, they occasionally met in lonely cabins on the high hills that surround Globe, or in the wilderness near by. The first meeting of this Lodge held under Dispensation took place on August 2, 1880, with the following Officers officiating: A. H. Morehead, Worshipful Master; Alonzo Bailey, Senior Warden; and Jacob Abraham, Junior Warden. Then on January 18, 1881, a Charter was granted to the White Mountain Lodge, Free and Accepted Masons, by the Grand Lodge of New Mexico. It was registered as No. 5.

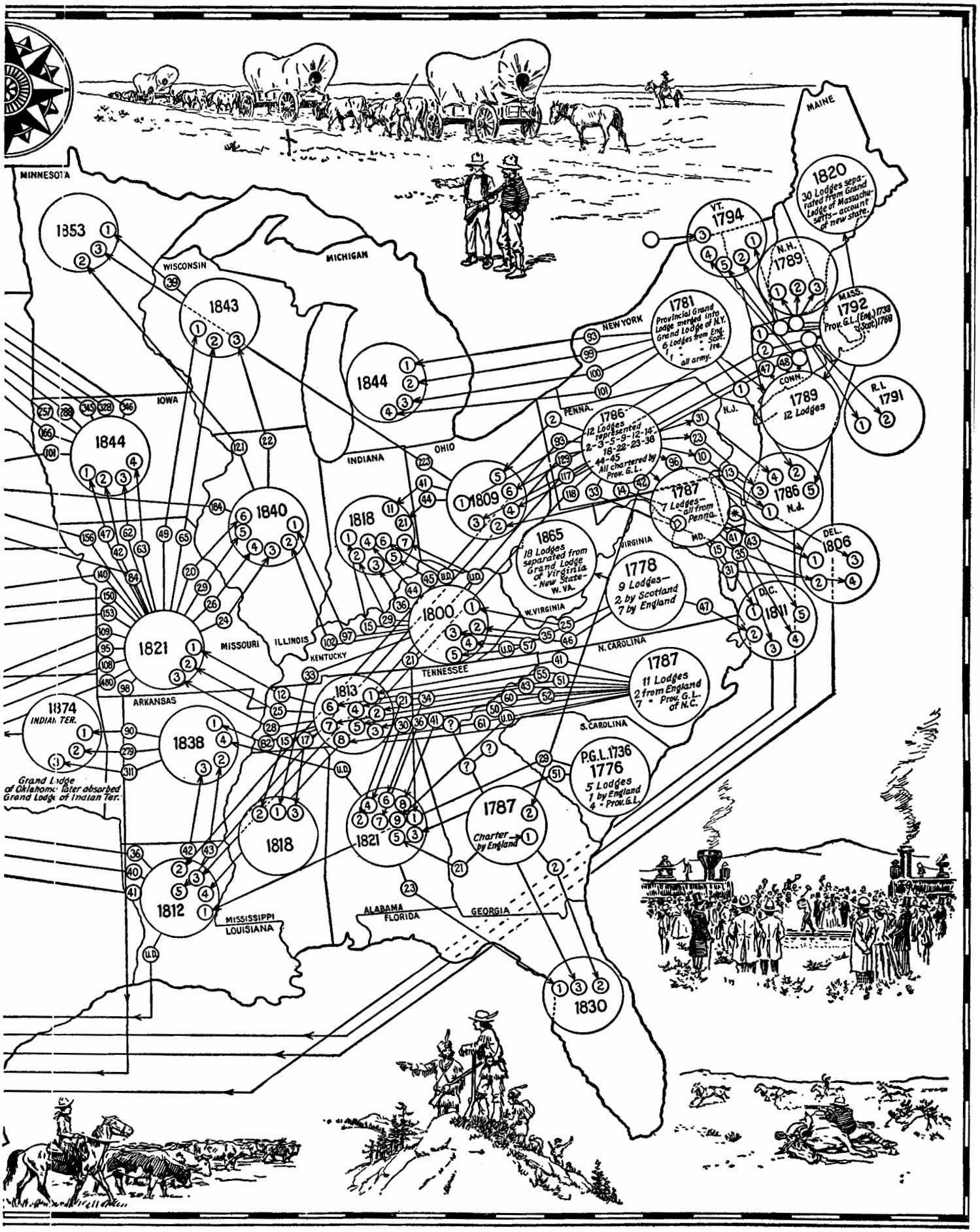
The first quasi-Masonic organisation in Tucson was a Masonic Club which was organised on April 11, 1875. This, however, ceased to exist on February 3, 1876. Then, on October 19, 1879, the Tucson Masonic Relief Association was organised, the purpose of which was " to relieve distressed worthy Brother Masons, their wives, widows, and orphans, and to encourage social and fraternal intercourse among the Brethren." This organisation was also short-lived, for it lasted only until December 7, 1879. A few months later, on February 6, 1880, to be exact, the Masonic Association of Tucson was organised, with George J. Roskruge as President. On February 17 of the next year, this organisation became Tucson Lodge, under a Dispensation issued by the Grand Lodge of California. Its Charter was granted October 15, 1881, and the number 263 was assigned to it. The first three Officers of the Lodge were: Ansel M. Bragg, Worshipful Master; George J. Roskruge, Senior Warden; Abraham Marx, Junior Warden. The next Lodge to be formed in Arizona Territory was Solomon Lodge, at Tombstone, for which a Dispensation was granted by the Grand Lodge of California on June 14, 1881. The first Officers were: William A. Harwood, Worshipful Master; Benjamin Titus, Senior Warden; and Thomas R. Sorin, Junior Warden.



ourtesy of "The Masonic Outlook."

The Paths Followed by Freemasonry in Its Journeyings Across the

The covered wagon carried the pioneers who carved a great empire out of the West.



Continent Through the Organization of Grand Lodges.

These pioneers establishing at the same time free government and Freemasonry.

On February 5, 1882, Tucson Lodge, No. 263, sent the following letter to the four other Lodges in the Territory:

Hall of Tucson Lodge No. 263
Free and Accepted Masons
Tucson, Arizona
February 5, 1882

To the Master, Wardens, and Brethren
of _____ Lodge No. ____
Free and Accepted Masons
_____, Arizona

Brethren:

On Tuesday the 21st March next we will dedicate our new Masonic Hall, now in course of construction, and we extend a cordial invitation to the Officers and members of your Lodge to participate with us on that occasion.

We would also suggest the idea of forming a Grand Lodge at that time, there being now five Lodges in the Territory. If this suggestion meets with your approval, will you elect Delegates to attend for that purpose; and should the Grand Lodge be formed, Tucson Lodge will pay Delegates fees same as in California. At all events we will be happy to see any and all members of your Lodge present at the opening of the hall.

We have extended the same invitation and suggestion to all Lodges in the Territory.

Fraternally yours
Ansel Mellen Bragg, Master
George James Roskruge, Senior Warden
Abraham Marx, Junior Warden

All the Lodges, excepting only Aztlan Lodge, No. 177, of Prescott, sent Delegates to the Convention. The following communication from Aztlan explains why that Lodge did not also sent Representatives to Tucson:

Hall of Aztlan Lodge No. 177,
Free and Accepted Masons
Prescott, Arizona
March 21, 1882

To the Master, Wardens, and Brethren
of Tucson Lodge No. 263
Free and Accepted Masons
Tucson, Arizona

Brethren:

The Committee appointed by this Lodge at their last regular meeting to fully investigate the advisability and necessity of establishing a Grand Lodge in the Territory of Arizona and severing our connection with the Jurisdiction of the Grand Lodge of California, have been in daily consultation and deliberation over the subject-matter in question and have come to the conclusion not to send anyone from this Lodge to represent us in the Convention to assemble

at Tucson; that we do not believe in the " advisability and necessity " of forming a Grand Lodge in Arizona at this time; that the expense attending such a move will not be for the good of Masonry in this Territory; that it will cause a falling off of membership in all the Lodges in consequence of additional expense, and ultimately result in bankruptcy and the surrender of a majority of the Charters of the several Lodges now existing; that we believe it ill advised and premature.

Trusting you may fully realise your highest anticipations in your coming dedication and festivities, we are, Brethren,

Very fraternally yours,
Geo. D. Kendall, Past Master
Chairman of the Committee

Nevertheless the Representatives of Arizona Lodge, No. 257, at Phœnix, of Tucson Lodge, No. 263, at Tucson, and of White Mountain Lodge, No. 5, at Globe, met at Tucson on March 23, 1882. Representatives of Solomon Lodge *U. D.*, of Tombstone, were also invited to take part in the deliberations of the Convention. Alonzo Bailey was elected Chairman, and George J. Roskruge was appointed Secretary. A Constitution was then adopted by the Convention, a Lodge of Master Masons was opened, and the following Grand Officers were elected and appointed: Ansel M. Bragg, Grand Master; John T. Alsap, Deputy Grand Master; Alonzo Bailey, Senior Grand Warden; William A. Harwood, Junior Grand Warden; Abraham Marx, Grand Treasurer; George J. Roskruge, Grand Secretary; Charles M. Strauss, Grand Chaplain; James A. Zabriskie, Grand Orator; Joseph B. Creamer, Grand Marshal; Josiah Brown, Grand Bible Bearer; James D. Monihon, Grand Standard Bearer; Thomas R. Sorin, Grand Sword Bearer; Francis A. Shaw, Senior Grand Deacon; Charles A. Fisk, Junior Grand Deacon; Benjamin Titus, Senior Grand Steward; William Tucker, Junior Grand Steward; William Downie, Grand Pursuivant; Solon M. Allis, Grand Organist; and James M. Elliott, Grand Tyler. The Master Mason's Lodge was then closed, and the Convention, having completed the business for which it assembled, was adjourned *sine die*.

The M.·.W.·.Grand Lodge, Free and Accepted Masons, of the Territory of Arizona was then opened in ample form on March 25, 1882. A resolution was passed that the M.·.W.·.Grand Master and V.·.W.·.Grand Secretary should endorse the Charters of the Lodges represented. Since Aztlan Lodge, No. 177, was not represented at the Convention, the following resolution regarding it was passed: " *Resolved*, That it should be properly represented to the Grand Master during the recess of the Grand Lodge that Aztlan Lodge now holden at Prescott, Arizona Territory, was a duly constituted Lodge, the Grand Master is hereby authorised to adopt the same course and make a similar endorsement on its Charter as on the Charters of the other Lodges in the Territory."

Upon receipt of the engrossed *Proceedings* of the Grand Lodge Communication of March 25, 1882, the M.·.W.·.Master of Aztlan Lodge wrote to the Grand

Secretary. He referred to the resolution passed by the Grand Lodge regarding the endorsement of Aztlan Lodge's Charter, and objected to sending the Charter out of his control for that purpose. A second interesting letter to the same effect is also found in the Grand Lodge archives. It reads as follows:

Prescott, Arizona Territory
June 3, 1882

George J. Roskruge,
Grand Secretary of the Grand Lodge
Free and Accepted Masons of Arizona
Tucson, Arizona Territory

Dear Sir and Brother:

Yours of the 31st May received to-day, and I hasten to reply so as to delay your work as little as possible.

Before I wrote my letter of the 29th I had read the Proceedings of the Grand Lodge, and judging from them that the Grand Master would want to see our Charter I used the language that you quote. I am still of the opinion that it would not be right for me to send you by express or otherwise our Charter. Comparing dates, it seems as if six days were the least number it could possibly take to send it to you and return, if all worked well. During this time we could not examine distressed Brethren who might apply for relief nor open our Lodge even for the burial of a Brother, should it unfortunately be our duty to do so.

I do not know of any section of the California law which bears on the case, and so I quote to you the words of Mackey: " I have no doubt that the Grand Master cannot demand the delivery of the Warrant into his custody, for having been intrusted to the Master, Wardens, and their successors by the Grand Lodge, the Master who is the proper custodian of it has no right to surrender it to anyone, except to that Body from whom it emanated."

It seems to me that the Grand Master can easily satisfy himself as to our being a regularly constituted Lodge, without seeing our Charter, and can then send us a copy of the endorsement under the Grand Seal and attested by you. With this we could work until such time as we might be able to present our Charter under the care of the Master or Warden.

I am desirous of facilitating your labours by all proper means, but the more I consider my duty under the circumstances the less I am inclined to send the Charter out of my control.

I enclose you therefore the Petition drawn in accordance with the Resolution of our Lodge, which please present to the Grand Master for his action.

With assurances of fraternal regard,

I am yours truly,
Morris Goldwater
Master of Aztlan Lodge No. 177

Although the Records do not show just how the Grand Master succeeded in endorsing the Charter, we do know that on June 14, 1882, the proper endorsement was made, and Aztlan Lodge, No. 177, being the oldest Lodge in the Territory, was registered as No. 1 in the list of Arizona Lodges.

The year 1882 was a time of hardship and danger in Arizona. The Territory had a small white population living in widely scattered communities. Although the Southern Pacific Railway had recently completed its main line across the southern part of the Territory, it was of little help to the inhabitants, since most of them lived in remote districts. Roads were little more than trails, and due to heavy mountain snows and summer storms, they were impassable much of the time. At all times there was also constant danger from roving bands of stage-coach robbers and Apache Indians. Travel on the main roads was done in either four- or six-horse Concord stage-coaches or in buckboards; on the mountain trails it was done by horseback or muleback. Danger of attack by marauding Indians made it necessary to do much of the travelling between twilight and dawn. And, of course, few comforts for the weary traveller were to be found at the journey's end. Therefore, it was under such trying conditions as these that the early Masons of Arizona managed to perfect the organisation of the Grand Lodge and to attend the regular meetings of their local Lodges. Indeed, it was not until 1895 that northern and southern Arizona were connected by rail, thus making possible a steady increase in Masonic membership and in the number of Chartered Lodges throughout the Territory.

At the first Annual Meeting of the Grand Lodge, held in November, 1882, Bro. Morris Goldwater introduced a resolution for the appointment of a Committee of three to present to the Grand Lodge at its next Session the most feasible method of creating a widow's and orphan's fund. This was done and the Committee reported in November 1883, proposing the following plan for the creation of the fund: That each Lodge pay for each Master Mason borne upon its Rolls the sum of fifty cents per annum. The plan was adopted, and the first year's record of the fund shows that there was a membership of 350, and the sum of $175 in the fund. To-day, with a membership of 6685 there is to the credit of this fund $118,794. In 1918 the Grand Lodge created an endowment fund which now amounts to $161,459. The purpose of the funds was the erection and maintenance of a Home for aged and needy Masons, their widows and orphans. Although the Home has not yet been built, the aged and needy are generously taken care of with money from these funds. In 1922 a large Home with extensive grounds, located at Oracle, Arizona, was offered to the Grand Lodge on condition that it be used for the care and treatment of tubercular patients. The offer was accepted and the Grand Lodge has since maintained the Home for ambulatory tubercular patients, the large majority of whom come from sister Grand Jurisdictions. Although the Home is not now equipped with hospital facilities for the care of advanced cases, it is hoped that in the near future, with the aid of sister Grand Jurisdictions it may be made a permanent national Masonic tubercular sanitarium.

Of the early pioneer Masons, none undertook greater responsibility for the success of Masonry than Bro. George J. Roskruge, known as " Father of Masonry in Arizona," and Grand Secretary for forty-five years. Never discouraged by the great handicaps of adverse opinions and scant funds, he worked tire-

lessly and advanced money liberally to promote the growth and success of the Fraternity in Arizona.

Another eminent Mason was Marcus A. Smith, a member of Tucson Lodge, No. 4, who was for years delegate to Congress from Arizona Territory, and later United States Senator for a number of years until his death. Among those prominent in the Masonic Fraternity of Arizona to-day is Bro. George W. P. Hunt, a member of White Mountain Lodge, No. 3, of Globe, who has served as governor of the State for seven terms and was minister to Siam by appointment of President Wilson. Still other prominent Arizona Masons are Ralph Cameron, Past Master of Flagstaff Lodge, No. 7, a former United States Senator; Carl Hayden, Past Master of Tempe Lodge, No. 15, who was once a representative in the national Congress and is now a United States senator; Ygnacio Bonillas, Past Master of Nogales Lodge, No. 11, who was ambassador for the Republic of Mexico to the United States during President Carranza's term; and Dr. Andrew E. Douglass, Past Master of Flagstaff Lodge, No. 7, now a member of Tucson Lodge, No. 4, who is internationally known for his scientific work in astronomy and tree-ring research.

Since the formation of the Grand Lodge in 1882, with 5 Lodges, a membership of 274, and no cash resources, it has grown to 38 Lodges, having 6685 members and cash resources of $326,778.

Alexander G. Abell, Very Worshipful Grand Secretary of the Grand Lodge of California for years, did much to promote the order in Arizona. Hon. John Howard was largely instrumental in helping to organise the first Masonic Lodge in Arizona, which was at Prescott. The first recorded minutes of a meeting are without date. This, however, was in the year 1864, the Secretary being Lieut. Charles Curtis, of the United States army.

The meeting was held at the house of John N. Goodwin, then governor of the Territory, Mr. Goodwin being the presiding officer.

It was resolved to apply to the Grand Lodge of California for Dispensation to open a Lodge at Prescott. The name selected was Aztlan. John T. Alsap was chosen Worshipful Master; Joseph Ehle, Senior Warden; and H. Brooks, Junior Warden. Bro. John T. Alsap was afterwards the second Grand Master of the Grand Lodge of Free and Accepted Masons of Arizona. The petition was signed by nine Master Masons. As it was necessary to have a recommendation from the nearest Lodge, Joseph Lemon was selected to carry the petition to Santa Fe, New Mexico.

At the next meeting, which is also without date, $300 were subscribed for the purpose of procuring and furnishing a hall. Upon the return of John Lemon from Santa Fe, John N. Goodwin was chosen to present the petition to the Grand Master of California. This was done April 22, 1865, and the petition was granted.

Owing to the inability of Mr. Ehle to secure a demit from his Lodge, H. Brooks was named Senior Warden and Herbert Bowers, Junior Warden.

The first to apply for Degrees was Lieut. Samuel L. Barr, a Fellow-craft. The first named as affiliating members were N. L. Griffin, A. W. Adams, and

Ned Pierce. September 30, 1865, the first regular Work was done. A. C. Noyes and J. G. Mitchell receiving the Entered Apprentice Degree and Lieut. Samuel L. Barr being raised to the Sublime Degree of Master Mason.

The first Lodge funeral held was on January 2, 1866, Stephen Lea, a member of an Oregon Lodge being the deceased.

On August 1866 the last meeting under Dispensation was held. The debts of the Lodge were all paid; the books, papers, and Dispensation were forwarded to California by Bro. Samuel L. Barr, and by a vote of the Lodge the Grand Lodge of California was asked to change the name of the Lodge from Aztlan to Arizona Lodge and to grant a Charter. January 21, 1867, the Charter arrived, but the name of the Lodge remained as Aztlan Lodge, No. 177. The Charter was brought from San Francisco, California, to La Paz by Charles N. Genung, and from La Paz to Prescott by Joseph R. Walker.

[The above is taken from an address delivered at Prescott, Arizona, June 24, 1891, by Morris Goldwater, Past Grand Master, upon the twenty-fifth anniversary of the Masonic Order in Arizona.]

FREEMASONRY IN ARKANSAS

ANDREW J. RUSSELL

ALTHOUGH Arkansas is rich in Masonic lore, any one attempting to write or compile a comprehensive history of Freemasonry during its more than one hundred years of organised existence in the State is greatly handicapped by a lack of Records. The loss of the Grand Lodge's library by fire at three different times has made it impossible for the historian to be sure that his statements are absolutely authentic. In fact, much of the Arkansas Masonic history that does exist is based on tradition rather than on written records chronologically arranged. In order to offset this lack of documentary evidence, the Grand Lodge of 1871, realising the need of gathering and preserving Masonic data, appointed a History Commission for that purpose. During the next two years this Commission made reports on its findings, and by the time of the Session of 1873 it seems to have caught up with its work. The gist of its reports was, however, merely a recital of important features of the organisation of the Grand Lodge in 1838, supplemented by biographical sketches of Past Grand Masters.

Again, in 1927, the task of bringing such data up to date was undertaken. At the Session held that year, another History Commission was created. This second Commission has, with the assistance of the Grand Secretary, succeeded in restoring a complete file of all *Proceedings* except those for the years 1839 and 1840. Some of the earlier *Proceedings* were obtained only by making copies of data preserved in the libraries of other Grand Jurisdictions. Still other data that were gathered and are still being gathered give facts regarding the early history of the 730 Lodges (511 of which are still active), which have been Chartered by the Grand Jurisdiction. The task of procuring portraits of all Past Grand Masters was also undertaken. With only a few exceptions, that task is now complete. The *collection* of historic mementoes which has recently been brought together includes bound volumes of *The Trowel*, a Masonic publication edited by Past Grand Master George Thornburgh from 1886 to 1922, as well as many Masonic histories and encyclopædias in which references to Freemasonry in Arkansas are made. From those and the writer's own memories and associations, gained from attending every Session of the Grand Lodge held since 1886, he has gathered material for this brief sketch.

The tradition that Symbolic Masonry was introduced into Arkansas by the Spaniards in 1770, as suggested by one writer, is vague and independable. It is an historic fact, however, that following the expeditions of Hernando de Soto in the sixteenth century several Spanish settlements were made in that

part of the Missouri Territory from which Arkansas Territory was afterwards carved. The first of those was at Arkansas Post. In the minds of many it is not improbable that Freemasonry existed in some form among the early pioneers of those first settlements, but the belief cannot be substantiated by authentic records.

Beginning with the indisputably authentic records, we, however, find that in 1819, Andrew Scott, a resident of Potosi, Missouri, was appointed by President James Monroe to serve as judge of the Superior Court of the Territory of Arkansas. After removing to Arkansas Territory and locating there, he and other members of the Fraternity in that region petitioned the Grand Lodge of Kentucky for Arkansas Lodge, to be located at Arkansas Post, then capital of the Territory. The Charter naming Robert M. Johnson as Worshipful Master was issued on November 30, 1819. Upon Judge Scott's departure from Potosi, the Officers and members of his Lodge there had deemed it advisable to surrender their letters of Dispensation, and in so doing they had requested the Grand Lodge of Kentucky to permit Judge Scott to retain the Jewels of the Potosi Lodge for the purpose of presenting them to the first Masonic Lodge to be established in the Arkansas Territory. The request was granted, and accordingly, upon the institution of Arkansas Lodge U. D. the Jewels which had formerly been used by his old Lodge in Missouri were presented by Judge Scott to the first Lodge in the new Territory.

Later, in 1821, when the seat of government was removed from Arkansas Post almost all members demitted from Arkansas Lodge, for they too were removing to the new seat of government. This made it necessary for the Lodge there also to surrender its Dispensation to the Grand Lodge of Kentucky, and again Judge Scott retained the Jewels for the purpose of presenting them to the next Lodge to be established in his adopted Territory. However, a period of fifteen years, from 1821 to 1836, appears to have elapsed before any further movement looking toward the establishment of new Lodges was undertaken. This was probably due to the " anti-Masonic excitement " which was raging with intense fury at about that time. In 1836, however, the year of the admission of Arkansas into the Union, the Grand Lodge of Tennessee was Petitioned for a Dispensation for a new Lodge to be located at Fayetteville, in Washington County. The Dispensation was granted, and the Lodge was called Washington Lodge. It was later Chartered as Lodge No. 82, with Onesimus Evans acting as its Master, James McKisick as Senior Warden, and Matthew Leeper as Junior Warden. Upon the establishment of this Lodge, Judge Scott again made good his promise concerning the Jewels. When the Charter was granted, however, it was accompanied by proper Jewels, and, at the suggestion of Judge Scott, the new Lodge presented the Jewels which he had brought with him from Missouri to Clarksville Lodge, No. 9, which meantime had been Instituted by the Grand Lodge of Arkansas. Then, in 1845, when the Charter of Clarksville Lodge, No. 9, was taken up, the Jewels were placed in the keeping of Franklin Lodge. Two years later they were placed in the archives of the

Grand Lodge of Arkansas, where they were later unfortunately destroyed by fire.

In September, 1837, the Grand Lodge of Louisiana granted a Dispensation for Western Star Lodge, at Little Rock, designating Edward Cross as Master, Charles L. Jeffries as Senior Warden, and Nicholas Peay as Junior Warden. The Charter for this Lodge was issued on February 12, 1838, as Western Star Lodge, No. 43. Before January 6, 1836, a second attempt to establish Masonry at Arkansas Post had been authorised by the Grand Lodge of Louisiana, and a Charter had been issued to Morning Star Lodge, No. 42, of that place. But the attempt to revive Masonry there was almost futile, for as time passed the historic village, itself the first point of settlement and the first capital of the State, began gradually to disappear, leaving little trace of its Masonic activities.

The next Lodge to be established in Arkansas was granted a Dispensation by the Grand Master of Alabama on November 21, 1838. It was called Mount Horeb Lodge and was located at Washington, in Hempstead County. Soon after its establishment this and the other Chartered Lodges of the State called a Convention, which met in Little Rock on November 21, 1838, and after a six days' Session adjourned *sine die*. The total membership of all the Lodges in Arkansas at that time was about one hundred. The following copy of the Record, or rather, abstract, of the Convention's *Proceedings* was obtained by the Arkansas History Commission from the files in the archives of the Grand Lodge in Missouri.

NOTICE OF THE PROCEEDINGS OF THE CONVENTION THAT FORMED THE CONSTITUTION OF THE GRAND LODGE OF ARKANSAS A.D. 1838 (A.L. 5838)

The Convention of the Ancient York Rites met in the city of Little Rock, Arkansas, in the month of November, in the year of Christ, 1838 (A.L. 5838), was composed of the following Delegates:

From Washington Lodge, No. 82, working under authority of the Grand Lodge of Tennessee, Onesimus Evans, Past Master, Washington L. Wilson, Robert Bedford, A. Whinnery, R. C. S. Brown, Samuel Adams, and Williamson S. Oldham.

From Western Star Lodge, No. 43, working under authority of the Grand Lodge of Louisiana, William Gilchrist, Past Master, Charles L. Jeffries, Past Master, Nicholas Peay, Past Master, Edward Cross, Past Master, Thomas Parsel, Alden Sprague, and John Morris.

From Morning Star Lodge, No. 42, working under authority of the Grand Lodge of Louisiana, John W. Pullen.

From Mount Horeb Lodge, working under a Dispensation from the Grand Lodge of Alabama, James H. Walker, Allen M. Oakley, Joseph W. McKean, and James Trigg.

Which Convention, on the 21st day of November, A.D. 1838, by unanimous consent of all Delegates, adopted a *Constitution* for the government of the Grand Lodge of Arkansas: Whereupon a Grand Lodge was opened in due and ancient

form, and the Officers thereof were elected and installed according to the most ancient usages and customs of the Fraternity: When on the 27th day of November, aforesaid, the Convention adjourned *sine die*.

Attest: Grand Secretary of the Grand Lodge of Arkansas

Judging from this account the Convention must have resolved itself into a Grand Lodge, but if any Minutes were kept other than the above " Notice of Proceedings," they have been " lost in the rubbish of the Temple."

Elbert H. English, noted as a jurist as well as a Masonic scholar, served as Grand Master from 1849 to 1850. After an interim of nine years he was again elected in 1859. From that time on he was re-elected from Session to Session until November 1869, when he retired. Thus he served in that high Office during the entire period of the War between the States. Although his addresses to the Grand Lodge during his incumbency are models of excellence in diction and fraternalism, some of them are highly coloured with the bitterness which was fairly general at that time. Feeling impelled to espouse the cause of Secession it was only natural that he should employ his beautiful flow of English in its support. Although he ever eschewed the idea that he could be actuated by his political views, in his address delivered at the Grand Lodge Session of November 1861 he said in part: " I refer to these matters not in a political sense, or as mere political events, for Masonry does not interfere in affairs of a strictly political character—but I refer to them as great civil events—stern historical realities overwhelming in their immediate consequences and deeply affecting our entire people in all their relations, civil and social as well as political. . . . There are no voices to respond for a number of subordinate Lodges. Why are these Brethren absent? The answer is in every mouth, with all its thrilling and momentous associations! They have laid aside the gavel, the trowel, and the plumb-line, and taken up the sword. And this night their tents whiten many a plain, and their patriotic breasts help to form a living wall to protect eleven States of a once-glorious Union from the invasion and desolation of a man—if he may be called such—who now desecrates the seat first occupied by the good and great Washington. And who, as the fit representative of the party that placed him in power, has trampled in the dust the Constitution framed by the purest and best men that ever sat in council to organise a government. And may I be permitted to say that, if there is weeping in Heaven, Washington and his associates have wept over the ruin which his degenerate successor and his black-Republican confederates in crime and guilt have wrought!"

When the smoke of battle had finally cleared away, however, when victory had come to the other side and the domicile of the Grand Lodge had been returned to Little Rock, whence it had been removed to the Confederate seat of State government at Washington, in Hempstead County, Grand Master English seems to have had a different attitude. In his address made at the November Session of the Grand Lodge in 1865, a marked contrast in the tone of his words was very noticeable, for he at that time evinced his own resigna-

tion to the fate of war in the following words: " The terrible storm of war is over, the last faint echoes of its awful thunders are hushed, its angry clouds are drifting away, and the sun of peace once more smiles upon our desolated country. Many of our Brethren who met with us in former years and whose faces are familiar to us now sleep the long sleep of death, in their quiet resting-places, and their homes are left in mourning. They may have erred, but to err is incident to the frailty of human nature, and to forgive is not only Masonic but Divine. Let the broad mantle of Masonic charity be thrown over their errors, whatever they have been, and let their virtues be cherished in the memory of those of us who survive them. The unfortunate and deplorable civil commotion, which for four gloomy years afflicted our country, fortunately for Masonry it has no schism. The Masons of the United States now, as before the national troubles, constitute one great individual Fraternity. Leading Masons from every section of our extensive country have assembled at Columbus, Ohio, in the General Grand Chapter and the General Grand Encampment, since the close of the war, and, as in years gone, they treated each other as Brothers and Companions, transacted their Masonic business in peace and harmony, renewed their social and fraternal obligations around a common Altar, and have thus demonstrated to the world that Masons are bound together by ties which cannot be severed by civil strife or political conflicts. . . . There stretches from the stormy coast of the Atlantic to the calm and peaceful shore of the Pacific a fraternal chain of strong links, which, though unseen by the world, will do more than all else to reunite and strengthen the bonds of union between the Northern and Southern people, who during the last four years were unhappily at war about sectional questions."

In another address, made at the Grand Lodge Session of 1866, Bro. English said: " At the close of the war, no class of our population returned more readily, quietly, and cheerfully to the peaceful pursuits of life than did the Masonic Fraternity. . . . I repeat now, in writing, substantially what I said to the last Grand Lodge orally: In considering the claims of applicants for initiation, advancement, or affiliation, the physical, moral, and mental fitness of the applicant must alone be regarded. In other words, none other than the old and well-defined Masonic tests should be applied. No inquiry should be made whether he was born North or South, or was on one side or the other in the late war."

As a sequel, the significant fact remains that such a spirit of toleration exists among the members of the Craft in Arkansas as is not to be found in any other civic and moral institution of the State. Although the spirit of the Old South still exists there in legend and in song, no Mason attempts to use it to further his political ambitions. There is hardly a community or section of the State, however, that was not greatly affected by the great strife. Tales about thrilling experiences and narrow escapes from death have been handed down from father to son. Even now there are men still living who witnessed the mysterious freeing of certain prisoners of war after they had been condemned

to death, the secret being that the prisoners were Masons. Some of their captors, having seen the Masonic sign of distress, immediately released the prisoners while their comrades were executed in accordance with the rules of war. It is also an historical fact that many men prominent in Arkansas politics have also been prominent in Masonry, but no governor, congressman, or United States senator of Arkansas has ever occupied the office of Grand Master. It may not be improper also to observe that while Arkansas has not elected a Republican to State office since Reconstruction Days, yet Republicans, and even veterans of the Union Army, have frequently been elected as Grand Masters of the Masonic Fraternity in this Jurisdiction.

The following historical highlights of Arkansas Masonry were gleaned from the *Annual Proceedings* now in the Grand Lodge Library of the Albert Pike Memorial Temple at Little Rock. They incidentally introduce the names of prominent Masons, whose complete biographies would indeed give a comprehensive history of Freemasonry in Arkansas. As has been said, following the third loss of the Grand Lodge library by fire, the Grand Secretary, Fay Hempstead, and the present History Commission have succeeded in restoring all *Proceedings* except those for the years 1839 and 1840. Those covering the period from the time of the organisation Convention held in 1838 up to 1851, have been supplied mainly by bound copies entitled *Proceedings of the Grand Lodge of Free and Accepted Masons of Arkansas: 1838-1851*. The originals of these *Proceedings* are to be found in the libraries of the Grand Lodges of Alabama, Maine, Massachusetts, and Missouri.

The Session of 1841 convened at the Masonic Temple in Little Rock, which was, perhaps, the Hall of Western Star Lodge, No. 2, where it seems likely that all subsequent Sessions were held up to the time of the outbreak of the War between the States. During that period, meetings were held at Washington, the Confederate capital of the State. The Session of 1841 was presided over by Alden Sprague, Grand Master pro tempore. At that meeting Bro. Sprague was elected Grand Master for the ensuing year. Returns were then made from Washington Lodge, No. 1, at Fayetteville; Western Star Lodge, No. 2, at Little Rock; Morning Star Lodge, No. 3, at Arkansas Post; Mount Horeb Lodge, No. 4, at Washington; Clarksville Lodge, No. 5, at Clarksville; and Van Buren Lodge, No. 6, at Van Buren. During the Session it was also " *Resolved*, That Brother Edward Cross be and is hereby appointed a Delegate from this M.·.W.·. Grand Lodge, and is hereby requested and authorised to attend the Convention of the several Grand Lodges in the United States proposed to be held in Washington, D. C., in March next."

After recording a list of the Officers present at the next Session, which convened on November 7, 1842, this entry follows: " The Grand Lodge was opened in ample form, continued in Session until the sixth day of February, A. L. 5843, when the same was closed in ample form, during which Session the following elections, appointments, et cetera, took place." Two Charters were granted at that time. It was also ordered that the Grand Secretary should cause to be pub-

lished an abstract from the Minutes, and that a copy of it should be sent to the several States " and to Texas." One copy of it was also to go to each of the several Lodges of the Grand Lodge of that republic.

At the Session of 1843 a Committee which had been appointed at the previous Session reported that it had " settled the difficulty said to exist in Van Buren Lodge, No. 6, to the great satisfaction of all concerned and in accordance with the ancient usages and customs of the Fraternity." Thus, apparently, an end was made of what appears to have been the first trouble within the Grand Lodge. Several Communications from other Grand Jurisdictions were then read and filed.

The 1845 Session of the Grand Lodge took further note of a matter that had been discussed during the 1842 Session, namely the death of the Grand Jurisdiction's first Grand Master, William Gilchrist. At that time it was requested that subscriptions be taken " to erect a suitable monument over his remains." At that same Session the Committee of Foreign Correspondence submitted an extensive review of the *Proceedings* of the Grand Lodges in Alabama, Florida, Georgia, Illinois, Iowa, Louisiana, Maryland, Mississippi, Missouri, New York, North Carolina, Tennessee, Texas, and Wisconsin.

The next Annual Session, held on November 5, 1846, authorised " a Committee of three to prepare an act of incorporation for this Grand Jurisdiction and to present it to the legislature during its present session." It appears that the Committee carried out its instructions, and that the Grand Lodge authorised the Act to be included in its printed *Proceedings* of that year. Such incidents as this explain, perhaps, the reason for the long-drawn-out Sessions of this period, some of which lasted several weeks. The State Legislature was also in session during the same period. Those present at this Session levied a tax of one dollar on each non-affiliated Mason living in the State, and ordered subordinate Lodges to collect the tax and to report on it at the next Session. The money thus raised was to be spent " for charitable purposes." This Session also endorsed the idea of a General Grand Lodge. Early in the Session of the Grand Lodge of 1847, a resolution introduced and promptly passed on the second day repealed the " tax edict " of the previous Session. Thus it is clear that the non-affiliate, who is still a problem to almost every Masonic Jurisdiction, was a concern to the Grand Lodge of Arkansas even in those early days.

Previous to the Session of 1848 it may have been the custom for Grand Masters to deliver opening addresses, but if such had been the case it had not been customary to include the addresses in the Record. The Record of the 1848 Session, however, gives a complete version of Grand Master D. J. Baldwin's address, which was prefaced by these words: " Obedient to the custom, salutary in its tendency, which has obtained in the sister Grand Lodges of this nation, it is a duty incumbent on us at the opening of this Grand Communication to render thanks to the Great Jehovah for his wonderful goodness and enduring mercy to us and our Brotherhood during the past year, and to bring to your notice such matters as imperiously demand your special attention. Chosen and

sent here for your sagacity, virtue, and wisdom, to adorn the great Masonic edifice within our bounds, your constituencies look to you for that result of your Labours which your capacity warrants and your disposition so fully guarantees." In this introduction Grand Master Baldwin dealt with the problems of the times, and seemingly with great understanding. Like Banquo's ghost that would not down, the Grand Master reported that " Van Buren Lodge, No. 6, has, for a peculiar local reason, ceased to exist, and its Charter, Jewels, and furniture are in the hands of our Grand Secretary." However, this Lodge is now a very lively corpse.

It was at this Session of 1848 that the Grand Lodge first advocated the establishment of a school for the blind in Arkansas. At that time steps were taken to provide for raising funds for the purpose. It is significant that the Arkansas Legislature soon thereafter established a school for the blind which is to-day one of the leading eleemosynary institutions in this commonwealth. Twenty-one Lodges were represented at this Session, which lasted twelve days.

Without any Minute of explanation, neither the Grand Master, P. P. Pullen, nor the Deputy Grand Master, George B. Hayden, was present at the opening of the 1849 Session. However, both were listed as being present at later sittings. Bro. E. H. English is recorded as having acted as the Grand Master pro tempore. Although Bro. English's name does not appear among those who were possible candidates for the Office of Grand Master, he was elected to that high position for the succeeding Session. Thus began in the Grand Lodge of Arkansas the career of one of the State's most illustrious Masons. At the next Annual Communication, thirty-two subordinate Lodges were represented. In his opening address Grand Master English stressed the need for education and advocated the establishment of a Masonic school. He also proposed that a uniform *Code of By-Laws* be adopted. The establishment of St. John's College was then recommended by the Educational Committee, and another Committee was named to apply for a Charter for the school. This Session also provided for a Grand Lecturer, and Bro. W. H. Sutton was unanimously named to fill the newly created Office. The *Proceedings* of this Session also contain a list of the names of members of the thirty-four subordinate Lodges in the State. The next year, at the Session of 1851, Grand Master E. H. Whitfield suggested that it would be expedient for the Grand Lodge to divide the State into four or more Districts. Thus was established the District system and the appointment of the District Deputy Grand Masters. The Committee which had been appointed to obtain a Charter for St. John's College also reported at this time and presented a Charter which had been granted by an Act of the Legislature. It had been approved on December 31, 1850.

Since the Session of 1852 celebrated the hundredth anniversary of the Initiation of George Washington into Freemasonry, it was ordered that " a block of marble of suitable size, with appropriate device and emblems, should be prepared and forwarded to the national capital to be placed in the Washington Monument just then being erected there." At the next year's Session, Bro. E.

H. English, Chairman of the Committee on Foreign Correspondence, submitted a report, at the conclusion of which he pointed out some of the leading subjects that had recently been engaging the attention of the Craft throughout the United States. Among those topics mentioned were the matters of appropriately celebrating the Initiation of George Washington, of erecting a monument to Henry Clay, of providing relief for the Brethren in California, of settling the disputes existing among the Brethren of New York, and of creating a General Grand Lodge. Commenting on these matters in general, the Chairman said: " In these important enterprises, it is to be hoped that Arkansas will not be an idle spectator, but that she will keep her lamps trimmed and her lights burning, and actively employ her growing energies in the great field of Masonic charity spread out before her."

At the 1854 Communication the Library Committee reported the purchase of thirty-five volumes of Masonic literature at a cost of $153. It is also interesting to note that Albert Pike was quite active in the Sessions of this period. Another interesting feature of the Session was the great amount of attention which was given at the time to the maintenance and progress of St. John's College. Indeed, more than passing notice should be given to the establishment of St. John's College. For years this college flourished under Masonic management. It was made possible by funds contributed by the Grand Lodge. State educational facilities not having yet been provided, it was the alma mater of many men who contributed much to the educational development of the State. Like many other pioneering projects, however, it went out of existence with the coming of endowed colleges and the establishment of State schools. The founding of this college is perhaps the outstanding contribution of Arkansas Masonry during the first fifty years of its Grand Lodge. Next year Grand Master Nathaniel G. Smith expressed his attitude toward the library in the following words: We have laid the foundation for a good library. This is a good work. Let us pursue it by adding to the collection of books and increasing it annually until we have such a library as our wants demand, one that comports with our standing as a Grand Lodge. The Bible says, ' give thyself to reading ' and ' study to show thyself a workman that needeth not to be ashamed.' " Later in the Session of that year (1855) an appropriation of $200 was made for the library fund.

An interesting question has been raised regarding the address of the Grand Orator, George A. Gallagher, which was made at the Annual Communication of 1856. Since he began a most scholarly and able address by saying, " Ladies and gentlemen, Brethren," we to-day wonder how the " ladies " happened to be present, for the Order of the Eastern Star had not yet been introduced into Arkansas. The outstanding event in the *Proceedings* of 1857 was discussion of the codification of the *By-Laws* governing subordinate Lodges and a copy of the *Constitution* and the *By-Laws* governing the Grand Lodge.

The first substantial effort to establish a Masonic Widows' and Orphans' Home seems to have culminated in 1858, when Grand Master Luke E. Barber

reported having held an Emergent Communication of the Grand Lodge at Pine Bluff, on June 24 of that year. At this Session it was appropriately noted that the Grand Lodge was then twenty years old, and that the number of Lodges had increased from 4 subordinate Lodges to 128. During the Session of 1859 Albert Pike was introduced as the representative to the Grand Lodge of Minnesota and the Grand Lodge National of the Spanish Republic of Santo Domingo. He delivered an address, which was perhaps his first active participation in the Grand Lodge of Arkansas. Another interesting event of this Session was the attitude expressed toward duelling. Despite the fact that duels were quite common and were still regarded as being the proper way for prominent men to settle their difficulties, the Grand Lodge of 1862 " *Resolved*, That no Mason who shall knowingly challenge or accept a challenge from a Mason shall sit in this Grand Lodge." Perhaps the outstanding feature of the *Proceedings* of 1863 was the record that a number of Travelling Lodges had been granted Dispensations to meet the exigencies of the war. Past Grand Master J. W. Sorrels has told the author of this article that he received the Masonic Degrees stationed in Madison County, Arkansas, with the Confederate Army, and that he was only nineteen years old at the time. The impressive event of the Session of 1869 was the retirement of Grand Master English after ten years of continuous service. A Past Grand Master's Jewel was presented to him at that time.

At the Session George Thornburgh, afterwards Grand Master and for years editor of the *Masonic Trowel*, made his appearance. From then on he attended every Session of the Grand Lodge until his death. George Thornburgh may be called the pioneer advocate of prohibition in Arkansas, for at the 1886 Session he urged the adoption of a resolution making it a Masonic offense punishable by expulsion for a member to keep a saloon for the sale of intoxicating liquors. At this Session a Committee on History was also appointed. Dr. E. R. Duvall was Chairman. This Committee made very interesting reports at subsequent Sessions in 1872, 1873, 1874, and 1875. They consisted mainly of short biographies of Past Grand Masters.

The main feature of the Past Grand Master's address delivered at the Annual Communication of 1873 referred to the national panic, brought about by the appearance of a cholera epidemic in the early summer and the outbreak of yellow fever in the autumn, which was climaxed by " one of the worst droughts ever known anywhere." Another event of this Session worthy of more than passing attention was J. R. H. Scott's presenting to the Grand Lodge the Apron worn by his illustrious father, Judge Andrew Scott.

A few days after the adjournment of the Grand Lodge of 1875, the Masonic Hall burned down, and much valuable property, unpublished Records, and many historic articles belonging to the Grand Lodge were destroyed. An interesting feature of the Session of 1875 was the Lodge's refusal to allow the Grand Treasurer $400 to reimburse him for that amount which he had lost through the failure of a bank. The reason given was that the Officer had deposited the money in his own name and not in the name of the Grand Lodge.

A spirit of optimism and rejoicing characterised the Session of 1876, America's centennial year. However, the Grand Master, Bro. M. L. Bell, spoke as follows in his address made at that time: " While we can but rejoice at the material prosperity of our State, the abundant crops and general peace and prosperity that reign through the land, can we congratulate ourselves upon equal progress in education and refinement, goodness and purity, among the people? . . . Amid our congratulations on our general prosperity as a State and a people, can we also rejoice in the success and prosperity of our work as Masons? "

Again, soon after the adjournment of the Session of 1877, the Masonic Hall was destroyed by fire and a valuable Masonic library as well as all Records, books, and papers pertaining to the Grand Secretary's Office were among the losses. One of the features of the Session of 1879 was the conferring of the Degrees on Arthur McArthur by special request of Magnolia Lodge, No. 2. At the time a captain in the United States Army stationed at Little Rock, Bro. McArthur afterwards became famous as a Brigadier-General of the Confederate Army, and as one of the principal generals in the Spanish-American War. He was a native of Little Rock.

The Session of 1888 featured the celebration of the fiftieth anniversary of the organisation of the Grand Lodge. John P. Karns was the only Brother present who had attended the Convention of 1838. Among the prominent visitors at this celebration was Joseph Eichbaum, Grand Master of Pennsylvania, and Michael Nisbet, the Grand Secretary of that Jurisdiction. The author of this article was also present, being only twenty-three years of age at the time.

The Session of 1892, presided over by Bro. C. A. Bridewell, was the first to be held in the Grand Lodge Temple that had been erected at the corner of Fifth and Main Streets in Little Rock. For the first time in the history of the Grand Lodge, it was able to meet in its own home. This was an occasion of much felicitation. This Session marked the beginning of the long and faithful service of John M. Oathout as Grand Lecturer. Bro. Oathout served from 1892 till his death in 1912. He was succeeded by Bro. Clark, who is still serving in that capacity, having already exceeded the record of Bro. Oathout in point of time.

As has already been pointed out, Arkansas has been favoured with a great deal of unusually fine Masonic material. The State has, indeed, produced some of the outstanding Masons of the world. If records had been preserved the history of Freemasonry in Arkansas would compare favourably with that of any other Grand Jurisdiction.

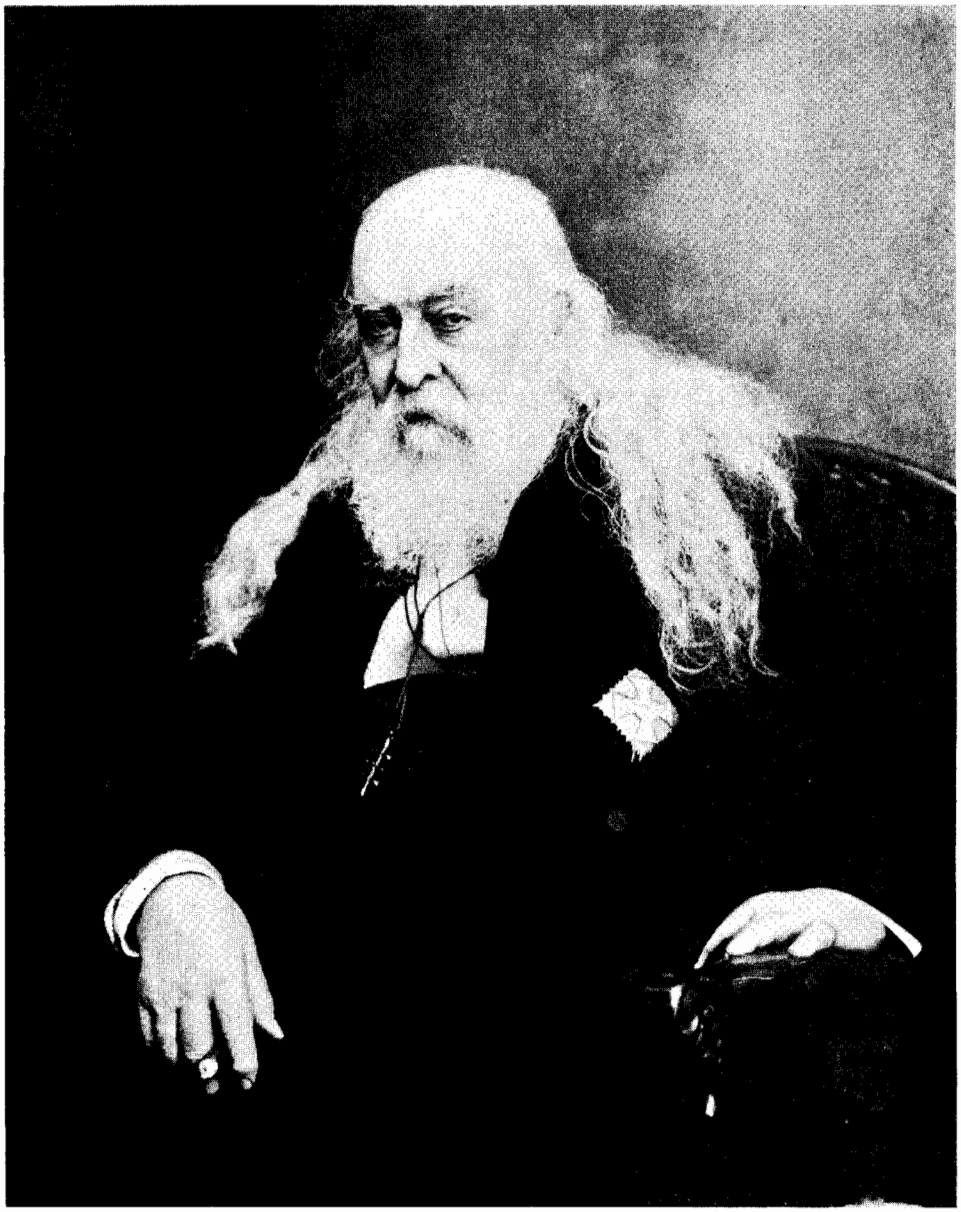
However, the limitations, both of authentic Records as well as space, are such that biographical sketches can be given for only a few of Arkansas's most distinguished members of the Craft. First, let us sketch the life of that great Arkansas Mason—Albert Pike.

Pike was born in Boston, Massachusetts, on December 29, 1809. In 1822 he attended Harvard University, and afterwards he taught school in Massachusetts for seven years. In 1832 he joined a trading party and made an expedi-

tion through Kansas, Missouri, New Mexico, and the Indian Territory. He reached Fort Smith, Arkansas, on December 10 of that year. There he resumed his profession as a teacher. Later he married Miss Mary Ann Hamilton at Arkansas Post. He also engaged in newspaper work at Van Buren and at Little Rock, and was admitted to the bar in 1836. Afterwards he was admitted to the bar of the Supreme Court of the United States. He received that advancement just when Abraham Lincoln and Hannabal Hamblin did. In 1846, during the war with Mexico, Pike raised a company of Arkansas cavalrymen and served as its captain under Archibald Yell, the Arkansas governor who resigned office to enter his country's military service. Bro. Yell, a Mason, was killed at the battle of Buena Vista, in 1847. Pike's account of the action at Buena Vista, as published throughout the State, aroused the ire of Colonel John S. Roane, who thought the report reflected unjustly on the Arkansas regiment. In consequence Colonel Roane challenged Captain Pike to a duel, and although neither was a " fire-eater," public opinion was such that Pike felt himself honour bound to accept the challenge. The duel was fought at a spot in the Indian Territory, just across the Arkansas River from Fort Smith, in August, 1848. Two shots were exchanged by each of the duelists, fortunately without injury to either. Their seconds refusing to interfere, personal friends who were present brought about a reconciliation. Pike and Roane afterwards became friends and companions. When Captain Pike was mustered out, he returned to Little Rock and resumed his law practice.

Bro. Pike was made a Mason in Western Star Lodge, No. 2, in July 1850. In 1859 Albert Pike became Grand Commander of the Scottish Rite of the Southern Jurisdiction. He also assisted in establishing the Scottish Rite Council in Arkansas, in 1853. That same year he was made Grand High Priest of the Royal Arch Chapter, and in 1865 he was chosen Grand Orator of the Grand Lodge. The fact that he never attained the position of Grand Master was perhaps due to his activities in legal and military pursuits. In 1853 Pike removed from Little Rock to New Orleans, probably with a view to practising law there. Apparently he did not secure an extensive practice, however, for he maintained himself by translating the *Code Napoleon* from the French, a translation which is still in use in Louisiana. Pike is rated as one of the most learned lawyers of his time. After residing in New Orleans for about five years, Pike returned to Little Rock, where he maintained his residence until 1868. Then he removed to Washington, District of Columbia, where he could be in closer contact with his Masonic duties. He resided there until his death on April 2, 1891.

Pike's thrilling yet disappointing career as a soldier during the war between the States is worthy of historical reference. Like many another Easterner who had cast his lot in Dixie Land, Albert Pike found himself in a dilemma when it became necessary to choose between his country as a whole and his State. As a boy he had heard of the glory of the Union, but as a man he was faced with the " sovereignty " of his State. Although he hoped against hope that Arkansas would not secede, when it did so he finally cast the die in its



Albert Pike.

favour by saying, " Whatever I am, I owe it to my State." During the war he reached the rank of brigadier-general, and was put in command of a brigade composed largely of Cherokee, Chickasaw, and Choctaw Indians from the Indian Territory. When General Van Dorn ordered those troops to be taken into Kansas, Pike protested, for he did not think that the Indians should be required to fight except in their own Territory. But about that time the Federal troops under General Curtis invaded western Arkansas, and General Pike was required to join General Van Dorn. He did so just in time to participate in the battle of Pea Ridge, or Elkhorn, in Washington County, Arkansas. That battle was fought contrary to Pike's judgment and against his advice. It terminated unsuccessfully for the Confederates, who lost two of their ablest leaders, General McIntosh and General McCulloch.

This was the beginning of a very sad and disappointing period of Pike's life—due chiefly to a quarrel which arose between him and other Confederate commanders with whom he was associated. So serious did the differences of opinion become that Pike was ordered arrested. Finally, the disagreement culminated in Pike's retirement from the service during the early years of the war. To add to his troubles, Pike's large property holdings were confiscated by the Federal Government. At one time property of his valued at $20,000 was sold on the auction block. As a result he was almost penniless at the close of the war. But with the dauntless courage characteristic of the man, Albert Pike resumed his literary and legal pursuits and again amassed quite a fortune. In 1879 he relinquished the practice of law in order to give his entire time to his Masonic pursuits and literary productions. " Every Year " is his best known poem.

Among the many magnificent tributes which have been paid to Bro. Pike's memory, the following from Colonel Patrick Donan, of Fargo, North Dakota, is one of the most interesting. Colonel Donan said of him:

> Albert Pike was a king among men by the divine right of merit. A giant in body, in brain, in heart, and in soul. So majestic in appearance that every passerby turned to gaze upon him and admire him. Six feet, two inches tall, with the proportions of a Hercules and the grace of an Apollo. A face and head massive and leonine, recalling in every feature some sculptor's dream of a Grecian god; while his long, wavy hair, flowing down over his shoulders, made a strikingly picturesque effect. The whole expression of his countenance told of power combined with gentleness, refinement, and benevolence. . . .
>
> His legal practice brought him several fortunes . . . but his ear and heart and purse were ever open to the appeal of the needy or distressed and his benefactions were beyond enumeration. His bounty was reckless in its lavishness. In all the rush of his busy and eventful career, he found time to counsel and assist every worthy man or woman who came to him. He was peculiarly kind and considerate toward young people.
>
> Glorious record of a glorious man! Great enough to succeed in nearly every line of human effort and ambition. A patient and faithful teacher, a brilliant editor, a lawyer of eminent ability and skill, an eloquent and impas-

sioned orator, a gallant soldier, a profound scholar, a poet whose verses tingle with pure Promethean fire that comes from heaven alone, a prolific author, a wise counselor, a patriot, and a philanthropist whose charity was broad enough to take in all mankind. God never made a gentler gentleman, a better citizen, or a truer man! He was in himself the highest and grandest embodiment of the virtues and graces of Freemasonry, a living exemplification of the exalted and exalting principles of our great world-embracing Brotherhood! He ran the whole gamut of earthly honours. He climbed Fame's glittering ladder to its loftiest height, and stepped from its topmost round into the skies. . . .

As had already been indicated, another of Arkansas' famous Masons was Elbert Hartwell English. A native of Alabama, Bro. English was reared on a farm. His education was such as he could obtain from the primary schools and academies of his day. He was admitted to the bar in 1838 and had some experience as a legislator. In May 1844 he removed to Little Rock, and soon thereafter was appointed reporter of decisions of the Supreme Court. In 1854 the General Assembly elected him chief justice of the Supreme Court, an office he held until his death excepting only a short period during the war between the States. Bro. English was made a Mason in Athens Lodge, No. 18, in Alabama, on August 25, 1842. Afterwards he affiliated with Western Star Lodge, No. 2, at Little Rock. In 1849 he was elected Grand Master. Following his re-election in 1859, he served for ten consecutive years, the longest period any one Grand Master has ever served. The founding of St. John's College was the outstanding accomplishment of his administration. Bro. English received all the Degrees of both the York Rite and the Scottish Rite.

Charles E. Rosenbaum, another distinguished Arkansas Mason, was born in St. Louis, Missouri, on January 1, 1855. He was educated in the public schools of his native city, and then in 1883 he moved to Little Rock, where he entered business. He was an active participant in both the York Rite and the Scottish Rite Bodies. He served as Grand Master from November 1914 to November 1915. His most distinctive service to Masonry came perhaps through his connection with the Scottish Rite Bodies, wherein he became a pioneer in the work of dramatising and adapting for presentation, with elaborate stage equipment and effects, Degrees which had hitherto, for the most part, been communicated only. For nearly forty years he was the directing genius of the Bodies of the Ancient and Accepted Scottish Rite in the Jurisdiction of Arkansas, and in 1911 he was made one of a Committee to superintend the construction of the House of the Temple. He served as the Chairman of the Committee until 1915, when that wonderful structure was completed and dedicated in Washington, District of Columbia. Few men have devoted so much time to the work of Masonry or achieved positions of such prominence in all its branches as did Bro. Rosenbaum. His Masonic record is, indeed, an impressive one. February 25, 1931, closed the unblemished record of a long useful life crowned with joys of friendships and honours well bestowed.

A biographical sketch of Bro. Fay Hempstead forms the essential nucleus

about which the history of the Masonic Fraternity in Arkansas has been builded during the past threescore and more years. Fay Hempstead came from a talented lineage, both paternal and maternal. While his father was a member of the Supreme Court of Arkansas, he wrote of its most widely quoted decisions on the law of descent and distribution.

Fay Hempstead was born in Little Rock, on November 24, 1847. He was educated in private schools and in St. John's (Masonic) College. Later, he studied law at the University of Virginia. In 1868 he entered upon the practise of his profession at Little Rock, a vocation from which he retired only in 1881, upon his election as Grand Secretary of the Grand Lodge of Arkansas. From then on he gave his entire time to his official duties and to literary pursuits.

On May 6, 1869, Bro. Hempstead was made an Entered Apprentice in Western Star Lodge, No. 2, at Little Rock. Step by step, he received all the Degrees of both the York Rite and the Scottish Rite, including the Thirty-third Degree. On November 23, 1901, he was coroneted as Honorary Inspector General. Bro. Hempstead's preferment placed him in the Chairs of almost all the local Bodies. For years he was also prominent in the Order of the Eastern Star. His service in all the Grand Bodies was distinctive. In addition to his record as Grand Secretary, he also served as Grand High Priest of the Grand Chapter of Royal Arch Masons in 1891, and as Most Illustrious Grand Master of the Grand Council in 1890. From 1899 he served as Grand Recorder of the Grand Council, of the Order of the High-Priesthood, and of the Grand Commandery. In 1906, Bro. Hempstead was elected Grand Steward of the General Council of North America. He also served as Most Puissant General Grand Master from 1921 to 1924. His address made in 1878, when he served as Grand Orator of the Grand Lodge of Arkansas, is to be found in the collection entitled *Masonic Jewels*.

Perhaps the highest honour within the gift of Masonry was conferred upon Bro. Hempstead at Chicago on October 8, 1908, when he was crowned Poet Laureate of Freemasonry, an honour which had up till then been bestowed upon only two others, Robert Burns and Robert Morris. Hempstead's literary, musical, and historical works are extensive. His poems have passed through several editions, and his essays and addresses have found a place in Masonic literature. His large collection of historical and biographical works includes volumes that touch upon all subjects of state.

The Session of the Grand Lodge held on November 17 and 18, 1931, was the occasion of the completion of Bro. Hempstead's fifty years of service as Grand Secretary. Grand Master Andrew J. Russell took special note of the Golden Jubilee, and appointed a Committee to prepare a programme to be given on that occasion. Among distinguished Masons of other Grand Jurisdictions present were M.·. W.·. E. E. Sykes, Grand Master of the Grand Lodge of Louisiana, R.·. W.·. Milton W. Boyland, Grand Junior Warden of the Grand Lodge of Louisiana, and R.·. W.·. Isaac Cherry, Grand Secretary of the Grand Lodge of New Jersey. Telegrams and letters of felicitation came from several foreign Grand Jurisdictions and from almost every State in the Union.

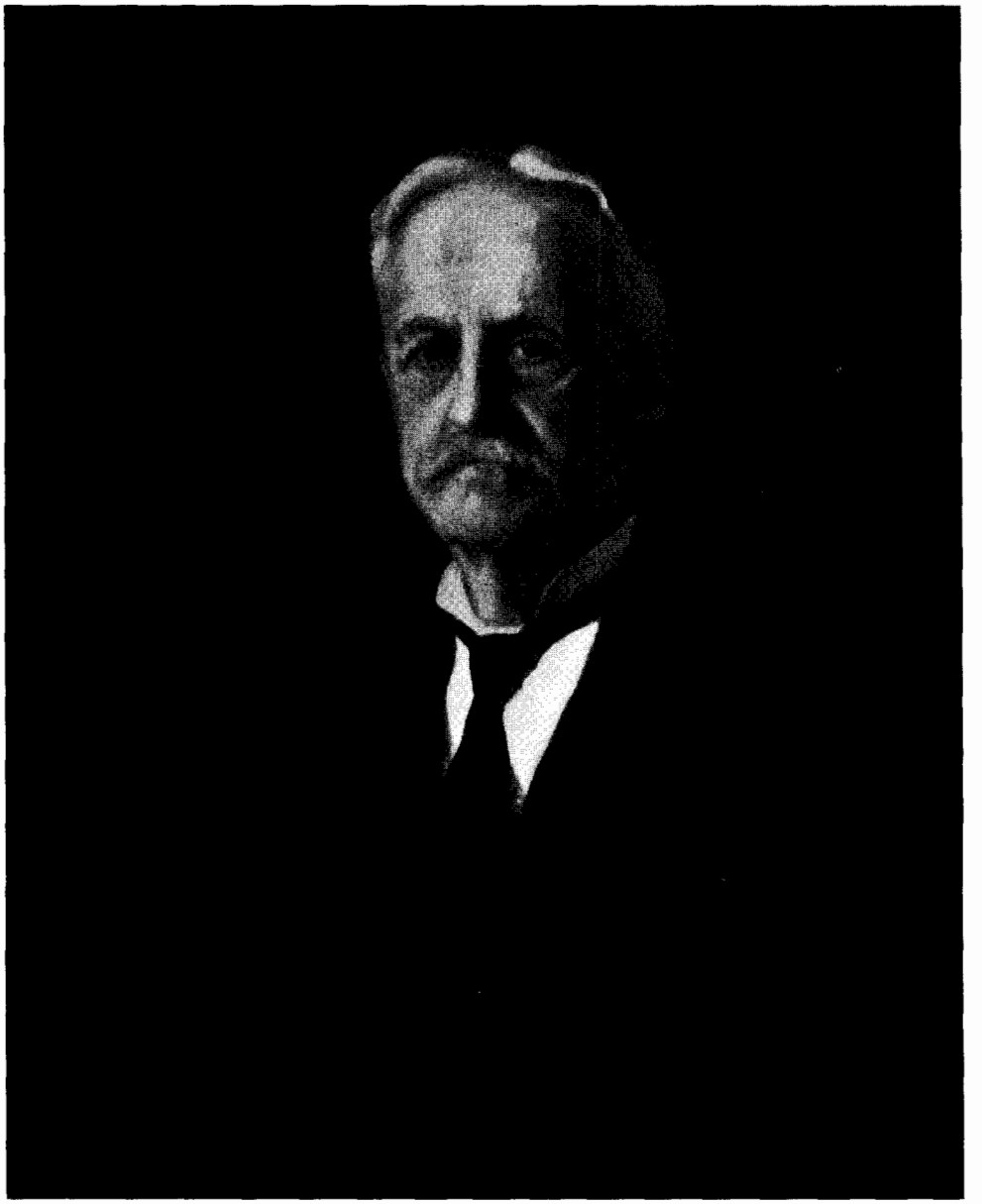
Bro. Hempstead's response on this occasion, made without reference to notes or manuscript, is a classic piece of Masonic literature that really gives a bird's-eye view of the Craft in Arkansas during the last fifty years. It is quoted here because no one now living is more capable of drawing such a picture:

Most Worshipful Grand Master and Brethren of the Grand Lodge, Sisters, and Brothers:

I find myself utterly incapable of expressing the deep emotions which fill me on this wonderful occasion. I wish that I might find the words necessary to express to Bro. Harry H. Myers my appreciation of the kind things he has said to me, and to you, Most Worshipful Sir and Brother, and to the other Grand Lodge Officers for having projected this Jubilee Celebration, and to the Committee for having made this great occasion possible. I also feel deeply honoured to know that Brethren from other Jurisdictions are present, having made long journeys to attend this event. I can only express to them my pride and appreciation of their presence, and extend a word of welcome to them for their being in our midst.

When I give one glance at this magnificent assembly, I realise that you have assembled to celebrate an unusual event, the service of fifty years as Secretary to the Grand Lodge of Arkansas. When I look back upon the initial incident of entering upon this Office, it seems incredible to me that a half century of time has passed away. It seems so recent, as if it were yesterday, last week, last year, and yet I know that between that date and this, time with his velvet-shod feet, treading lightly, has rolled a half-hundred years into the abyss of the past.

A friend has said to me, " This is a far different world, no doubt, from what it was when you began in this Office." Yes, indeed! It is a far different world, and a far better one. In that fifty years the genius of man has simply run riot in the field of invention and advance. He has invaded the eagle's home and fashioned for himself the semblance of a bird. He soars into the sunlight and the clouds until the eagle becomes but a tiny speck beneath him, and having gained dominion of the upper air, he girdles the earth with his ventures! And men and women are daily vying with each other for newer records in altitude and speed. He has covered the earth with swift-moving vehicles which make transportation a plaything and travel an unceasing delight. He has plunged into invisible ether and seized upon sound waves through which, with the aid of electricity, in the telephone, the long-distance call, the wireless, and the radio, he sends his communications to far continents, as friend would speak with friend, and from aerial towers he broadcasts the human voice into millions of homes so that a man may sit in his home and listen to the king of England talking to his Parliament in London; a song sung in New York and a concert given in San Francisco. He has flooded the world with light, making darkness into daylight with the magic of the electric lamp. He has imprisoned the voice of music in a whirling disc that rivals the nightingale with floods of melody and song. He has put upon the screen, shadows that move and talk as if they were human and clad in the colours of natural life. These and countless other marvels and miracles have come to pass in that half-century flown, and possibly



Fay Hempstead.

Most Puissant General Grand Master, 1921–1924.

the end is not yet. Each year finds something new where all seems old. Each spring new verdure and fresh flowers crown the hills that have stood from everlasting.

All the years invent.
  Each month is various to present
The World with some development;

And men, through novel spheres of Thought,
  Still moving after Truth, long sought,
Will find new things when we are not.

And how has Masonry in Arkansas fared while these great features were in the making? Let us recall a few items by way of comparison. Then her Lodges numbered three hundred and forty-two; to-day they are five hundred and ten. Then her membership was approximately fifteen thousand; now it is approximately forty thousand. Then her revenue was around ten thousand dollars; now it is above sixty thousand dollars. These are material things, but they show through the light of comparison that in that time the Grand Lodge of Arkansas has not stood still or gone backward, but that her advance, if slow and creeping on from point to point, has been always forward.

And what have been the achievements of the Grand Lodge of Arkansas during those eventful years? Let us recall those which come readiest to the mind. First, we have established at Batesville a home for orphan children of Masons, which is the pride and glory of the Grand Lodge. Then, we have built in the State's tuberculosis sanitarium at Booneville, purely as a matter of charity, a ward for the more ample accommodation of children smitten with that disease. We have created a bureau for the payment of pensions to widows and indigent, aged Masons, which every month sends a measure of relief to numerous cases of need. We have created a Board of Finance, composed of able financiers who wisely conserve and administer our invested funds. A generous Bro., J. P. Hall, of Conway Line Lodge, No. 373, in Arkansas, but himself living at Bakersfield, Missouri, just across the line, has made a wonderful donation to the cause of higher education of which boys graduating from the Home are the beneficiaries, and which stands as a perpetual endowment for that noble cause. It is with the deepest sorrow that we relate that Bro. Hall departed this life within the past fortnight. For a time and in a limited way we furnished hospital service for the sick. We furnish lecturing for the Lodges. The Grand Lodge has been liberal in making donations for monuments to deceased Past Grand Masters. Since we have come into this splendid building, we have been more suitably housed than ever before, overcoming the disasters of three fires that have occurred within my knowledge. Here in this building, for the first time in our history, we are able to maintain an adequate library, which is gradually filling up with valuable and interesting books. Two features that have come into this library during the past year are specially worthy of note. One is a large album which I have had manufactured and beautifully bound, which I call a *Portrait Gallery of Past Grand Masters;* into which is gathered the portraits of all Past Grand Masters of the Grand Lodge, as far as obtainable, only a few of the earlier ones being lacking; and these being conveniently indexed

so that reference to the portraits can be easily made, form a condensed history of the Grand Lodge as reflected in the portraits of those who have been its leaders. The other feature to which I refer is the gathering and having suitably bound memorial circulars issued by Grand Bodies of Arkansas for those who passed on into the Silent Land. And then, although it is not a subject which originated in the Grand Lodge, but is a subject to which she has made liberal donations of her funds, sons and daughters of members of our Lodges receive the benefit of our Educational Loan Fund projected by the Order of Knights Templar, the object of which is to aid young men and young women in making their way through college. The Grand Lodge of Arkansas did her part in the building of the George Washington National Masonic Memorial which is being erected at Alexandria, Virginia; and which will be dedicated in 1932. She did her part toward relieving cases of distress in the flood waters of 1927. She did her part in relieving cases of distress in the drought disaster of 1930; and in all of these features she has had the cordial coöperation and assistance of that noble band of workers, whose assisting hand the Grand Lodge of Arkansas gratefully acknowledges.

Not any of these features are of overwhelming greatness, but when put together, all are units in an united structure of achievements which furnish a fair exhibit of the aims and purposes of Masonry as carried out in these ways, of which, we have no cause to feel ashamed. I cannot claim to have had any direct connection with their origin and inception; but only that I have gone along with them step by step from the beginning.

The one feature of distress in contemplating these buried years is recalling the long list of those who were of us and with us, who walked and worked with us, who have passed on into the Silent Land. May it be that their spirits in the Vast, share with us the emotions of this hour.

> Oh, if it be, that souls which once we knew,
> Have prescience in them of the things we do,
> Then may we think that from their realms of day
> They look upon us in approving way;
> And though their tongues are hushed forevermore,
> They silent watch us from the other shore.

Brethren and Friends, in this supreme hour of my life I seem to be as one who stands on the tip of a mountain crest and looks pensively down upon the long valley beneath him. Valley once filled with roseate hopes which have now grown ashen and grey! Valley once filled with the glow of Youth and the fire of Ambition, which have now become chilled by the frosts of Age. But I do so with a calm serenity which makes me feel that I can adopt the words of our nation's chief poet when he said:

> Time has laid his hand upon my heart gaily;
> Not smiting it,
> But as a harper lays his open palm upon his harp
> To deaden its vibrations.

I assure you, Brethren and Friends, that he who stands in the sunset of life and sees the shadows lengthen, sees the sun descend below the slanting

hills, may yet find sweet solace in dwelling upon " the days that are no more." And such I trust may be the case with me to the end.

As the day dies out in a golden gleam,
And the red West glows with its parting beam,
So would I, Friends, when it comes my lot,
Wish to depart thus calmly; and not
As the Old Year passes, sad and slow,
Wrapped in the shroud of the Winter's snow;
But rather in the starlight, fair and clear,
Where the quivering discs of the stars appear.

He died in the spring of 1934.

In 1841 the General Grand High Priest of the United States issued his Dispensation to Far West Chapter of Royal Arch Masons, at Fayetteville, in Washington County, Arkansas. The petitioners for that authority were the Rev. Joel Haden, Samuel Harris, William Shoman, Onesimus Evans, Thomas J. Pollard, Richard P. Pulliam, Alfred A. Stirman, Thomas Bean, and Abraham Winnery. The next year a Charter was granted to Far West Chapter, No. 1, by the General Grand Chapter of Royal Arch Masons. And thus Royal Arch Masonry was inaugurated in Arkansas.

On June 21, 1844, Union Chapter, of Little Rock, was established by a Dispensation issued by Joseph K. Stapleton, the General Grand High Priest of the United States, to George P. Lemmon as High Priest, Joseph Grubb as King, and C. J. Krebs as Scribe. On the following September 13, the Charter to Union Chapter, No. 2, was granted. Then followed the organisation of Friendship Chapter, No. 3, of Union County, and of Whitfield Chapter, No. 4, at Camden. On April 28, 1851, a Convention of the Chapters was convened for the purpose of organising a Grand Chapter for the State of Arkansas. These representatives were present:

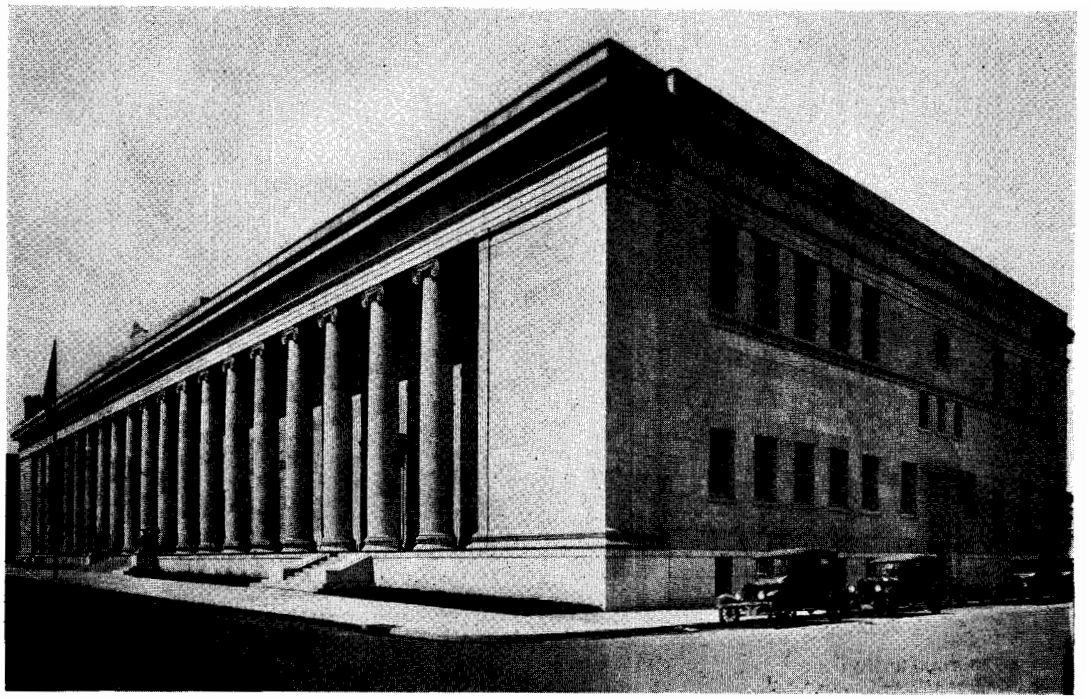
Union Chapter, No. 2, represented by E. H. English, High Priest, A. Pike, King; C. J. Krebs, Scribe; Friendship Chapter, No. 3, represented by F. Courtney, High Priest, D. J. Baldwin, proxy for King, and W. H. Hines, Scribe; Whitfield Chapter, No. 4, represented by E. H. Whitfield, High Priest, C. C. Scott, King, and Jas. A. Warren, Scribe.

The Convention elected E. H. English to be Grand High Priest; Franklin Courtney, Deputy Grand High Priest; C. C. Scott, Grand King; A. Pike, Grand Scribe; L. E. Barber, Grand Secretary; and R. L. Dodge, Grand Treasurer. The Officers were installed by E. H. Whitfield. A Constitution was then adopted and Far West Chapter was then invited to unite with the Grand Chapter of Royal Arch Masons. The Convention then adjourned, and after one day's Session the Grand Chapter closed until its next regular Convocation. Since that time it has met annually, except during the years 1863 and 1864, when no meeting could be held because of the War between the States. Since the close of that conflict the Grand Chapter's Labours have been zealous and harmonious.

The growth, although slow, has been gradual. There are now 30 Chapters, having an affiliated membership of over 7000.

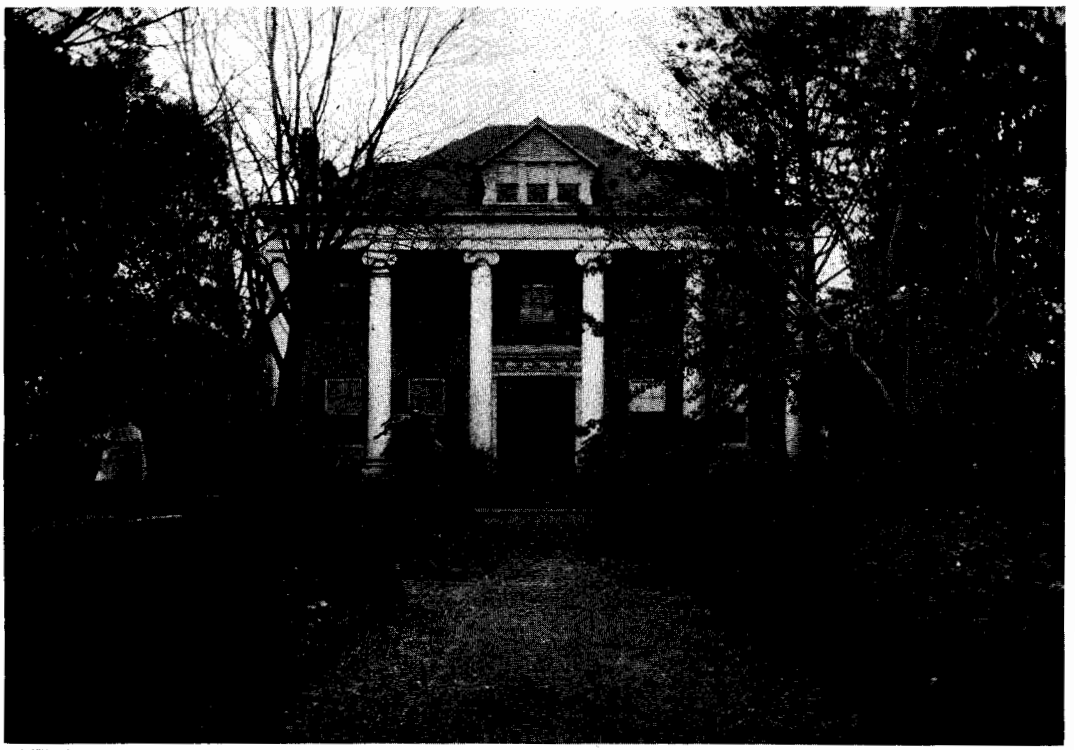
The first Council of the Order of High Priesthood in Arkansas was held at Little Rock on January 17, 1853. It was presided over by Samuel Reed, who served as President; William H. Field, who acted as Vice-President; and A. W. Webb, who served as Recorder. At that time, Companions English and Merrick were consecrated and anointed. The next Council convened on February 16, 1853. At that meeting Companion Barber was consecrated and anointed. The Councils continued to hold Special Sessions until the beginning of the War between the States, when they were discontinued. Then, on November 6, 1867, a Convention of High Priests was held at Little Rock. At that time Companion Barber acted as Chairman and Companion M. L. Bell Secretary. A *Constitution* was then formed, and a Council of High Priests for the State of Arkansas was organised. Companion L. E. Barber was elected President, with a full corps of Officers, as provided by the *Constitution*. As Royal Arch Masonry flourishes, so flourish the High Priests. The evening following the closing of the Grand Chapter of Royal Arch Masons is given over to the conferring of this Degree.

Council Masonry was introduced into Arkansas on April 25, 1853, by a Dispensation issued by Albert Pike, Deputy Inspector General of the Supreme Council of the Southern Jurisdiction, to R. L. Dodge, Luther Chase, and W. H. Sutton, all of Little Rock. The newly organised body was named Occidental Council. Then, on the Thirty-third Degree of Charleston, South Carolina. The next Councils organised were Adoniram Council, No. 2, of Camden; Cephas Council, No. 3, of Monticello; Friendship Council, No. 4, of Seminary, and Osiris Council, No. 5, of Fort Smith. On November 6, 1860, a Convention was called to meet at the Masonic Hall in Little Rock, on invitation of the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States, for the purpose of forming a Grand Council of Royal and Select Masters. The following Councils were represented: Occidental Council, No. 1, of Little Rock, Luke E. Barber, Thrice Illustrious; R. L. Dodge, Illustrious Deputy; Thomas Parsel, P. C., and members, William G. Sutton, Henry H. Hays, and J. B. Groves. Adoniram Council, No. 2, of Camden, Edmund H. Whitfield, Thrice Illustrious. Friendship Council, No. 4, of Seminary, Samuel H. Bayless, Thrice Illustrious. Osiris Council, No. 5, of Fort Smith, R. M. Johnson, Representative. The Convention resolved itself into a Committee of the Whole, and proceeded to form a *Constitution* for the Most Puissant Grand Council of Royal and Select Masters of Arkansas. Then, after consultation, a *Constitution* was adopted. The Convention next proceeded to elect Officers. Those chosen were: Companion L. Barber, Grand Master; Companion E. H. Whitfield, Deputy Grand Master; Companion S. H. Bayless, G. I. M.; Companion W. H. Sutton, G. P. C. of W.; Companion R. L. Dodge, Grand Treasurer, and Companion E. H. English, Grand Recorder. There are now 1169 Council Masons in Arkansas. The Grand Council meets annually, immediately after the closing of the Grand Chapter of Royal Arch Masons.



From a photograph by Harris, Little Rock.

The Albert Pike Memorial Temple, Little Rock, Arkansas.



From a photograph by Harris, Little Rock.

The Albert Pike Residence, Little Rock, Arkansas.

Organised Templar Masonry was first introduced into Arkansas by a Dispensation to Hugh de Payens Commandery, dated December 20, 1853, and issued by W. B. Hubbard, Grand Master of the Grand Encampment of the United States, to Sir Albert Pike, Sir Percy C. Brockus, Sir John McDaniel, Sir H. H. Heath, Sir H. F. Loudon, Sir B. B. French, Sir A. W. Webb, Sir W. S. Brown, Sir John W. Sketo, and Sir Samuel Mitchell.

Sir Albert Pike was made Eminent Commander; Sir A. W. Webb, Generalissimo; and Sir J. W. Sketo, Captain General. Then, in October, 1856, a Charter was granted to the Commandery, which was known as Hugh de Payens Commandery, No. 1. The next Commandery organised was Bertrand du Guesclin Commandery, No. 2, at Camden. The date of its Dispensation was April 13, 1866. Its Charter was issued on September 18, 1868. This was followed by Jacques de Molay Commandery at Fort Smith. The date of its Dispensation was December 30, 1868, while the date of its Charter was September 22, 1871. The next Commandery to enter the field was Baldwin Commandery, No. 4, at Fayetteville. Its Dispensation was issued on April 28, 1871, and its Charter on September 22, 1871.

On March 23, 1872, pursuant to a call for a Convention to be held in Fort Smith, the Grand Commandery was organised. At that meeting the following Commanderies were represented: Hugh de Payens Commandery, No. 1; Bertrand du Gueselin Commandery, No. 2, and Jacques de Molay Commandery, No. 3. Sir L. E. Barber was elected President, and Sir Edward J. Brooks, Recorder. The *Constitution* was then framed, and the following Officers were elected: Sir Luke E. Barber, of Little Rock, Right Eminent Grand Commander; Sir Edward J. Brooks, of Fort Smith, Very Eminent Deputy Grand Commander; Sir Raphael M. Johnson, of Fort Smith, Eminent Generalissimo; Sir Samuel W. Williams, of Little Rock, Eminent Captain General; Sir William A. Sample, of Fort Smith, Eminent Prelate; Sir Walter O. Lattimore, of Fayetteville, Eminent Senior Warden; Sir Caleb H. Stone, of Camden, Eminent Junior Warden; Sir Roderick L. Dodge, of Little Rock, Eminent Treasurer; Sir J. W. Rison, of Little Rock, Eminent Recorder; Sir R. S. Crampton, of Spadra, Eminent Standard Bearer; Sir J. S. Looney, of Fayetteville, Eminent Sword Bearer; Sir Robert E. Salle, of Camden, Eminent Warden, and Sir James Tunnah, of Little Rock, Eminent Captain of the Guard. The Grand Commandery meets annually in May, and now has a membership of over 2500 in the 28 Commanderies.

FREEMASONRY IN CALIFORNIA

JOHN WHICHER

IT is quite impossible to write the story of pioneer Masons and Masonry in California in small compass, for it is interwoven with romance and fiction. Masons and Masonry were known in the Golden State long before the discovery of gold by John Marshall in January 1848. The pioneers were lured there not altogether by a desire for gold, but rather because of highly coloured stories told by returning trappers, who lauded California's genial skies and fertile lands that were to be had for asking. A few Masons came in the 1830's, but the trek to the new country did not fully begin until about May 1840. Then John Bidwell, of whom more will be told later in this sketch, organised a party in Platt County, Missouri, and the adjacent region, and presently he and his companions started on the long and perilous journey to the Pacific Coast. From that time until the discovery of gold in California in 1848, emigration from the East was constant. It was never again so spectacular, however, as during the decade immediately following the discovery.

So far as records disclose, the first Master Mason to make a permanent residence in California was Abel Stearns, who came from Salem, Massachusetts, and settled at the pueblo of Los Angeles in 1833. He had the distinction of shipping to the Philadelphia Mint, in 1842, the first gold mined in California. The dust and nuggets were purchased from miners who discovered and worked the mines in Placerito Canyon, near the San Fernando Mission in Los Angeles County. Singularly, the discovery of gold there in sufficient quantity to warrant shipment to the United States mint caused no interest at all beyond the locality where it was found. Pioneers were hungry for land, not for gold.

Besides Abel Stearns, there were, indeed, other pioneer Masons of pre-Grand Lodge days. Among them was Christopher Carson, the noted trapper and scout better known as " Kit " Carson, who carried the first overland mail from Taos, New Mexico, to military headquarters at Monterey, California, in 1842. Carson was born in Kentucky on December 24, 1809, and died at Fort Lyon, Colorado, on May 23, 1868. He spent many years of his life in California, having made his first visit there in 1829. He was with General John C. Fremont at the capture of Sonoma in 1846. Carson's last trip to California was made in 1853. Then he returned to Taos, New Mexico, where he was appointed Indian Agent, a post he held until the beginning of the war between the States in 1861. During the war he was first a colonel of the First New Mexico Cavalry, then later breveted brigadier-general. In 1854 he received his Masonic Degrees in Montezuma Lodge, No. 109, of New Mexico.

Associated with Carson was George Yount, a pioneer of 1831, who was the first American settler in Napa Valley and builder of the first fort in California, erected in 1841. He received his Degrees in 1850 in Benicia Lodge, No. 5, was Grand Bible Bearer from 1854 to 1864, and died on October 5, 1865.

Hillard P. Dorsey, at the time a Past Master, came to California from Mississippi in 1849. In 1855, as the first Master of Los Angeles Lodge, No. 42, he was expelled by the Grand Lodge for fighting a duel, something that was contrary to the Masonic regulations as well as the civil law of the Jurisdiction.

Benjamin D. Wilson, known as " Don Benito," came to California from New Mexico in 1841 and settled on a ranch on which the city of Riverside was subsequently established. He was one of the first initiates of Los Angeles Lodge, No. 42, and was mayor of the city in 1851. Mount Wilson is said to have been named in his honour.

Myron Morton, a captain in Colonel Stevenson's famous New York regiment, was a member of California's first Constitutional Convention. To him was delegated the task of phrasing the document.

In 1846 Robert Semple edited *The Californian*, the first newspaper published in the State. Having received his Degrees in Kentucky, he came to California in 1845 as secretary of the Bear Flag Party. Semple was president of the first Constitutional Convention, a body that not only formed the State government but also prevailed upon the United States to accept the former Mexican territory as a sovereign State. That took place on September 9, 1850.

Commodore John D. Sloat received his Degrees in 1800 in St. Andrew's Lodge, No. 3, of New York City. From 1844 he was in command of the Pacific Squadron of the United States Navy, and on July 7, 1846, he raised the American flag and took possession of California, in the name of the United States Government. A monument to his memory, standing in the presidio of Monterey, was dedicated by the Grand Lodge of California on June 14, 1910. Commodore Sloat died on November 28, 1867, at Staten Island, New York.

James Frazier Reed, organiser of the Reed-Donner party of emigrants at Springfield, Illinois, on April 15, 1846, and a comrade of Abraham Lincoln throughout the Black Hawk War, was an outstanding character among the early Masons of California. As first lieutenant of Captain Charles M. Weber's company of United States Rangers, of the Pueblo of San Jose, he helped to defeat the insurgent Californians at the battle of Santa Clara, on January 2, 1847, while he was on his way to procure relief for the starving Donner party near Truckee. He rescued thirteen persons, including three members of his own family, and later escorted them to Sutter's Fort at Sacramento. Reed donated six public parks to the city of San Jose in 1851. He was born in County Armagh, Ireland, on November 14, 1810, and died at San Jose on July 24, 1874. His Masonic Degrees were conferred in 1840, in Springfield Lodge, No. 4, at Springfield, Illinois.

Joseph Warren Revere, grandson of Joseph Warren and Paul Revere, was young lieutenant in the squadron commanded by Commodore Sloat, already

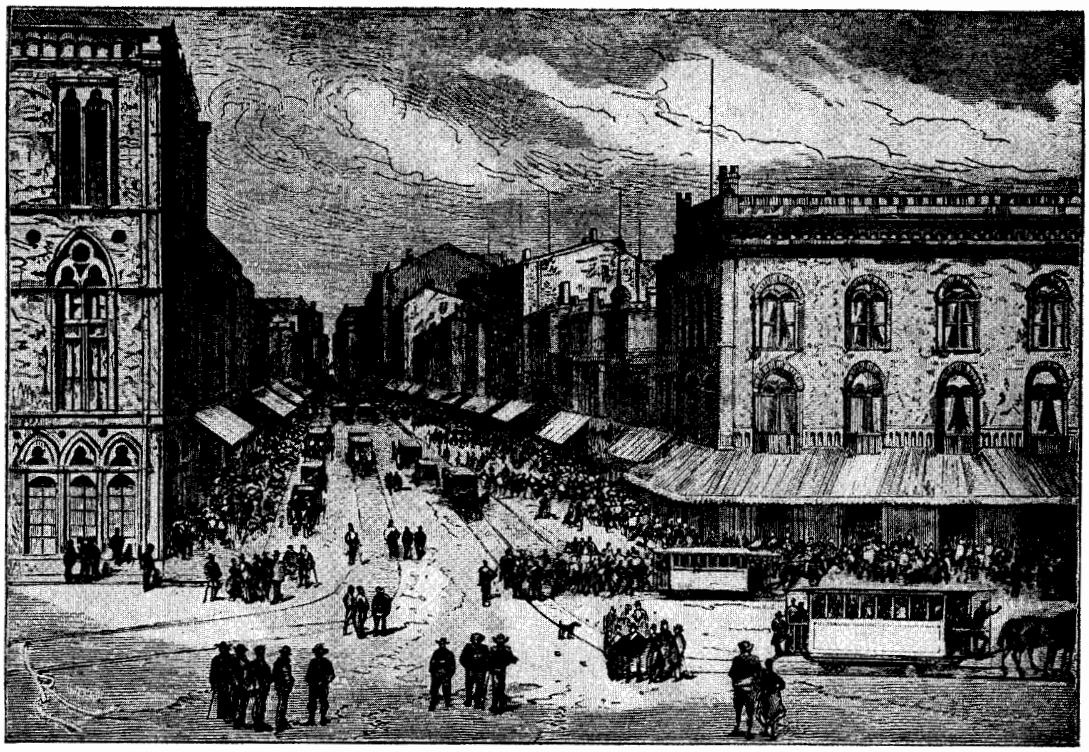
mentioned. By order of the Commodore and Commander John B. Montgomery, of the sloop of war *Portsmouth*, he had the honour of lowering the *Bear* standard and raising the American flag at Sonoma, California.

John A. Sutter, famous as the builder and owner of Sutter's Fort, was elected to receive the Degrees in Marysville Lodge, No. 9, on September 1, 1853, though so far as is known he was never initiated.

Serving as a purser in the squadron of Commodore Sloat was a Mason named Rodman Price who afterwards became a member of California's first Constitutional Convention. Later he was elected governor of New Jersey.

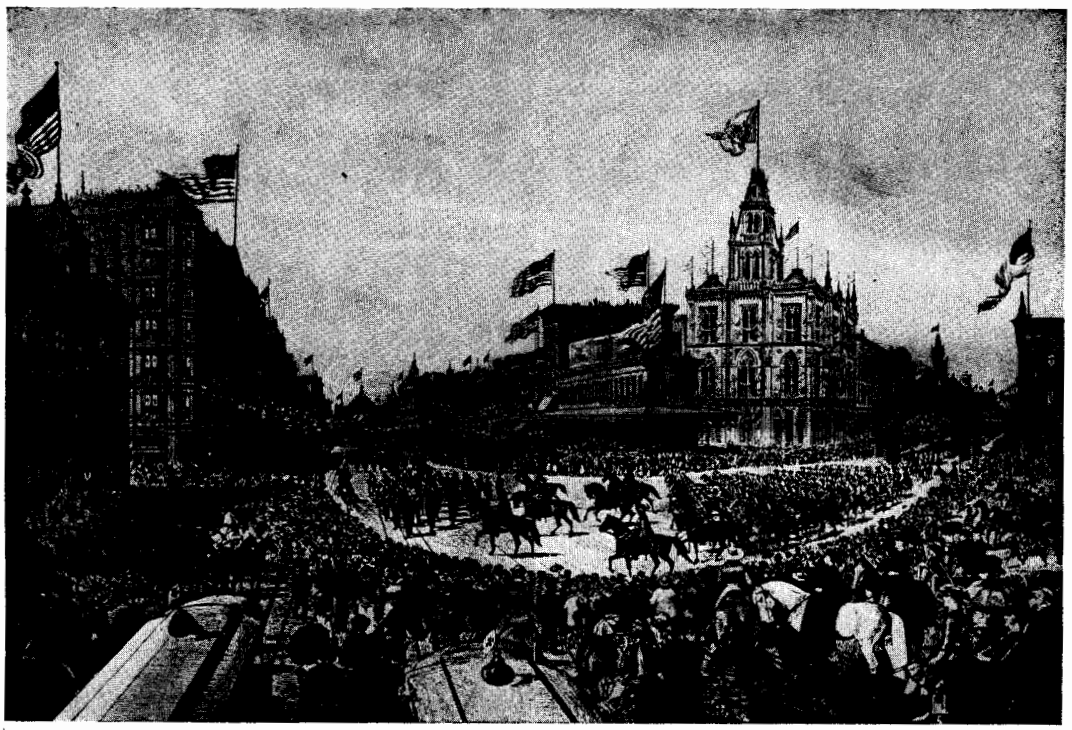
One of the most interesting of the pioneer characters among early Masons of California was Colonel John W. Geary. After being discharged from service in the Mexican War, he came to California on the ship *Oregon* in 1849. When he landed at San Francisco on April 1 of that year he carried a commission granted by President Polk and making him postmaster of the town. Geary filled the place only fourteen days and then resigned. Since establishment of orderly government in San Francisco was just then being seriously considered by the citizens, Geary was elected as first alcalde, or mayor, at an election held the following August 1. He served as mayor until 1851, and then returned to his native State of Pennsylvania. Five years later President Pierce appointed him governor of Kansas Territory. There Geary had the unpleasant task of administering his office during the troublous days incident to discussion of the slavery question in that blood-stained Territory, and when James Buchanan was inaugurated as President he resigned and again returned to his old home. At the outbreak of the war between the States in 1861, he entered the Northern Army as a colonel. During the war he was wounded several times, and eventually he was given a commission as brigadier-general for gallantry in action. As commander of the Second Division of the Twentieth Army Corps, he took part in Sherman's memorable march to the sea, and upon the arrival of the Northern troops at Savannah, in 1864, he was appointed military governor of that city. Geary, who was elected governor of Pennsylvania in 1866, was probably the only American who ever had the distinction of having been governor of two States, in this instance, Kansas and Pennsylvania. Bro. Geary received his Masonic Degrees in St. John's Lodge, No. 219, of Pittsburgh, on January 4, 1847. Because he was just on the point of leaving for Mexico with his regiment, the three Degrees were conferred in one evening by Dispensation. In California, where he was active in Masonic Work, he assisted in formally organising California Lodge, No. 13, then under obedience to the Grand Lodge of the District of Columbia. He was its first Secretary.

The Brother to whom California Masonry is most indebted was Charles Gilman, who presided at the Convention which launched the Grand Lodge of California. In the spring of 1849 he came to San Francisco from Baltimore, and at once commenced active work among the Masons scattered throughout the city. He had been Grand Master of New Hampshire in 1830, and Grand Master of Maryland from 1842 until 1848. He was an active Inspector General Thirty-



San Francisco, California, 1870.

Intersection of Market and Post Streets. The Masonic Temple on the left and the Hibernia Bank on the right. From an old print, courtesy of Michael Williams.



Grand Parade of the Knights Templar, Triennial Conclave, San Francisco, August 20, 1883.

The procession leaving Montgomery Street, passing the Masonic Temple and marching southward on Market Street. On the left is the Grand Hotel, beyond is the Palace. From an old print, courtesy of Michael Williams.

third Degree of the Scottish Rite Masons. From 1835 to 1849 he was Secretary General of the Royal Arch Masons and Grand Recorder of the Grand Encampment of Knights Templar of the United States. Not only was he learned in the civil law, but he was also familiar with Masonic law and custom. As presiding Officer of the Convention that formed the Grand Lodge, his knowledge of procedure was invaluable. Though he was logically the Mason to be selected as first Grand Master, he declined the honour in favour of his law partner, Colonel Stevenson, because his own Bro. Gilman died at Baltimore sometime in September, 1861.

The man to whom California Masons assigned the duty of administering the affairs of the Grand Lodge in 1850, Jonathan Drake Stevenson, was a colourful character. On January 1, 1800, he was born in New York City; he died at San Francisco on February 14, 1894. In 1821 he was made a Mason in Phœnix Lodge, No. 40, of New York City, and he became the Lodge's Master the following year. For many years he was private secretary to Vice-President Daniel D. Tompkins, who was a justice of the New York Supreme Court, and was governor of New York from 1807 until 1817. Bro. Tompkins was Grand Secretary of the Grand Lodge in New York in 1806 and Grand Master in 1820. At the outbreak of the Mexican War in 1846 Bro. Stevenson, who had long been identified with the New York National Guard, was commissioned colonel of the First New York Volunteers, a regiment known as the New York Legion. He sailed for California with his regiment in September 1846, and arrived at San Francisco on March 5, 1847. There his troops were first to hoist the American flag over the old Mexican presidio. Colonel Stevenson established his headquarters at Los Angeles, and after the signing of the Treaty of Hidalgo, in 1848, his command was mustered out. As an officer he was a rigid disciplinarian, honest and just in all his dealings with his men. At his death he was buried not far from the place where nearly half a century before he had entered the Golden Gate with his soldiers, and where the Pacific chants a ceaseless requiem in honour of the first Grand Master of California.

Before the East heard of the discovery of gold at Sutter's Mill, in January 1848 one Charter and one Dispensation approving the formation of Masonic Lodges in Alta California had been issued. After 1848 and before the formation of the California Grand Lodge, others were issued as follows: (1) Western Star Lodge, No. 98, at Benton City, whose Charter, dated May 10, 1848, came from the Grand Lodge of Missouri. (2) San Francisco Lodge, empowered by a Dispensation from the Grand Lodge of Massachusetts granted sometime in 1848. This Lodge was never formed. (3) California Lodge, No. 13, at San Francisco, whose Charter was issued by the Grand Lodge of the District of Columbia on November 9, 1848. (4) Pacific Lodge, at Benicia, established under a Louisiana Dispensation dated June 5, 1849. (5) Davy Crockett Lodge, at San Francisco, established under a Louisiana Dispensation dated sometime in 1849. (6) Connecticut Lodge, No. 75, established under a Connecticut Charter dated January

31, 1849. (7) New Jersey Lodge, at Sacramento, established under a New Jersey Dispensation dated March 1, 1849. (8) Sierra Nevada Lodge, at Centerville (now Grass Valley), established under an Indiana Dispensation dated May, 1848. (9) San Francisco Lodge, whose Indiana Dispensation was dated sometime in May 1848, did not organise. (10) Pacific Lodge, at Long's Bar, established under an Illinois Dispensation dated sometime in October 1849. (11) Laveley Lodge, at Marysville, established under an Illinois Dispensation dated sometime in October 1849. (12) Richmond Travelling Lodge, whose Dispensation was issued by the Grand Lodge of Virginia sometime in 1849, was never organised. (13) La Fayette Lodge, No. , at Nevada City, held a Charter from Wisconsin dated sometime in 1850. (14) A Lodge to be established somewhere " in the mining district of California " was empowered by a Dispensation issued by the Grand Master of Ohio on March 5, 1850. Nothing at all is known about the fate of this Lodge. (15) Gregory Yale Lodge was empowered by a Dispensation issued by the Grand Lodge of Florida in 1849.

Peter Lassen is sometimes credited with having brought the first Masonic Charter to California, the Charter of Western Star Lodge, No. 98, but that distinction really belongs to Bro. Saschel Woods. Bro. Lassen was a pioneer of California who arrived here in May 1840. In 1847 he returned to Missouri for the express purpose of urging immigrants to come to his large estate in Alta California. Among the men who agreed to go with him were several Masons. They applied for a Charter from the Grand Lodge of Missouri, and that was granted as of May 10, 1848. In this Charter, Bro. Woods was named as Master and Bro. Lassen as Junior Warden. The Lodge was to be located at Benton City, on Lassen's ranch. Bro. Lassen was said to have been a member of Warren Lodge, No. 74, at Keytesville, Missouri, but he was neither versed in Masonic lore or Ritual, nor did he take any part in the organisation or subsequent Work of the Lodge. Bro. Saschel Woods, on the contrary, was active in Masonic Work. He was legal custodian of the Charter from the day it was issued, he presided at the first meeting of the Lodge held on October 30, 1849, he issued the first invitation to the California Lodges to hold a Convention for forming the Grand Lodge of California, he was California's first Junior Grand Warden, and he continued his Masonic activities until overtaken by ill health and financial reverses. Bro. Woods, who was a native of Kentucky, removed from there to Missouri in 1834. A minister of the Cumberland Presbyterian Church and a forceful public speaker, Bro. Woods warmly espoused the anti-Mormon cause. He took a conspicuous part in the Mormon war in Missouri. It was he who accepted the Mormon commander's sword at the time that leader surrendered. This sword Bro. Woods afterwards presented to Wakanda Lodge, No. 52, at Carrollton, Missouri, of which he was a Charter member and the first Chaplain, and it is still in possession of the Tyler of Wakanda Lodge. Saschel Woods died at Crescent City, California, on April 26, 1854. A monument erected by the California Grand Lodge marks his grave.

On the California Register, Western Star Lodge, No. 98, was made No. 2.

In May 1851, it was granted permission to remove to Shasta, where it still carries on. All that is left of what was once Benton City is a stone monument that marks the site where the Lodge was first opened. This stands along the State highway, seventeen miles north of Chico.

Though the further Masonic history of Peter Lassen has no place here, his activities as a promoter are so interesting as to merit relating. In 1851, with Isaac Roop, a Past Master of Western Star Lodge, No. 98, and others, Lassen removed to the Honey Lake Country, in the region that now forms northeastern California. Lassen was a bachelor; Roop, a married man having a daughter named Susan. In honour of Roop's daughter, Lassen gave the name Susanville to the town that the pioneers established. There the settlers took up land without any formality except law of their own making, and in 1856 they established a new territory and called it the Republic of Nataqua. With Lassen as president and Roop as secretary of the newly established State, a code of laws was adopted whose first section declared that " in as much as Honey Lake Valley is not within the limits of California, the same is hereby declared a new Territory," and fixed boundaries that enclosed a region extending 150 miles north and south and some 200 miles east and west, into Utah Territory, now the State of Nevada. Each settler was allotted 640 acres of land and one town lot. The western boundary of the new " Republic " was 35 miles east of the headquarters of Lassen and Roop. Settlers in the Carson and the Washoe valleys, whose lands were included within the paper survey, never knew they were a part of the new State. Nataqua had its own courts and peace officers and functioned as an independent government for several years. Finally, however, about 1859, it passed out of existence. Roop then went to western Utah, and later he became the first provisional governor of Nevada. Lassen continued to reside in Honey Lake Valley until he was killed—supposedly by Indians—in 1859. His memory is perpetuated by Mount Lassen, the only active volcano in the United States proper, by Lassen County, California, and by a granite monument near the huge pine tree under which he camped on his arrival in Honey Lake Valley.

James W. Marshall's discovery of gold in California, on January 19, 1848, set the world ablaze with excitement, and soon the great plains and mountains west of the Missouri River became the site of trails for seekers after the yellow metal. Masonic Lodges throughout the Eastern States were besieged with applications for Degrees made by those whose hearts were set upon going to the new El Dorado by the sunset sea, there to satisfy their greed for wealth. Like grist at the mill, Masons were ground out, so to speak, to meet the demands for human brotherhood, aid, and assistance on the journey to the wondrous new land. Grand Lodges and Grand Masters in the Eastern States issued Charters and Dispensations for Travelling Lodges so that Masons might be made en route. They were to organise Lodges after they reached their destination. The first Charter upon which a Lodge was established in California was granted by the Grand Lodge of the District of Columbia, and dated November 9, 1848.

This Lodge, known as California Lodge, No. 13, was to be located at San Francisco, with Samuel At Lee as Master, William Van Voorhees as Senior Warden, and Bedney F. McDonald as Junior Warden. Van Voorhees held a commismission from President Polk that made him Assistant Postmaster General for California. At Lee was appointed postmaster of San Francisco. Lee, however, resigned his commission and did not leave Washington. John W. Geary was appointed in his place. Before leaving Washington, District of Columbia, Levi Stowell was installed as Master of the Lodge.

California Lodge, No. 13, was organised on October 17, 1849, with Levi Stowell as Master and John W. Geary as Secretary. Fees for the Degrees were fixed at $115, the charge for affiliation was $15, the dues were $4 a month. The Lodge held its first meetings in an attic at 726 Montgomery Street, San Francisco, a room so low at the sides that the Brethren had to move towards its middle when they arose, to keep from striking their heads on the roof timbers. The improvised Lodge Hall was lighted only by candles. Chairs were provided for the Master and Wardens, but all others present sat on boxes and benches. The Master's Pedestal was a pine box. A wooden shoe box, draped with an American flag and bearing the usual great lights of Masonry, served for an Altar. The lesser Lights were afforded by candles supported on wooden uprights. This Lodge, which participated in the formation of the Grand Lodge, is now Lodge No. 1 on the California Register.

The third Charter known to have been used in California was issued by the Grand Lodge of Connecticut at a called Communication held on January 30, 1849. The Lodge was named Connecticut Lodge, No. 76. Caleb Fenner was Master; James W. Goodrich, Senior Warden; and Elizur Hubbell, Junior Warden. When the Grand Lodge was organised, the name of Connecticut Lodge, No. 76, was changed to Tehama Lodge, No. 3. The room first occupied by the original Lodge was an attic at the corner of Fifth and J Streets. The second story of the building served as lodgings for persons whose sex and lack of morals made them ineligible for the privileges of Masonry. Naturally, the Lodge soon removed to more congenial quarters at a lower rental. Tehama Lodge, No. 3, now meets in the dignified Masonic Temple, of which it is part owner.

The fourth Lodge of California, known as La Fayette Lodge, held a Charter granted to J. F. Halsey, as Master, by the Grand Lodge of Wisconsin in the early months of 1850. Halsey and some other Masons from La Fayette County, Wisconsin, first settled at Nevada City. There the Lodge was organised and there it Worked until March 1851, nearly a year after the formation of the Grand Lodge of California. In May 1851 the Wisconsin Charter was surrendered. Members of the Lodge were then granted a Charter by the Grand Lodge of California. Known as Nevada Lodge, No. 13, this Lodge has had a continuous existence.

Besides the four Chartered Lodges already mentioned, several other Lodges operated before April 1850 by virtue of Dispensations issued by Grand Masters.

The earliest of these Lodges was New Jersey Lodge, whose Dispensation, dated March 1, 1849, bore the signature of Edward Stewart, Deputy Grand Master of New Jersey. Thomas Youngs, as Master, opened the Lodge at Sacramento on December 4, 1849. Immediately after the formation of the Grand Lodge, on April 19, 1850, the Brethren of New Jersey Lodge were granted a Charter as Merryman Lodge, No. 4, and two weeks later the name was changed to Jennings Lodge. Berryman Jennings, in whose honour the Lodge was named, withdrew his membership early in 1851, removed to Oregon, became Master of Multnomah Lodge, No. 1, at Oregon City, and at the organisation of the Grand Lodge of Oregon, on September 14, 1851, was elected its Grand Master. In October 1830, Jennings opened the first school in Iowa. In 1923 a bronze tablet commemorating the man and the circumstance was erected near Galland, some six miles from Keokuk, the site of the school. Bro. Jennings received his Degrees in Des Moines Lodge, No. 1, at Burlington, Iowa, in 1845. He withdrew in 1847, and when he arrived at Sacramento, in 1849, he affiliated with New Jersey Lodge. He continued as a member until his death, which took place in Oregon in 1888. Jennings Lodge, No. 4, surrendered its Charter on February 14, 1853.

The second Dispensation for a Lodge in California was issued by the Grand Master of Louisiana under date of June 5, 1849. This authorised D. B. Hyam, and others, to open a Lodge of Ancient York Masons at Benicia. The Brethren held their first meeting on March 6, 1850, and formally organised two days later, choosing the name Benicia Lodge. Benicia Lodge received a Charter from the Grand Lodge of California in 1850 and held its first meeting as a California Lodge on May 9 of that year. In May 1852 Hyam was elected Grand Master, and the following June he conferred the Degrees of Masonry without the sanction of a Lodge and in a house not devoted to Masonic uses. Then he pocketed the fees he had received. To this the Grand Lodge took exception at a special Communication held on August 17, 1852. Hyam's defense was that it was an inherent right of a Grand Master to make Masons at sight, and that he, as such an Officer, was above the law of Masonry and could do no Masonic wrong. The result of the deliberations of the Grand Lodge was that the doctrine claimed by Hyam was disavowed. In testimony of its position, the Grand Lodge adopted the following Regulations:

> The Grand Master has no power to make Masons at sight, or at will, except in a regular Lodge by unanimous consent of the members present. . . . He is but the creature of the Grand Lodge, with no implied powers. It is competent for Grand Lodge to try its Grand Master for a misdemeanor in office, and deal with him as the nature of the offense may require.

A few years after this event took place, Hyam left California. He was last heard of in England as a discredited Mason.

Benicia Lodge, which still flourishes, has included among its members

many makers of California history who have ranked high in the good work of upholding law and order and resisting evils incident to the gold rush of early days.

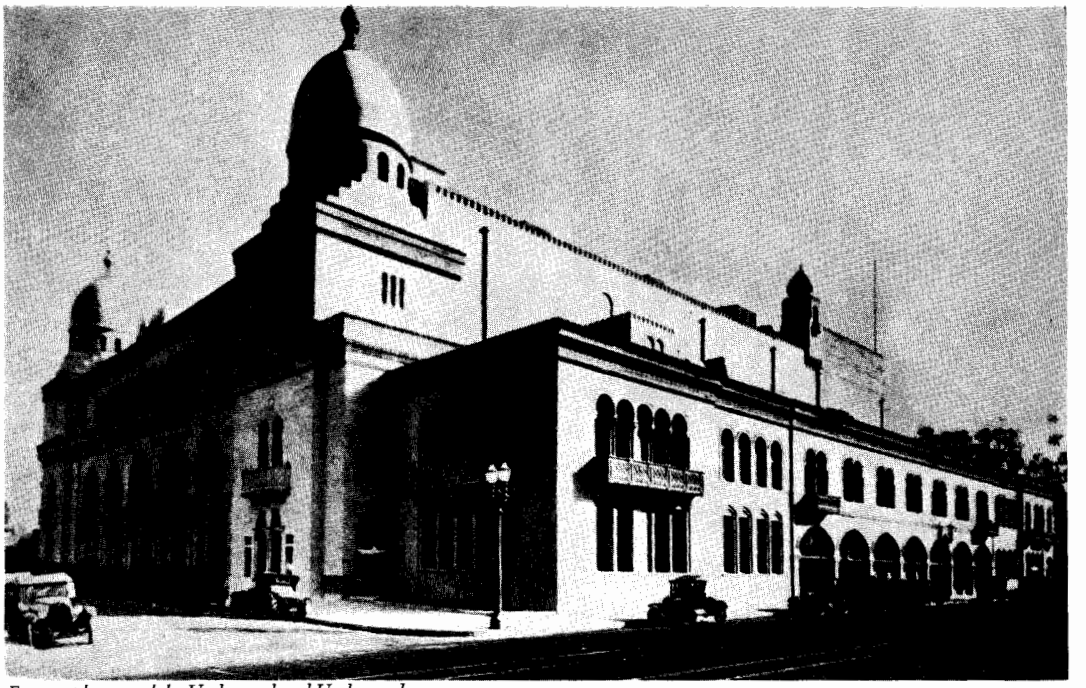
Davy Crockett Lodge was organised in San Francisco in the fall of 1849 by virtue of a Dispensation issued by an irregular Grand Lodge of California. The Brethren of this Lodge renounced their allegiance to the Louisiana Grand Lodge and Petitioned for a Charter under California obedience. This was granted on November 27, 1850, and the Lodge was known as Davy Crockett Lodge, No. 7. In August 1852, the Lodge's name was changed to San Francisco Lodge. Its Charter was revoked in 1859.

Sometime in May 1848 the Grand Master of Indiana issued a Dispensation for a " Travelling Lodge for California to be known as Sierra Nevada Lodge." The members of this proposed Lodge were residents of La Fayette, Indiana. They opened their Lodge at Centerville, now Grass Valley, California, in 1849, and there the Lodge continued in active operation until May 1852. It was then transferred to California obedience with the name of Madison Lodge, No. 23, and as such it is still Working.

Another early Lodge that expected to Work in California was to bear the name San Francisco Lodge. Proposed in Wayne County, Indiana, in 1848, the Lodge was to be located at San Francisco. But so far as is known, it never organised. The Officers named in the Dispensation were Henry R. Hannah, Master, John Prichett, Senior Warden, and Absalom Cunningham, Junior Warden. The only member of this proposed Lodge whose record can be traced was Henry R. Hannah, whose name appears on the Roster of Ophir Lodge, No. 33, at Murphy's Camp, Calaveras County, California.

Two Lodges, about whose activities little is known, operated by virtue of Dispensations issued by Grand Master Lavely, of Illinois, and dated March 1849. One Dispensation was for Pacific Lodge, in which Past Grand Master Nelson D. Morse, of Illinois, was named as Master, Alexander Ewing, as Senior Warden, and L. D. Montgomery, as Junior Warden. The Brethren opened the Lodge at Long's Bar, Butte County, in 1850, where it continued until the fall of 1851. In 1852 Bro. Morse represented Butte County in the California Legislature. Later he returned to his home at Henderson, Illinois, where he died on February 9, 1854.

Among the distinguished men who were made Masons in Pacific was John Bidwell, a pioneer of 1840. Bro. Bidwell described the early home of this Lodge as being a log house rising some four feet above ground, whose dirt floor had been excavated deeply enough to permit one to stand. Altar and Pedestals were stumps of trees, the Lights were candles, and the Jewels were cut from tin cans. Bro. Bidwell's record looms large in the early history of California. Born in New York in 1819, he emigrated to Pennsylvania and Ohio with his parents. After teaching school in Ohio and Iowa, he went from Missouri to California in 1840. There he was grantee of the Colus (Colusa) Ranch in 1845, since he had become a naturalised Mexican citizen. In 1846 he ranked as major, under



From a photograph by Underwood and Underwood.

Mystic Shrine Temple, Los Angeles, California.



From a photograph by Acme.

Representatives of Eleven Temples of the Mystic Shrine, in Western States, Assembled at the San Diego, California, Fair on June 7, 1935, for a Great Outdoor Ceremony.

Stockton, in the California Battalion. Later Bro. Bidwell became a miner on Feather River, at Bidwell's Bar. He acquired the Arroyo Chico ranches, and there made his permanent home as a man of wealth and one of the foremost agriculturalists of the State. In 1849 Bro. Bidwell served as State senator in the first California Legislature. He was a delegate to the Democratic National Convention held at Charleston, South Carolina, in 1860, a delegate to the National Union Convention held in 1864, and a member of Congress from 1864 to 1867. As anti-monopoly candidate for governor of California, he was defeated in 1875. In 1890 he was again an unsuccessful candidate for governor, this time on the Prohibition Party ticket. In 1892 he became the first candidate of the Prohibition Party for President of the United States. In this campaign Bro. Bidwell's total expenses were only $300, that amount having been paid to Rev. E. B. Barnes, who went to the party's St. Louis convention in Bidwell's interest. Bro. Bidwell died at Chico, California, on April 5, 1900.

In March 1849 Grand Master Lavely, of Illinois, also issued a Dispensation to Past Deputy Grand Master John R. Crandall as Master, and others, to form and open a Travelling Lodge in the Territory of California, to be known as Lavely Lodge. The Lodge was organised at Marysville early in 1850, and continued in operation until the formation of the Grand Lodge the following April. Lacking a suitable hall, Lodge meetings were held in a tent. Bro. Crandall, of Lavely, was Senior Grand Warden of the Grand Lodge of California in 1853, and for many years was active in the State's Masonic and civic affairs.

The antecedents of Gregory Yale Lodge, of Stockton, California, reach back into Florida Masonry. In his address to the Grand Lodge of that State, on January 14, 1850, Grand Master Thomas Brown reported that since the last annual Communication he had granted a Dispensation to W.·. Bro. Gregory Yale, Master of Solomon's Lodge, No. 20, of Jacksonville, East Florida, to establish a Lodge in California. The Lodge thus provided for was organised at Stockton early in 1850, and continued to operate until about the time that San Joaquin Lodge, No. 19 was organised, some two years later. Then it ceased Work. No report on this Lodge was ever made to the parent Grand Lodge from which it sprang. Gregory Yale, original holder of the Dispensation, was a lawyer who removed to San Francisco in 1850 and there became associated with Albert Nunes, whose office was in Adobe B, on the Plaza. Bro. Yale joined with others to organise Occidental Lodge, No. 22, of San Francisco, in May 1852, though he withdrew from that Lodge on January 24, 1859.

The Dispensations and Charters thus far mentioned include all those for Lodges whose opening in California was proposed up to the time of the formation of the California Grand Lodge. As has been explained, some few of the proposed Lodges materialised. The Brethren of other proposed Lodges, who started to the new land of gold with high hopes of finding riches, may have been diverted to Oregon. Some may have perished from the privations that beset those who undertook the long journey across desert and sierra. On the whole, however, the hardy Masons who did reach their destination and set

up Lodges became towers of strength in building here a decent civilisation. To them succeeding generations indeed owe much.

It is not generally known that representatives of some of the Lodges operating in California in 1849 and 1850, by virtue of Dispensations, formed a Grand Lodge early in the latter year. It seems that D. B. Hyam, whose Masonic reputation would stamp him as a sort of climber on the fraternal social ladder, was the guiding spirit in a Convention which met at Sacramento, in March 1850, solemnly organised "The Grand Lodge of Free and Accepted Ancient York Masons of California," and adopted a *Constitution*. Immediately the Lodges Working under Charter protested, and the Delegates to the irregular Body promptly rescinded their action.

Soon after the irregular organisation passed out of existence, proceedings were begun anew and publicly in regular Masonic manner for the formation of a Grand Lodge. In behalf of the Lodges holding Charters, a call for a Convention to be held at Sacramento on April 17 for the purpose of forming a Grand Lodge "in the State of California" was published by Saschel Woods, Master of Western Star Lodge, No. 98, under date of April 5, 1850. It should be borne in mind that although the Constitution of the new State had been adopted on October 10, ratified by the people of the Territory on November 13, and proclaimed on December 20, 1849, Congress did not formally accept California as a part of the Union until September 9, 1850. In response to Woods's call, a Convention was held on the day fixed, in the Red House at Sacramento. It was attended by accredited representatives from the following Chartered Lodges: California Lodge, No. 13, of the District of Columbia; Connecticut Lodge, No. 75; Western Star Lodge, No. 98, of Missouri. The Leader in that Convention was Charles Gilman, who represented California Lodge, No. 13. Bro. Gilman was peculiarly well equipped to take a leading part in the work of forming a Grand Lodge, and to him was committed the preliminary work of organisation. The Delegates selected him to be the Chairman of the Convention. A *Constitution* consisting of only nine articles, and containing only basic Masonic law, was adopted, and on April 19, 1850, the Grand Lodge was formed and opened regularly, in strict accordance with Masonic law and usage. In this Grand Lodge Bro. Jonathan Drake Stevenson, of California Lodge, No. 13, was Grand Master; Bro. John A. Tutt, of Connecticut Lodge, No. 75, was Deputy Grand Master; Bro. Caleb Fenner, of Connecticut Lodge, No. 75, was Senior Grand Warden; Bro. Saschel Woods, of Western Star Lodge, No. 98, was Junior Grand Warden; Bro. John H. Gihon, of California Lodge, No. 13, was Grand Secretary. Petitions for Charters were received and granted that same day. A Charter was granted to the Brethren of New Jersey Lodge, of Sacramento, which was from then on known as Berryman Lodge, No. 4. Benicia Lodge, of Benicia was Chartered as No. 5. The Grand Lodge was then closed in ample form, to meet semi-annually on the first Tuesday in May and in November.

From the humble beginnings of organised Masonry in California just recounted, the Grand Lodge now boasts nearly 150,000 members. The pioneer

Brethren brought order out of chaos, and by following the dictates of and by stern Masonic morality they laid deep and strong foundations for stable government. One of the first standing resolutions the Grand Lodge adopted was against duelling; it provided for the expulsion of all who should use that method to settle personal disputes. Another resolution declared " that the stern morality of Masonry is practicable, that we pledge the influence of this Grand Lodge in sustaining it, and recommend that the members exemplify the same in their lives and conduct."

When the Grand Lodge was formed, the three Lodges under Charter had a combined membership of only 103. By November, 1850, seven additional Charters had been granted and the combined membership had increased to 304. At that time the fees exacted by the Grand Lodge were $100 for a Dispensation to form a Lodge, $50 for a Charter, $25 to the Grand Secretary for engrossing a Charter, $1.50 for each Degree conferred, $2 for each affiliate, and $2 semi-annually for each contributing member. Five dollars was fixed as the fee for a diploma, and for a copy of any document required of the Grand Secretary, a charge of 50 cents for each hundred words was charged. During the next ten years the number of Lodges increased to 128, the membership to 5055. All those Lodges except three were in the northern part of the State.

Because of the shift in population and the rapid decline of some of the mining camps, thirteen Lodges had surrendered their Charters before 1860, two others had been transferred to the Oregon Jurisdiction, and two other Charters had been revoked for cause. Since the organisation of the Grand Lodge, 678 Lodges have been formed, while 98 have become extinct by revocation or surrender of Charter, consolidation with other Lodges, or surrender of Jurisdiction. In November 1851 two Lodges were transferred to assist in the formation of the Grand Lodge of Oregon. Eight Lodges were transferred to Nevada in July 1865. Three Lodges were transferred to Arizona in March 1882, and in December 1912 three Lodges were transferred to form the Grand Lodge of the Philippine Islands. The three Lodges located in the southern part of the State during the early career of the Grand Lodge were San Diego Lodge, No. 35, organised in 1851; Los Angeles Lodge, No. 42, organised in 1853; and Lexington Lodge, No. 104, organised in 1855 at El Monte, a town at the end of the Old Santa Fé Trail. By 1870 the population of the southern counties of the State had begun to increase, and at that time many Lodges were formed. There are now 235 Lodges in the region south of the Tehachapi River, and of those 160 are located in Los Angeles County alone.

Of the many early mining camps, one only need be mentioned. Known as Columbia and located in Tuolumne County it was the largest in the State. It was popularly called the " Gem of the Southern Mines." Gold was discovered there in the spring of 1850, and within a month the rush of miners from nearby camps brought in a population of some 6000 gold-seekers. Every week brought more treasure hunters, and at times as many as 30,000 men madly dug for gold in the hills roundabout. As many as 15,000 miners lived within limits of the

town. By the year 1865, however, Columbia was a dead settlement. In its heyday Columbia had 40 saloons, a long street where fandangoes were danced to the music of hurdy-gurdies, 4 English language theatres, 1 Chinese theatre having a stock company of 40 native actors, 3 jewelry stores, a bull ring, 143 faro banks having a combined capital of some $2,000,000, 4 hotels, 2 military companies, 2 fire companies, 3 express offices, 4 banks, 4 newspapers, 2 churches, a Sunday school, a division of the Sons of Temperance, and Columbia Lodge No. 28 of Masons. The principal bank, a building whose steps were of white Columbia marble and having mahogany counters, belonged to D. O. Mills. The bank's capacious scales could weigh $40,000 worth of gold dust and nuggets at one time. The mines, lying within a radius of three miles, produced and shipped a hundred and a quarter million dollars worth of gold before they were exhausted. In Columbia, the Masonic Lodge was a power in maintaining order and decent government. After the gold fever had died down and the mines were exhausted, however, the membership of the Lodge fell to a low mark. In 1891 the old Lodge, which had been established in July 1852, consolidated with Tuolumne Lodge, No. 8, at the historic town of Sonora. There it still carries on. In the annals of the Grand Lodge of California are to be found stories of many mining towns long since vanished. Of them all, Columbia was indeed most notable.

ILLUSTRIOUS MASONS OF CALIFORNIA

Though names of all distinguished California Masons cannot be mentioned in this short sketch, in addition to those which have been noted the following are of consequence. Alexander G. Abell. Born in New York City on June 29, 1818. He arrived in San Francisco on November 6, 1847, from Honolulu, where he had served as United States Consul since 1844. Made a Mason in Federal Lodge, No. 1, at Washington, District of Columbia, in 1852. Affiliated with California Lodge, No. 1, on January 5, 1853. Master of that Lodge from 1855 to 1857. Grand Secretary of the Grand Lodge of California from May 19, 1855, until his death on December 26, 1890. Bro. Abell was known in Masonry both as a Warwick and a Bismarck. During his long years of service he was the dominating character of the Grand Lodge.

George W. Baird. Admiral in the United States Navy. Affiliated with Naval Lodge No. 87, at Vallejo, in 1870. Withdrew to Washington, District of Columbia, in 1872. Died in 1931.

Lawrence Patrick Barret. Distinguished as an actor. Raised in Oriental Lodge, No. 144, at San Francisco, on July 19, 1870. He continued his membership in that Lodge till his death in 1891.

John Mills Brown. Surgeon General of the United States Navy. Master of Naval Lodge, No. 87, in 1871. A Grand Master from 1875 to 1878. Died at Washington, District of Columbia, on December 7, 1894. He was surgeon aboard the U. S. S. *Kearsage* in its memorable battle with the Confederate cruiser *Alabama*.

Luther Burbank. Born in Massachusetts. World famous horticultural experimentalist. Made a Mason in Santa Rosa Lodge, No. 57, in 1921. Died on April 11, 1926.

Thomas Hubbard Caswell. Born on August 10, 1825, at Exeter, Otsego County, New York. Lawyer. Settled in Nevada City in 1849. Made a Mason in Nevada Lodge, No. 13, in June, 1851. Master of the Lodge from 1868 to 1869, and from 1870 to 1871. Grand Lecturer in 1873. Grand Commander of the Supreme Council of Scottish Rite Masons, Southern Jurisdiction of the United States in 1895. Died November 13, 1900.

Samuel Langhorne Clemens, known to the world as "Mark Twain." Made a Mason in Polar Star Lodge, No. 79, at St. Louis, Missouri. Was in California during the 1860's, and on February 8, 1865, acted as Junior Deacon of Bear Mountain Lodge, No. 67, at Angels Camp. Angels Camp is the scene of Mark Twain's famous story of "The Jumping Frog of Calaveras County."

Joseph B. Coghlan. Admiral in the United States Navy. Received much unfavourable renown through newspapers and magazines for his recitation of a poem entitled "Me und Gott," which ridiculed Emperor William II of Germany. Master of Solano Lodge, No. 229, at Vallejo, in 1887. Died on December 5, 1908.

James G. Fair. Of "Comstock Bonanza" fame. Received his Masonic Degrees in 1858 in Bear Mountain Lodge, No. 76. Secretary of that Lodge in 1861. Treasurer from 1862 to 1864. Withdrew from the Lodge in 1869 and ceased all further Masonic activities.

William D. Fair. Junior Warden of California Lodge, No. 1, in 1850. Lawyer. At the opening of the war between the States, Bro. Fair was a strong supporter of the Confederacy. Because this attitude caused a decline of his law practice, he committed suicide on December 27, 1861. On November 3, 1870, Bro. Fair's widow, Laura D. Fair, shot and killed Alexander Crittenden, a prominent lawyer. Her acquittal on the ground of "emotional insanity" introduced a new type of defense into criminal practice.

Stephen J. Field. Raised in Corinthian Lodge, No. 9, at Marysville, in 1850. In 1866 he was made a life member of the Lodge because of his liberal donations. A brother of Cyrus West Field, projector of the first cable to be laid across the Atlantic Ocean. A member of the first California Legislature, in 1850. Prepared a code of mining, civil, and criminal laws which was generally adopted by Western States. Justice of the Supreme Court of California in 1857 and chief justice in 1859. In 1863 he was appointed to be an associate justice of the United States Supreme Court. He resigned that post in April, 1897. Born at Haddam, Connecticut, on November 4, 1816, and died at Washington, District of Columbia, on April 9, 1899.

James Clair Flood. Member of the "Comstock Bonanza" banking firm of Flood and O'Brien. Made a Mason in Golden Gate Lodge, No. 30, in 1852. Died in 1889.

John Hays Hammond. World famous mining engineer. Raised in Oriental Lodge, No. 144, at San Francisco, on June 20, 1893.

James William King. Member of California Lodge, No. 1. Banker. Editor of *The San Francisco Bulletin*. Shot by James P. Casey on May 14, 1856, and a week later died. Casey was hanged by the San Francisco Vigilance Committee immediately after the burial of King.

Thomas Starr King. Born at New York City on December 16, 1824. Died at San Francisco on March 4, 1864. Received his Master's Degree on August 17, 1861, in Oriental Lodge, No. 144. Pastor of the First Unitarian Church of San Francisco from April 1860 until his death. By his zeal and eloquence Thomas Starr King was foremost among those who succeeded in keeping California in the Union at the time of the war between the States, and in stimulating subscriptions to the funds of the Sanitary Commission during that war. He was instrumental in raising $566,000 from citizens of San Francisco. Upon hearing of Bro. King's death, the California Legislature of 1864 adjourned for three days, after resolving " that he had been a tower of strength to the cause of his country." A bronze statue of the patriot in Golden Gate Park, at San Francisco, and a statue in the Hall of Fame, at Washington, District of Columbia, memorialise his devotion to humanity and to the Union. He was at one time Grand Orator of the Grand Lodge of California. His best epitaph is written in the hearts of his Brethren.

John William Mackey. Of " Comstock Bonanza " fame. Made a Mason in Forest Lodge, No. 66, at Alleghany, California, in 1858. In 1862 he withdrew to Escurial Lodge, No. 7, of Virginia City, Nevada. Born on November 28, 1831, at Dublin, Ireland. He died in 1903.

Nelson A. Miles. General in the United States Army. Raised in February, 1888, at the age of forty-seven, in Southern California Lodge, No. 278, of Los Angeles. Died on May 15, 1925, at Washington, District of Columbia.

William Smith O'Brien. A member of the famous gold-mining and banking firm of Flood and O'Brien, of the " Comstock Bonanza." With John W. Mackey he made a fortune out of his interest in the Comstock mines. Made a Mason in Golden Gate Lodge, No. 30, in 1852. Was Secretary of the Lodge in 1853. Died in 1878.

Lester A. Pelton. Member of Gravel Range Lodge, No. 59, at Camptonville. In 1879 he invented the Pelton water wheel, a successful innovation in hydraulic engineering, since adopted by engineers throughout the world. In 1929 a monument having the form of a water wheel was erected at Camptonville in his honour.

Leland Stanford. Received his Masonic Degrees in Ozaukee Lodge, No. 17, at Port Washington, Wisconsin. Withdrew, and removed to Cold Springs, near Placerville, California, in 1852. From 1853 to 1855 he was at Michigan Bluff. He was at Sacramento from 1855 till 1874, when he took up his residence at San Francisco. Leland Stanford was the chief political agent and one of the incorporators of the Central Pacific Railroad. He was governor of California



From a photograph by Morton.

Passion Cross Formation, as Executed by the Grand Commandery of Knights Templar of California at the 39th Triennial Conclave of the Grand Encampment of Knights Templar of the United States of America at San Francisco, July 10, 1934.

from 1861 to 1863 and United States senator from California from January 1885 till his death on June 21, 1893. He founded Leland Stanford Jr. University as a memorial to his deceased son.

William G. Walker. Made a Charter member of Texas Lodge, No. 46, at San Juan Bautista, on October 25, 1853. Withdrew from the Lodge in 1855. Organised the Walker invasion of Nicaragua in 1855, and became president of the republic he established there. In November 1853, he seized the town of La Paz and proclaimed the Republic of Lower California. Walker's aim was generally believed to be the conversion of the border states of Mexico into a slave-holding republic. In May 1854 Walker and his " cabinet " returned to San Francisco. There he was indicted by a grand jury, tried, and acquitted. In May 1855 Walker embarked on his Nicaragua enterprise, but after two years he was compelled to leave that country. He went to New York, and subsequently made another invasion of Central America. This time he fell into the hands of the Honduras military authorities, was tried, condemned, and shot on September 25, 1860. Edmund Randolph, then a resident of Sacramento, was associated with Walker in his unsavory escapades.

THE CALIFORNIA RITUAL

One of the first matters to engage the attention of the Grand Lodge of California in 1850 was Ritualistic uniformity. The Officers of the several Lodges having come from different Jurisdictions, naturally held divergent views and were jealous of the infringements of others. At the first Communication, a Committee was appointed whose members were instructed to compare their knowledge and " report the proper mode of Work." The result was that, in 1853, Isaac Davis, who had learned his Work in Ohio, was appointed Grand Lecturer. Undoubtedly he used the Barney Work, since Barney had been Grand Lecturer of Ohio from 1836 to 1843. Bro. Barney was an enthusiastic Ritualist, who, while living in Vermont in 1817, went to Boston and there learned the Preston Work as taught by Bro. Gleason. In 1843 Barney attended a conference at Baltimore, and on his return home the Grand Lodge of Ohio adopted the Work as approved by the Baltimore Conference. In the main, California has adhered to the old Barney Ritual.

MASONIC RELIEF IN CALIFORNIA

Masonry in California has fairly justified its claims as an upholder of the principles of Brotherly Love and Relief, and in these matters its record is worthy of the best traditions of our Institution. Before the organisation of the Grand Lodge, the Brethren of the pioneer Lodges were actively engaged in relief work rendered necessary in the years 1849 and 1850 by the poverty and sickness following the rush of gold-seekers to the new El Dorado. In the wake of those lured by tales of wealth, came deadly Asiatic Cholera. In Sacramento as many as a 150 new cases of cholera a day were reported, and to the credit of our pioneer Brethren, all these were cared for, irrespective of the affiliation of the stricken.

In the fall of 1849 and during the following spring, members of Sacramento Lodges, who numbered only 69, contributed $32,000 towards the support of a local hospital and gave of their time and funds for general relief besides. Tuolumne Lodge, No. 8, of Sonora, which had been Chartered in November 1850, and had only 41 members, expended $4500 in two years, not a dollar of which went to its own members. A survey made in 1852 showed that in only one case had relief been demanded by, or paid to, a member of a California Lodge. During its formative years, the Grand Lodge adopted a law, which is still part of its *Constitution*, stipulating that " the funds of a Lodge are trust funds set apart for the payment of its necessary expenses and for the special calls for charity for which it was instituted," and that " each Lodge shall see to it, even if it require all its funds and property, that the needy Brethren of its own membership and neighbourhood are not suffered to want or to be made a burden to others." And this law applies equally to distressed widows and orphans.

Our Masonic treasuries have never been avaricious. No Lodge may charge less than nine dollars a year for dues, most of them do charge twelve dollars. Each initiate must pay twenty-five dollars toward the support of the two Homes maintained by the Grand Lodge—one Home, at Covina, for the care and education of dependent children, the other, at Decoto, for the care of aged dependent Masons, their widows and mothers. These Homes represent a capital expenditure of some $2,000,000 for buildings, and a yearly maintenance cost of some $200,000. In a single year 230 children and 368 aged men and women were cared for out of these funds. A clubhouse for young men and women attending the State University is maintained at Berkeley, and another at Los Angeles. In California there are 14 organised Boards of Relief, which in a recent year expended $95,520. Of this amount the Lodges composing the Boards and California recipients contributed $58,140. Though unobtrusively carried on, this work of relief is a monument to Masonry. It is known only to those whose sorrows and distresses have been assuaged by the helping hand and open purse. An Endowment Fund for the benefit of the Masonic Homes was created in 1910. Although this fund increases only slowly, it now amounts to some $700,000. Only the interest accruing to this fund may be used.

FREEMASONRY IN COLORADO

HARRY L. BAUM

LIKE most of the rest of the West, Colorado was settled as a result of the discovery of gold. The existence of the precious metal in what is now Colorado was definitely determined in August 1849, but no deposits of consequence were discovered until April 1858, when a party of traders led by O. O. Cantrell brought to the outside world evidence of the presence of gold in washings from the sands of the South Platte River, near the present site of Denver. Further confirmation was furnished by O. O. Russell and O. O. McFadden, who at about the same time found gold in the sands of Cherry Creek, also near the present site of Denver. Reports of those discoveries, gradually made known through the newspapers, resulted in the westward migration of many venturesome persons who were in quest of riches. Fairly substantial numbers of them began to reach Colorado during the latter part of 1858. As was usually the case in such circumstances, town sites were laid out near several places where gold had been discovered, but only two of those towns ever developed. They were Auraria, on the west bank of Cherry Creek, and Denver City, on its east bank. The two were rivals for supremacy in size and population. In the spring of 1859 those towns began to grow rapidly, and in April 1860 they were united under the name and government of Denver City. Transportation from the eastern centres of population was, of course, only by means of ox-cart or wagon, on horseback or on foot. Those pretentiously styled cities, which were the first objectives of gold-seekers, consisted of only a few straggling log cabins—without windows, with dirt roofs and floors—the rudest of furniture, and none of the comforts common to those settled regions from which the adventurers had so recently departed.

One hardly can fail to be impressed with the importance of the Masonic Lodge in the life of such communities. And, indeed, we find pioneer Freemasonry to have possessed unique characteristics and to have been filled with a wealth of the best of Masonic attributes. Here, in a vast wild country hitherto unpopulated by white settlers, were gathered persons totally unknown to one another, untrammelled by any tie of home or family, unrestrained by the civilising influences to which they had been accustomed. They found themselves completely thrown upon their own resources—for food and shelter, for protection, for government, and for social intercourse.

It was natural that under such circumstances people should look about them for others whose preferences were like their own. How human it was and how very indicative of the values of fraternity, that many of those men

found themselves congregating as Masons almost as soon as they arrived at the scene of their intended activities. At first they met informally without Warrant or Dispensation. Later, they went through the form of opening Lodge and examining applicants for admission to their meetings. Occasionally a burial was conducted with Masonic rites, though the historian wonders where Jewels, Columns, Aprons, and other paraphernalia were obtained for the purpose. It must be assumed that at least a Bible was to be found among the Brethren assembled on such solemn occasions! Since those pioneer Brethren were holding forth without even a vestige of regular authority, it is conceivable that they may have considered one of the Great Lights sufficient for their purpose. Of course, no Degrees were conferred at any of those meetings, such foregatherings having been mainly an expression of the Brethren's desire to see once more the form of the Lodge, to listen to the familiar words of the Ritual, to prove and to know one another Masonically, and to be able to afford relief to distressed and needy who found themselves amidst such strange surroundings. Thus the Lodge of those days was a social and fraternal centre of great value to the community and to the men who participated in the fellowship it had to offer. Here, through Masonry, and without the trials which in such circumstances must ordinarily be used to prove worthiness, men came to know each other as trustworthy, dependable citizens. Here too, along with others of like persuasion, might men renew in spirit the obligations taken before a common altar.

The first such meeting of which there is record was held in Auraria on November 3, 1858, in the cabin of Henry Allen, which stood on the west bank of Cherry Creek. It is best described by one of the participants, Bro. J. D. Ramage, in a letter he wrote in 1896, nearly forty years later.

> On the evening of the 3d day of November, 1858, the first informal meeting of Masons was held in the cabin, I think, of Henry Allen. I arrived in Pike's Peak, as it was then called, on the 2d of November . . . and having heard that I was a Mason, they invited me to attend.
>
> I accompanied Bro. Allen to his abode, and there found Bros. W. M. Slaughter, Charles Blake, Dr. Russell, Andrew Sagendorf, and, I think, George Lehow. These Brethren, together with Bro. Allen and myself, made the first seven Masons, according to my knowledge and belief, who ever met in Colorado having in contemplation the application for a Charter, and a seven who stuck together, as Masons should do, through thick and thin. . . . In the meantime we decided to form an informal Lodge for mutual fellowship, and for the purpose of practising Lodge Work, so that when we received our Charter we would be able to take hold properly. We agreed to meet every Saturday night, and as our object in locating in Colorado was to get gold . . . we decided that any ideas concerning the country we were in, news of any mines we should discover, or any information which might be beneficial to the Brethren, Masonically or financially, would, at the next meeting, be given to the Masons there assembled. We had some very pleasant meetings.

From time to time we increased our membership. On the 27th of December, St. John's Day, we concluded to have a supper in honour of the festival—a work of no small difficulty. We had flour, pork, coffee, beans, and so on, and a scarcity of even some of those things. Those who were so disposed went out hunting, and returned with some game in time to prepare it for the feast. . . .

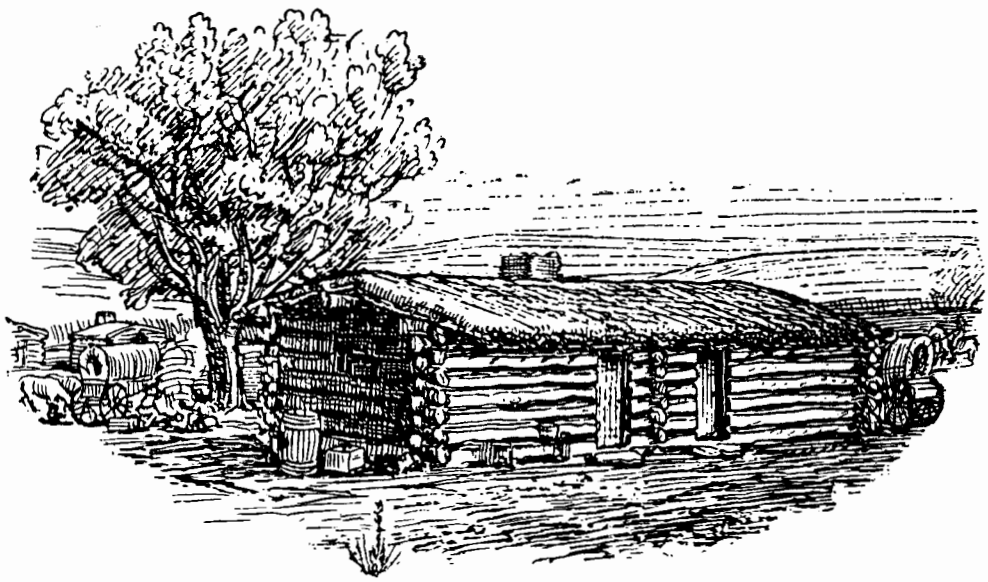
We had great difficulty in finding something to cover our festal board with. Somebody informed us that a Mormon, his wife and daughter, had lately come to town, and taking for granted that where there were women (a scarce article in that country in those days) there we would surely find tablecloths, we called on the old lady and she informed us that, while she did not possess what we desired, she had some nice, clean bed sheets, and we were welcome to them.

We were now provided, and ready for the supper. We accordingly met. There were in all twenty-six in number, and notwithstanding our hurried preparations, there probably never was a happier or pleasanter meeting of such a Body of Masons.

The meetings of this group of devoted Masons finally resulted in the submission of an application to the Grand Lodge of Kansas for a Dispensation to form a new Lodge to be called Auraria Lodge U. D. In the meantime, on May 6, 1859, O. O. Gregory's discovery of rich deposits of placer gold started a veritable stampede to the region of the Gregory diggings. Those were situated high in the mountains, in what is now Gilpin County, some forty miles northwest of Denver. Three towns were immediately laid out in Gregory Gulch, as the locality had been called in honour of the discoverer. Of those, Mountain City was the settlement adjacent to the Gregory discovery. Central City was situated somewhat above it, and Black Hawk just below it. In the course of their rapid growth, however, the three became one populous settlement, straggling down the gulch and extending up the mountain slopes for some distance on either side. There the remains of those towns still stand, almost depopulated. They are reminders of the glories of other days and of the fame that once was theirs. In early days, though, a population of more than 20,000—almost exclusively male—was crowded into a few square miles of terrain almost vertical. And all were bent upon finding gold or profiting from others' discovery of it. Here, during the frantic rush for treasure, the Masons, many of whom had participated in the meetings at Auraria, conceived the idea of building a Masonic Temple. Its construction is best described in a letter written by Bro. William M. Slaughter, in which he recounts the experience as he remembered it in 1896.

About the first day of June, 1859, there had assembled in and around Gregory Gulch, where Central City and Black Hawk now stand, fully twenty thousand men, and it was decided that there ought to be a rallying-place for Masons, hundreds of whom were to be found among this vast crowd. A consultation of those known to each other as Masons was held at Slaughter and Sopris's cabin, and it was resolved to build a Lodge Room. The word was passed about among all those claiming to be Masons, and about the 15th of June a site was

selected for the Lodge Room, which was on the south side of Gregory Gulch. . . . Work was begun immediately, and the ground leveled for the building, and from fifty to one hundred men with horses and ox-teams were cutting and dragging logs for the new Temple, which, as near as I now remember, was about thirty feet square. . . . Within two or three days the walls were up, and chinked and plastered with mud inside and out. A pole roof covered with pine boughs, and this covered with several inches of earth, completed the Lodge Room building. The three Stations were made of pine logs, sawed the proper height, hewn and sunk into the ground, with a shorter block of the same material planted by it for a seat. The Secretary's desk was the end gate of a wagon-



Gregory Gulch, Colorado, 1859.
[Drawn from contemporary descriptions.]
The first building erected for Masonic purposes between the Missouri River and the Pacific coast.

box, nailed on top of a post set in the ground and covered with a piece of wagon-cover canvas, with a block of wood for a seat. I do not remember the exact date of the first meeting in the new Lodge Room, but I think it was about the twentieth of June, 1859. I shall never forget that first meeting on the mountain side.

Word had been passed about among the Masons of the several camps that a Masonic meeting would be held that night at dusk, and as the hour arrived the trails and paths leading towards the Temple began to be lined with Masons, gathering together to meet each other, from distant States and countries, for the first time in this wild place amid the pine woods on a lone mountain side. Four men (Masons) armed with rifles and revolvers stood on guard, one at each corner of the Temple, and one at the outer door also. At the outer door there was also a Receiving Committee, to whom each visitor was introduced, or made himself known if he was unacquainted with anyone. If he desired ex-

amination as to his standing as a Mason, he was at once placed in the charge of an Examining Committee, of whom there were not less than ten or more appointed to wait on visiting Brethren who were unknown to any known Mason. Scores of visitors were known or had proved themselves Masons, and of course were vouched for. There were over two hundred visiting Brethren whose names were entered upon the *Journal*, or *Roll of Visitors*, as it was called at that first meeting. A meeting was held once each week for over three months. These meetings were of course informal, and were held for the purpose of forming acquaintance with each other.

As an interesting sequel to the account given in Bro. Slaughter's letter, we add here the transcript of an entry in *Book A*, at page 59, of the *Records* of Gregory Mining District, Arapahoe County, Kansas Territory, now Gilpin County, Colorado.

Know all men by these presents that we, Wm. M. Slaughter, John Hughs, and Joseph Casto, a building committee appointed by the Free and Accepted Masons, do this day preempt one block for the purpose of erecting a Masonic Temple, June 12, 1859.

Wm. M. Slaughter
John Hughs
Joseph Casto

The Temple proposed by those fervent pioneer Masons was probably never used for the meetings of a regularly Chartered Lodge. As testified by Bro. Slaughter, however, informal meetings were held there weekly for more than three months, from June 20, 1859, until the approaching bad weather compelled the members to return to Denver City and Auraria for the winter. At Auraria the first Lodge was formed, and there the first regular meeting was held when, on October 1, 1859, the members of the original group received their Dispensation from the Grand Lodge of Kansas, which authorised them to organise Auraria Lodge U. D. This they did on October 18, 1859, with Henry Allen as Worshipful Master. The Lodge's *Records*, still preserved, show that it met regularly from that date on.

Here, then, we have the record of the first Masonic Lodge and the first Masonic Temple in a region that included much more than merely the present State of Colorado. Really, this was the first permanent Lodge, still working as such, and the first Temple, in a vast territory that included nearly half the area of our county. Bounded by New Mexico on the south, it extended from a thin line of settlements along the Pacific Coast, where Lodges were first established in 1848, to the Missouri River, along whose banks some of the early Lodges of Kansas and Nebraska were situated.

Strangely, however, Auraria Lodge was not the first to be Chartered in the region, nor was it one of the three that later joined to form the Grand Lodge of Colorado. In February 1861 that part of Kansas Territory which later became Colorado was segregated. The Territory of Colorado was organised at the same

time. Since the procedure which usually followed under such circumstances was the organisation of an independent Grand Lodge, this action was promptly taken by the Brethren of Colorado. As had been explained after Gregory's discovery of gold was made known, the first objective of the gold-seekers was the region adjacent to Gregory's claim. The route there led from Denver City and Auraria across the Platte River, then due westward almost fifteen miles to a point where it entered the mountains just where Clear Creek flows out. Here Golden City was built, later to become the first capital of Colorado. And here, on February 18, 1860, Golden City Lodge U. D. was organised, under Dispensation from the Grand Lodge of Kansas. Bro. Isaac E. Hardy was Worshipful Master, Bro. Eli Carter was Senior Warden. These and the other Officers were installed by Bro. John Hughs, who was deputised for the purpose by Auraria Lodge U. D. Golden Lodge, which was Chartered by the Grand Lodge of Kansas on October 17, 1860, as Golden City Lodge, No. 34, became Lodge No. 1 on the Roster of the Grand Lodge of Colorado. The two other Lodges which joined with Golden City Lodge, No. 34, to form the Grand Lodge of Colorado were Summit Lodge, No. 7, of Parkville, and Rocky Mountain Lodge, No. 8, of Gold Hill, both of which had been Chartered on June 5, 1861, by the Grand Lodge of Nebraska.

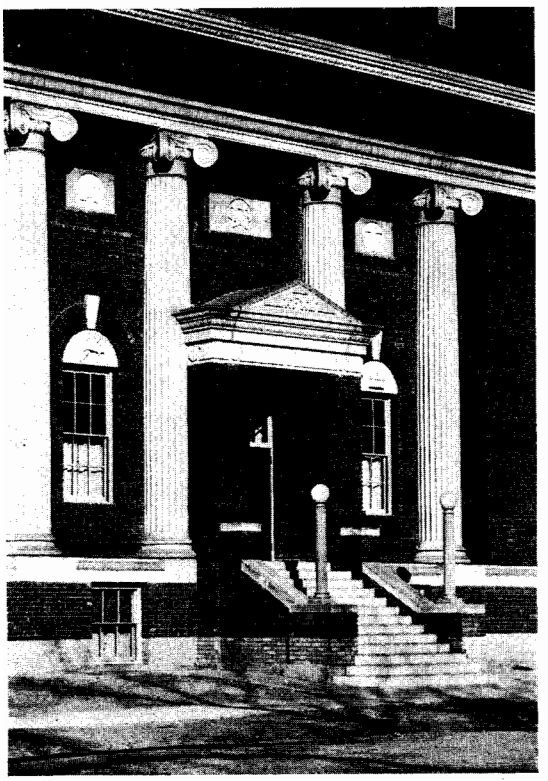
On August 2, 1861, the following Brethren met in Golden City in the Hall of Golden City Lodge, No. 34: Bro. Eli Carter, Worshipful Master; Bro. I. E. Hardy, Senior Warden, and Bro. J. A. Moore, Junior Warden, of Golden City Lodge, No. 34; Bro. Charles F. Holly, Master, and Bro. John M. Chivington, Junior Warden, of Rocky Mountain Lodge, No. 8; Bro. James Ewing, Master; Bro. O. A. Whittemore, Senior Warden; Bro. S. M. Robins, Junior Warden, of Summit Lodge, No. 7. There they organised the Grand Lodge of Colorado with John M. Chivington as Grand Master, under " the name and style of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of Colorado." This name the Grand Lodge bore until the Annual Communication of 1875. At that time a revised *Constitution* was adopted and the name was changed to " The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado."

Following the organisation meeting, the First Annual Communication was held at Denver City on December 10, 11, and 12, 1861, and at that time Bro. John M. Chivington was re-elected Grand Master. Six Lodges were represented, including, in addition to the original organisers, Nevada Lodge, No. 4, Denver Lodge, No. 5, and Chivington Lodge, No. 6. The former had worked under Dispensation from January 1861 until on October 15, 1861, it was Chartered by the Grand Lodge of Kansas as Nevada City Lodge, No. 36. The Lodge almost immediately surrendered its Kansas Charter, however, in order to become a member of the Colorado Grand Lodge. At the First Annual Communication of the Grand Lodge of Colorado it was Chartered as Nevada Lodge, No. 4, and at the time Andrew Mason was retained as Worshipful Master.

As has been said, Auraria Lodge U. D. did not participate in the formation



Cabin of Andrew Sagendorf and George Lehow in Auraria, now Denver, Colorado.
It was here that a group of Masons in 1859 formed the first Lodge in Colorado, Auraria Lodge, U. D.



Masonic Temple, Grand Junction, Colorado.



Highlands Masonic Temple, Denver, Colorado.

of the Grand Lodge of Colorado. Unfortunately, this Lodge lost its priority because it never received its Charter from the Grand Lodge of Kansas. That the Charter was authorised, and was to have been issued as No. 37 on the Roll of the Grand Lodge of Kansas, is apparent from the *Minutes* of the Annual Communication of that Grand Lodge in 1861. At that time it was voted to grant a Charter to Auraria Lodge upon receipt of its Dispensation and the necessary returns if the Grand Secretary of Kansas should find those correct. The returns were received in October 1861, after the Annual Communication of the Grand Lodge of Kansas had taken place, but at the time Auraria Lodge told of its intention to surrender its Dispensation and to apply to the Grand Lodge of Colorado for another. Thus, Auraria Lodge lost its priority on the Roll of the Grand Lodge of Colorado by failing to apply to the Grand Lodge of Kansas for a Charter in 1860, the year in which Golden City Lodge, No. 34, did apply and was Chartered. So far as the Records disclose, Auraria Lodge never did apply for a Charter. Instead, it continued to Work under Dispensation from the time of its organisation in October, 1859. Whether or not this failure to apply was due to carelessness, or what other reason there may have been, is not certainly known, but the fact remains that Auraria Lodge was still under Dispensation at the time the Grand Lodge of Colorado was formed. After that took place, Auraria Lodge applied for a Dispensation and received it under the name of Denver City Lodge U. D., with Charles H. Blake as Worshipful Master. At the First Annual Communication it was Chartered under the name and number of Denver Lodge, No. 5, with Paris S. Pfouts as Worshipful Master.

Chivington Lodge, located at Central City under Dispensation from the newly-elected Grand Master, John M. Chivington, was Chartered at the First Annual Communication as Chivington Lodge, No. 6, with Allyn Weston as Worshipful Master, and Henry M. Teller as Senior Warden.

Of the three Lodges which participated in the formation of the Grand Lodge of Colorado, only Golden City Lodge, No. 1, has enjoyed a continuous existence. It still flourishes with just pride in its priority and in a long and honourable career. Rocky Mountain Lodge, No. 3, lasted only a short while, having surrendered its Charter at the Second Annual Communication of the Grand Lodge in 1862, because nearly all its members had left the district. At the Fifth Annual Communication of the Grand Lodge, held in 1865, Summit Lodge, No. 2, also returned its Records and surrendered its Charter for like reason. Considering the circumstances of time and place such developments were not at all surprising, for during those years of frenzied gold digging whole towns often declined and practically disappeared within a few months. Whenever gold was discovered in any given locality, a town often sprang into being as though by magic, throve for a time, then as suddenly passed out of existence. The inhabitants rushed away as more promising gold fields were opened, or gradually drifted away as placer diggings were exhausted.

The three other Lodges which participated in the First Annual Communication and received their Charters at that time also merit mention here. Of

those, all are still in existence. Nevada Lodge, No. 4, maintains itself in a deserted city, the mere shell of what was once a thriving community. Perched high upon the sides of furrowed and barren hills, its stores and houses vacant, its streets covered with weeds, its wooden sidewalks rotted and broken, Nevada City shelters only one human being, a devoted Brother who is Treasurer of the Lodge. Of the other forty-odd members whose names remain on the Lodge's Roll, a dozen or more still live so near that with the aid of members of Central Lodge, No. 6, and Black Hawk Lodge, No. 11, they are able to continue holding Communications in the old Lodge Room that still stands on the main street of this ghostly city hidden away in a fastness of the Rocky Mountains. Thus do these Brethren keep alive the spirit of a Masonry that flourished in the gold camps of the old West, a Masonry of the frontier that antedated both church and school, and flourished long before the advent of other uplifting and refining influences.

The second Lodge of the original early group, Denver Lodge, No. 5, is a direct continuation of Auraria Lodge U. D., as has been explained. This Lodge carries on the tradition established by those seven Masons who were first to meet together as such in this region. It still meets regularly on Saturday night, as did the pioneers, and thus preserves its existence as a Lodge uninterrupted since 1859. A very active Lodge, Denver Lodge, No. 5, is now one of the largest in Colorado with approximately 1200 members.

The last of the historic original Lodges, Chivington Lodge, No. 6, lives on now as Central City Lodge, No. 6, its name having been changed in 1866. That year the town of Black Hawk, which lay just below Central City, in Gregory Gulch, became the home of Black Hawk Lodge, No. 11. It was Chartered by the Grand Lodge of Colorado on October 1, 1866. Thus during the first ten years following the organisation of the Grand Lodge of Colorado, the region in Gilpin County contiguous to the original gold diggings held Nevada Lodge, No. 4, Chivington Lodge, No. 6, and Black Hawk Lodge, No. 11, whose Rolls listed more than half the Masons in the Territory of Colorado. It is interesting to note that of the first twelve Annual Communications of the Grand Lodge of Colorado, half were held at Central City. Since that time the Annual Communications have been held in Denver, for with the decline of gold-mining activities the population of Gilpin County has shrunk and the Lodges there now include only a fraction of their former numbers. In spite of this, however, Central Lodge, No. 6, and Black Hawk Lodge, No. 11, continue to flourish and to perpetuate the traditions of the pioneer Masonry of Colorado. At present, Central Lodge, No. 6, has about 132 members who still meet in the Lodge Room in Central City that has been the Lodge's meeting-place since 1866. Black Hawk Lodge, No. 11, sister Lodge to Central Lodge, No. 6, and Nevada Lodge, No. 4, still continues an active existence. Each of these Lodges Works happily and efficiently with the assistance of co-operation of the other two.

After Chartering the original six Lodges, the Grand Lodge of Colorado

next Chartered Union Lodge, No. 7. According to the Records, a Petition for a new Lodge to be called Union Lodge, No. 7, and a prayer that a Charter be issued to it at once, were presented to the Grand Lodge at its Third Annual Communication, held on November 2, 1863. The prayer of the Petitioners was immediately granted. Those Brethren among whom was the militant Unionist, John M. Chivington, a Past Grand Master, petitioned for a new Lodge to be called Union Lodge, and asked that a Charter be given them without any period of Dispensation. Such a request was unusual, to say the least, but it was granted nevertheless. To-day Union Lodge is distinguished for having been granted a Charter directly, and having never worked under Dispensation.

This singular circumstance explains itself when one recalls the period during which it took place. In those days civil strife between two sections of the nation was disrupting families, separating friends, and causing brother to hate brother. Even Colorado was not immune to those conditions. Here, even in Freemasonry, there was sufficient feeling to bring about the formation of a Lodge made up exclusively of sympathisers with the North. The Records show that all those Brethren except Bro. Chivington came from Denver Lodge, No. 5, which was at that time strongly tinged by Southern sentiment, as it seems. Yet in the *Minutes* of Denver Lodge, No. 5 we find an entry saying that the Brethren of the new Lodge were to be permitted to use not only the Hall of Denver Lodge, No. 5, but also its paraphernalia. How significant was this of the toleration practised under the restraining influence of Masonry! For we of to-day can scarcely estimate the fierce feelings engendered by the terrible conflict then in progress.

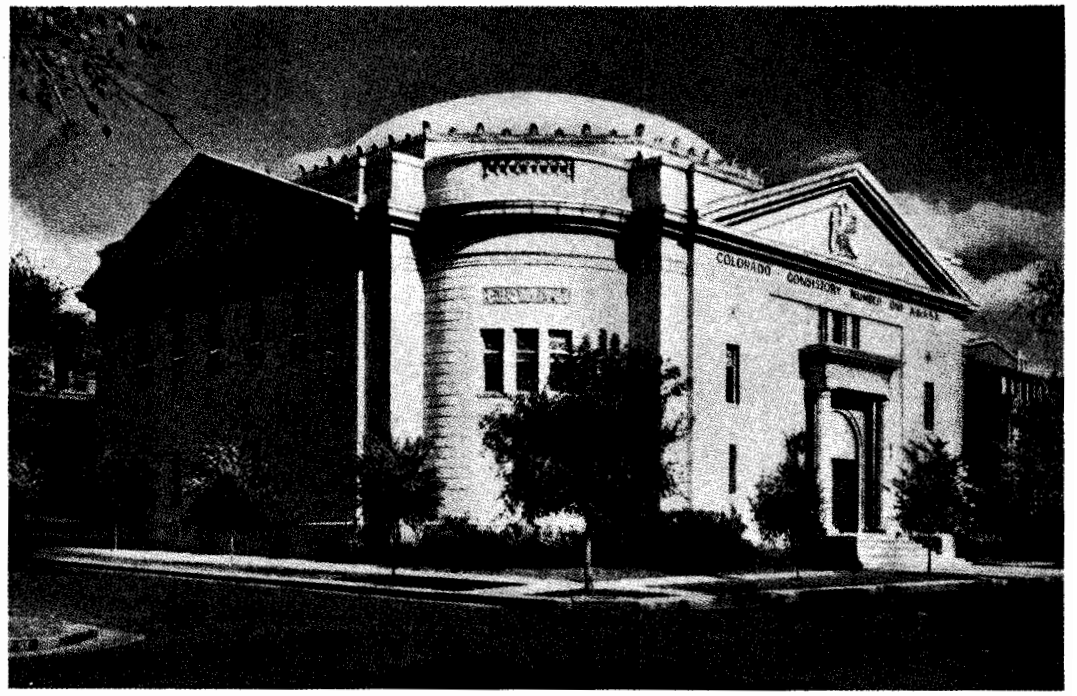
Of the other early Lodges in Colorado, only No. 8, No. 9, and No. 10 remain to be accounted for. One of these, Empire Lodge, No. 8, was another example of an abortive attempt to form a Lodge in the face of difficulties inherent in a rapidly shifting population. Chartered in 1865, this Lodge throve for a time and succeeded in maintaining a precarious existence for ten years. Finally, in 1875, it surrendered its Charter. Lodge No. 9 and Lodge No. 10 are interesting because they were the first to be Chartered outside of Colorado Territory by the Grand Lodge of Colorado. They were properly Montana Lodge, No. 9, and Helena Lodge, No. 10, in Montana Territory. Later they surrendered their Charters and became, respectively, Montana Lodge, No. 2, of Virginia City, Montana, and Helena Lodge, No. 3, of Helena, Montana, on the Roster of Lodges under the Jurisdiction of the Grand Lodge of Montana. In precisely the same way, other Lodges in the State of Colorado also contributed to the formation of the Grand Lodge of Utah and the Grand Lodge of Wyoming, just as Kansas Lodges and Nebraska Lodges had earlier contributed to the formation of the Grand Lodge of Colorado.

When more gold, silver, and other metals were later discovered in the mountains of Colorado, other mining-camps sprang up, as before, and sometimes almost overnight. But no more Lodges were Chartered to die out with the towns that supported them. Instead, Colorado communities grew in sta-

bility as industries came in and the settlement of the State proceeded. Thus, the location of Lodges at an ever-increasing distance from original centres of population soon became the rule. First of those was Georgetown Lodge, No. 12, presently followed by El Paso Lodge, No. 13, at Colorado City, later removed to Colorado Springs. Then came Columbia Lodge, No. 14, at Columbia City, later removed to Boulder. Those were followed by Mount Moriah Lodge, No. 15, at Canyon City, and Pueblo Lodge, No. 17, at Pueblo. As time went on, many other Lodges were established. Most of the later Lodges throve, and maintained their places on the Roster of the Grand Lodge of Colorado as the communities grew and reached maturity. Some early Lodges, originally in the Colorado Jurisdiction, came to be listed on the Rosters of other Grand Lodges as new States and Territories were formed.

But difficulties other than those of a shifting population and the varying fortunes of boom communities beset the path of Masonry in Colorado throughout its formative period. Great distances and the risks of travel in wild and sparsely settled country interposed serious obstacles. It was nothing unusual for Brethren to travel from ten to twenty miles, or even more, along mountain trails, sometimes in very inclement weather, to attend Lodge. The Brethren who attended the Annual Communications of the Grand Lodge frequently travelled much greater distances on foot or horseback, much of the way along almost impassable roads or trails. At the Eighth Annual Communication of the Grand Lodge, held in 1865, the Grand Master, Bro. Henry M. Teller, reported that he had granted a Dispensation to Canyon Lodge U. D., at Canyon City. Before doing so he had visited Canyon City and found that though there were only a few Brethren there, they had the ability and disposition to support a good Lodge. He learned also that the proposed Master and Junior Warden regularly attended the Communications of El Paso Lodge, although doing that required them to ride some fifty miles through almost uninhabited country. This seems to be at least a fair indication of more than passing interest on the part of those worthy Brethren. At the same Annual Communication, Bro. Harper M. Orahood, Grand Lecturer, reported that he had visited nearly all the Lodges in the Jurisdiction. With the Grand Master, he had made preparations to visit the Lodges at Canyon City and Pueblo, both then under Dispensation, but the appearance of marauding Indians along the trail caused them to dismiss the visit as unsafe. It should be borne in mind that the proposed visit would have required a round trip horseback ride of some 400 miles through unsettled country. The intentions of the Grand Officers were undoubtedly good, even though the Indians unwittingly prevented carrying them out.

A somewhat darker picture shows that not the least of the difficulties of those pioneer Masons was the conduct of some of the Brethren. In those early times, as at others, this was the concern of the serious and constructive element in the membership. In the instance about to be cited, it is quite evident that the better element shrank neither from telling the wayward that their conduct was unbecoming their profession as Masons, nor from defining, in positive



Colorado Consistory, No. 1, Denver, Colorado.



Masonic Temple, Fort Collins, Colorado.

terms, the penalties to be exacted for further misbehaviour. At the Fifth Annual Communication of the Grand Lodge, held in 1865, the following resolulution was adopted: " *Resolved*, That it shall be and is hereby made the imperative duty of the subordinate Lodges in this Jurisdiction to restrain, as far as possible, the Masonic crime of intemperance by trial and suspension, or expulsion, as the case may require, and for the faithful performance of that duty the said subordinate Lodges will be held accountable to this Grand Lodge."

That the young Grand Lodge flourished from the very start is shown by the returns that came in year by year. There has been a steady growth in number of subordinate Lodges from the original three to an active list of 148 out of a total of 169 that have been Chartered since the beginning. From an original membership of not more than 150, at the time of organisation in 1861, the Grand Lodge has grown to a present membership of about 34,000 Master Masons. And this out of Colorado's total population of 1,035,791 people in 1930! It is a remarkable fact that in only one year, 1875, has there occurred a net loss in membership in the Lodges under the Jurisdiction of the Grand Lodge of Colorado.

Of the several concordant Masonic Bodies, the Royal Arch Masons first came to Colorado with Central City Chapter, No. 1. It received its Dispensation from the General Grand Chapter of the United States under date of March 23, 1863, and its Charter under date of September 8, 1865. The organisation of Central City Chapter, No. 1, was soon followed by that of Denver Chapter, No. 2. It received its Dispensation from the same source in April 1863, while its Charter was also dated September 8, 1865. Those first two Chapters were followed within ten years by the establishment of Pueblo Chapter, No. 3, Georgetown Chapter, No. 4, and Golden Chapter, No. 5, all of which participated in the formation of the Grand Chapter of Colorado on May 11, 1875, with William N. Byers as Grand High Priest. The list of Chapters then steadily grew until there are 51 active Chapters having a total of nearly 8000 members. It is significant that of the 53 Chapters of Royal Arch Masons thus far Chartered in Colorado all but one have survived. One other surrendered its Charter for the purpose of consolidation, when the towns of Colorado City and Colorado Springs were united under the latter name. At that time Euclid Chapter, No. 45, of Colorado City merged with Colorado Springs Chapter, No. 6, of Colorado Springs, under the latter's name and number.

The Commandery of Knights Templar was next in order of appearance in Colorado. Colorado Commandery, No. 1, was given a Dispensation under date of January 13, 1866, and was Chartered by the Grand Encampment of Knights Templar of the United States on September 18, 1868. Soon thereafter Central City Commandery, No. 2, was established with a Charter under date of October 24, 1868. These two Commanderies, joined by Pueblo Commandery, No. 3, formed the Grand Commandery of Colorado on March 15, 1876, with Henry M. Teller as Grand Commander. Thirty-six Commanderies out of a total of 37 originally established are still flourishing, with a total membership

of over 4500 Sir Knights. Two Triennial Conclaves of the Grand Encampment have been held at Denver since the organisation of the Grand Commandery. Both were highly successful. The first, held in 1892, attracted some 75,000 visitors, all kinds included. The second, held in 1913, remains outstanding among Triennial Conclaves for the impressively beautiful decorations that graced the city at the time. Colorado Knight Templary is proud to have supplied the Grand Encampment of the United States with one Grand Master, Most Eminent George W. Vallery, who filled that post during the Triennial period from 1925 to 1928.

Cryptic Rite Masonry was first established in Colorado when the Grand Council of Illinois Chartered Central City Council as No. 54. This Council terminated its existence in 1875. It was, then, not until 1892 that Denver Council, No. 1, was placed under Dispensation by the Grand Master of the General Grand Council of the United States. Its establishment was soon followed by the organisation of 6 other Councils. All those Councils were Chartered in 1894 by the General Grand Council, and the Grand Council of Colorado was formed on December 6 of the same year. There are at present 15 active constituent Councils under the Jurisdiction of the Grand Council of Royal and Select Masters of Colorado, with over 2300 members.

The Ancient Accepted Scottish Rite was established in Colorado when Delta Lodge of Perfection, No. 1, was Chartered in Denver on January 26, 1877, by Illustrious Bro. Albert Pike, Grand Commander of the Supreme Council, Southern Jurisdiction. Soon afterwards, on April 11, 1878, Mackey Chapter of Rose Croix, No. 1, was established. The next two Bodies of the Scottish Rite were not Chartered until ten years later—Denver Council of Kadosh, No. 1, on September 3, 1888, and Colorado Consistory, No. 1, on the following October 17.

The Ancient Accepted Scottish Rite has flourished in Colorado in a very gratifying way. Its growth, like that of the York Rite, has been fostered by the labour of many loyal and willing workers. With Bro. Henry M. Teller, Thirty-third Degree, who was the first Inspector General, the Ancient Accepted Scottish Rite carried on for many years under the usual handicaps of small membership and inadequate equipment. It had, however, one highly compensatory advantage. That was the inspiration afforded by the indefatigable industry of Bro. Lawrence N. Greenleaf, Thirty-third Degree, Deputy Inspector General under Bro. Teller. Due to Bro. Greenleaf's leadership and enthusiastic example, most early obstacles were surmounted. The present thriving condition of the Ancient Accepted Scottish Rite, which now has 3 Consistories and 2 magnificent Temples, has of late years been attained under the stimulating supervision of Bro. Stanley C. Warner, Thirty-third Degree, Inspector General in Colorado. The second set of Bodies was Chartered in Denver by the Supreme Council in 1918, and the third set in Pueblo the following year. All the Bodies have greatly prospered. Though the membership of Colorado Consistory, No. 1, was 53 in 1889, the year after it received its Charter, now its

membership is about 2400. The combined membership of the 3 Consistories of the Ancient Accepted Scottish Rite in Colorado is over 6000.

So far as concerns active charity, Colorado Masons have never yet been convinced that it is wise to establish Masonic institutions of a charitable nature to care for dependents. The Minutes of the Twenty-eighth Annual Communication, held in 1888, reveal that a Committee was at that early date appointed to " present to this Grand Lodge some plan for founding a Masonic ' Widows and Orphans ' Home." Since that time the subject has been exhaustively studied by various Committees of the Grand Lodge. The result of the investigations has been the adoption of the method now used in caring for dependents as the best under existing circumstances. Many subordinate Lodges have funds of their own which provide relief within certain limitations. In addition, and what is even more important, the Grand Lodge of Colorado has formed what is called the Colorado Masons Benevolent Fund Association. This Association is the repository of a steadily increasing fund, the income from which is used for all necessary charitable purposes. Known only to administrators of the fund, there comes to every dependent each month a check sufficient to meet his needs. Thus each recipient can continue to live as a respected resident of his community. He is adequately cared for, yet not publicly known as the recipient of charity. In such a fashion has Colorado Masonry been able to care for its widows, orphans, and dependent Brethren with satisfaction to all concerned and in an efficient and unostentatious manner.

Another organised activity, of a different nature, which has been carried on under the auspices of the Grand Lodge, is that of the Soldiers' and Sailors' Welfare Committee. It is engaged in the regular visitation and entertainment of sick and disabled Masonic war veterans who are being cared for in Government hospitals located within the State. The two such institutions—Fitzsimmons General Hospital, near Denver, and Fort Lyon Hospital, at Fort Lyon—together house some 2,000 patients, of whom about 200 are Masons, or dependents of Masons. Regular visitations are made to those men, and a wonderful service of sympathy, good cheer, and encouragement is rendered. Thus the welfare and happiness of these Brethren is looked after.

Names of distinguished men are almost always associated with the history of every Grand Lodge of Masons—names of men distinguished not only in Masonry but also in many other fields of endeavour. Of the many such which Colorado Masonic history records, that of John M. Chivington, outstanding Mason, preacher, warrior, first Grand Master of the Grand Lodge of Colorado, must head the list. Bro. Chivington was a Methodist preacher who came to Colorado after having had extensive experience in his profession in Ohio, Illinois, Missouri, Kansas, and Nebraska. That he was active in the Masonic work of those States is proved by the fact that he was at some time or other a member of a Lodge in each of them, that he was Master of a Lodge at Wyandotte, Kansas, and at one time Grand Chaplain of the Grand Lodge of Nebraska. Later in his career he was sent to Colorado Territory as presiding elder of the

Rocky Mountain District of the Methodist Episcopal Church. During the second year of this service, while he was Grand Master of the Grand Lodge of Colorado, he offered his service to his country and entered the forces of the North. Refusing a proffered commission as chaplain, he was made a major in the First Colorado Infantry. He distinguished himself chiefly in the celebrated Apache Canyon fight, known in history as the battle of Glorieta, when he led 500 men in a rear attack upon the Confederate troops of General O. O. Sibley, who was attempting to invade Colorado from New Mexico. Historians say that this battle saved Colorado and her great gold deposits to the Union. For bravery shown at the time, Major Chivington was made a colonel, a rank he held until his honourable discharge from the army, in 1865. Another of Colonel Chivington's exploits was his leadership at the battle of Sand Creek. In that engagement with Indians, several hundred of them were slain, and the massacre of 174 white men, women, and children was thus avenged. Indian depredations from which Colorado settlers were suffering at the time were effectually ended by this victory. The historian must surely be aware that this devout and warlike clergyman truly believed the biblical exclamation, " Vengeance is mine, saith the Lord."

Another Brother of early days to whom Colorado Masonry is deeply indebted was M.∴W.∴Bro. Allyn Weston, first Grand Lecturer and second Grand Master of the Grand Lodge of Colorado. Before removing to Colorado, Bro. Weston had for six years been editor and publisher of *The Ashler*, a Masonic magazine, of Detroit and Chicago. He was the first Master of Chivington Lodge, No. 6. Bro. Weston's greatest contribution to Colorado Masonry was emphasised by R.∴W.∴Bro. W. W. Cooper, formerly Grand Lecturer and in 1932 Grand Secretary of the Grand Lodge of Colorado, in his masterly analysis of the Colorado Work, its origin and descent. Bro. Cooper wrote as follows:

In the days we are considering, the Work used by a new Grand Lodge would be that which was known and favoured by some strong, forceful leader in the organisation, particularly if he possessed authority to regulate the matter. Allyn Weston was the outstanding leader in the Grand Lodge of Colorado in the first two years of its existence. Within four months after the organisation of the Grand Lodge, he was appointed its Grand Lecturer, whose duty it was to " cause the work of the several Lodges to be uniform," and he was the second Grand Master of Colorado. Past Grand Master Henry M. Teller, speaking in the Grand Lodge in 1910, said: " Weston was a remarkable man, a man of fine presence, fine education, and fine address, and a gentlemen in the best use of the term. I do not think it is an exaggeration to say that this man had great influence on the organisation, the upbuilding, and general character of Masonry in this Jurisdiction. He was a firm believer in the tenets of the Craft, a firm believer in the maintenance of strict order, and devoted to the great principles that underlie this Institution; and he impressed himself upon the Lodge for the year that he was Grand Master as I think no other man has ever done since."

When it is known that the first active Grand Lecturer and the second Grand Master of the Grand Lodge of Colorado was a man of the character above de-

scribed, there can be but one conclusion, and that is that Weston determined the system of Work that was required to be used by the Lodges under the Jurisdiction of the new Grand Lodge. And this conclusion is confirmed by a living and competent witness, an associate of Weston's and a participant in the Masonic affairs of the State since the year 1861. I speak of Most Worshipful Bro. Chase Withrow, who served as Grand Lecturer in 1864 and as Grand Master in 1866, and who, now in his ninety-first year, occasionally confers the Master Mason Degree. Brother Withrow has repeatedly stated in Grand Lodge and elsewhere that "the Work mostly used in the early days of Colorado Masonry was what was known as the 'Allyn Weston.'"

That this Work continued to be used after Weston left the State is shown by the Report of a Committee of the Grand Lodge upon a revision of the Work prepared by Grand Lecturer George E. Wyman, and adopted by the Grand Lodge in 1882, in which it was stated: "The Work presented by the Grand Lecturer is in its essential features the same as the 'Allyn Weston Work' so long used in this Jurisdiction."

Just which one of the many kinds of Work used in Michigan from 1844 to 1860, which Weston introduced into Colorado, it is probably now impossible to determine. Because of certain of its characteristics, there can be no doubt that it was a variety of the 'Barney Work' used in Michigan in the period mentioned."

In 1911 the Colorado Work was thoroughly and very competently revised by Bro. Cooper himself, the accomplished student of Masonic Ritual, whom we quote above. Of his own revision, Bro. Cooper has said: "Essentially, the Colorado Work remains as it was in 1861. No modern material was added in this revision, although some restorations were made that antedate in their origin Weston, Barney, the Baltimore Convention, and even Webb. Leaving out of consideration any Systems of Work in use in the United States prior to the year 1800, the line of descent of our Colorado Work appears to be fairly well defined. First we have Webb, then Gleason, then Barney, then some modified form of Barney as used in Michigan seventy-five years ago, then Weston, and finally the Colorado Work."

We must conclude, then, upon the most competent of modern testimony, that Bro. Weston was responsible for the purity and accuracy of the Colorado Work in its inception, whatever change it may since have undergone. We can trace the thread of influence of each unselfish worker who wove into the fabric of the future greatness of the Ancient Craft for which he laboured.

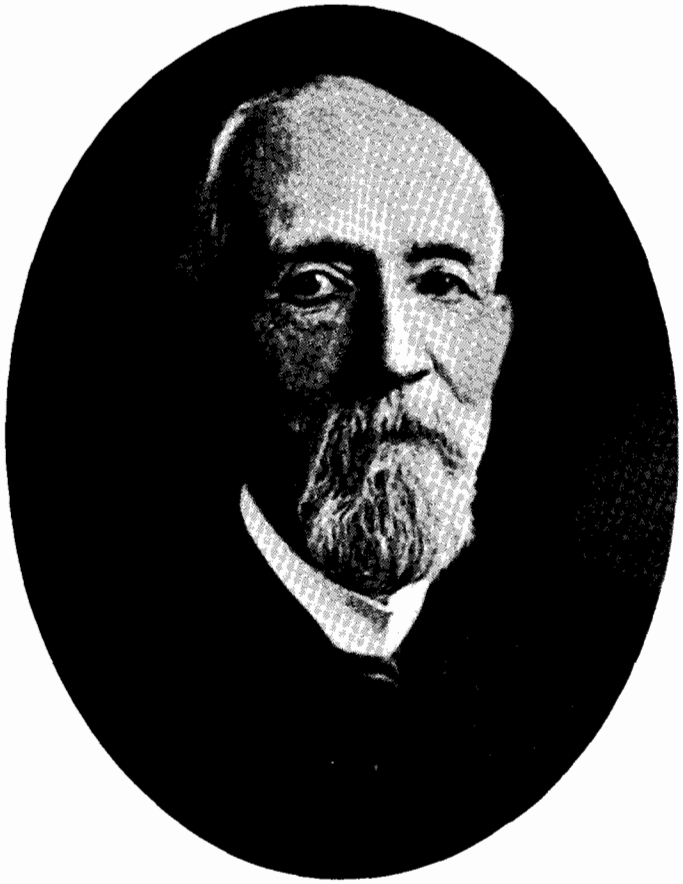
Among those other Colorado Masons who were great in civic life as well as great in Masonry, the name of Henry Moore Teller, third Grand Master of the Grand Lodge of Colorado, stands pre-eminent. Beginning in 1863, he at first held the office for one year. Subsequently he was elected Grand Master each year from 1867 to 1872, inclusive, and thus served his Grand Lodge as Grand Master for seven years in all. Aside from Bro. John M. Chivington, only one other Mason has had the distinction of being elected to the Grand East in

Colorado a second time. That honour was also conferred upon Bro. Webster D. Anthony, who followed Bro. Teller and served during the years 1873 and 1874. That Bro. Teller's associates in Masonry regarded him very highly is evident from his further Masonic record, which covered a period of more than fifty-four years. He was made a Mason in Illinois in 1858. In 1861, at the age of thirty-one, he came to Colorado. He was second Master of Chivington Lodge, No. 6, first Eminent Commander of Central City Commandery, No. 2, and first Grand Commander of the Grand Commandery of Colorado. He was coroneted Honorary Inspector General of the Thirty-third Degree in 1866. Appointed in 1882, he was the first active member in Colorado of the Supreme Council of the Southern Jurisdiction of the Ancient Accepted Scottish Rite. He occupied this post for nearly thirty-two years, and rose to the position of Grand Prior in the Supreme Council in 1913. From this brief review it is clear that Bro. Teller was a Mason of many activities. No adequate catalogue of them is possible here.

For many years Bro. Teller was also a distinguished figure in the nation's civic life. Upon his arrival in Colorado, he established himself as a lawyer in Central City and quickly became the leader of his profession in the Territory. Soon thereafter he organised the Colorado Central Railroad, which later became a part of the Colorado and Southern Railroad. During the first five years of its existence he was president of the former. Having been appointed major-general of militia during the Indian troubles of 1863, he served in that capacity for three years. Upon admission of Colorado to the Union in 1876 he was elected to the United States Senate, where he served until 1883. He was then appointed to the Cabinet as Secretary of the Interior under President Chester A. Arthur, and at the expiration of the latter's term Bro. Teller returned again to the Senate. Altogether, he served as senator from Colorado for thirty years. During that time his outstanding accomplishments were indeed many, and one at least merits specific mention. This had to do with stating our nation's aims at the outbreak of the Spanish-American War. At that moment, the position of our government in the conflict could easily have been misunderstood by other world powers, and trouble leading to serious consequences might easily have been precipitated. Realising this, and recognising the seriousness of the situation, Bro. Teller introduced into the United States Senate the following resolution, which was adopted, thus removing all doubt as to the intention of our government:

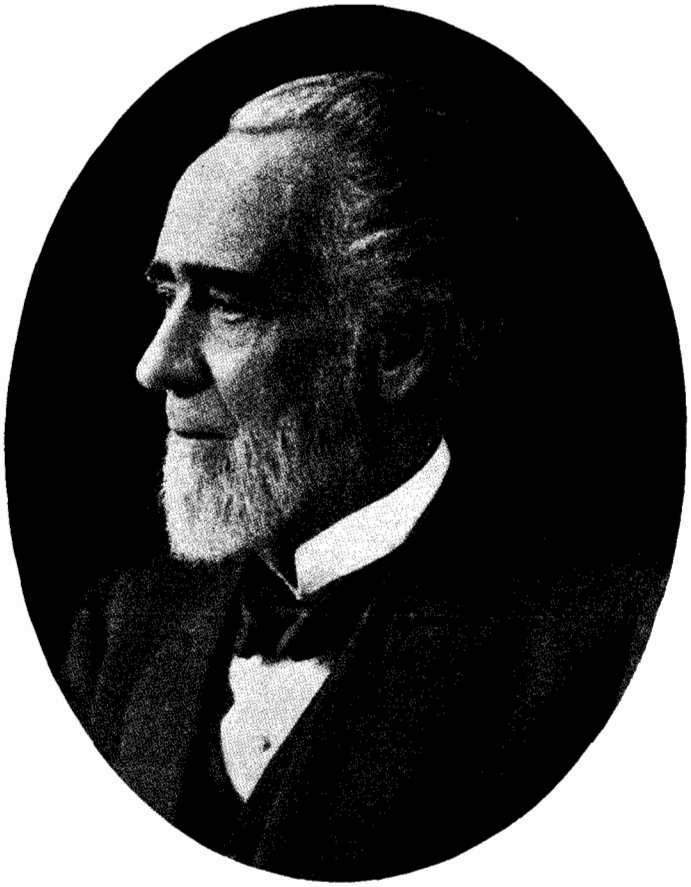
" *Resolved*, That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island (Cuba), except for the purpose of pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

Bro. Teller died in 1914. He had served his Lodge as Master, his Commandery as Eminent Commander for ten years, the Grand Commandery of



Lawrence Nicholls Greenleaf.

Deputy Inspector General from 1878 to 1914. Initiated the movement which led to the organisation of the Scottish Rite Bodies in Denver.



Henry Moore Teller, 33°, P. G. M.

Third Grand Master of the Grand Lodge of Colorado. First Sovereign Grand Inspector General of the Scottish Rite in Colorado. First Grand Commander of the Grand Commandery of Colorado.

Colorado as first Grand Commander, the Ancient Accepted Scottish Rite as Inspector General for thirty-two years, the Grand Lodge of Colorado as Grand Master for seven years. In addition, he had served his country in some form of national public service for thirty-three years. This was a truly remarkable record for one man to leave behind him—the record of a great citizen and a great Mason.

The fairest shrine that can be occupied by any of the Masonic great must, after all, be within the hearts and memories of their Brethren. None more surely occupies that place than Colorado's poet laureate of Masonry, Lawrence N. Greenleaf. Masonic poet, editor, and publisher, Bro. Greenleaf was, in addition, a tireless worker both in the ranks of Masonry and in high places. Receiving the Degrees of Ancient Craft Masonry in Boston, in 1863, he affiliated with Denver Lodge, No. 5, that same year, then served his Lodge as Master in 1866, 1868, 1869, 1877, and 1878. He was High Priest of Denver Chapter, No. 2, for two years, and Grand High Priest of the Grand Royal Arch Chapter of Colorado in 1885. He was Grand Master of the Grand Council of Colorado in 1907, and for eighteen years he was Recorder of Colorado Commandery, No. 1. Bro. Greenleaf was friend and associate of such other great Masons as Bro. Albert G. Mackey, Bro. Albert Pike, Bro. Henry M. Teller, and Bro. Henry P. H. Bromwell, whose monumental work on Freemasonry was published by the Grand Lodge of Colorado in 1905. The publication of this volume was undertaken after the death of Bro. Bromwell. The literary ability of Bro. Greenleaf made him an important member of the Committee that carried the work through to completion. Bro. Greenleaf was elected Grand Master of the Grand Lodge of Colorado in 1880, and served as Chairman of the Committee on Foreign Correspondence of the Grand Lodge from 1870 to 1878; again in 1882, and again from 1889 to 1917. In Denver, from 1893 until 1917, he published a Masonic magazine, *The Square and Compass*, while his writings, especially his poetry, gave him world renown in Masonic circles. To have written only one of his Masonic poems, " The Lodge Room over Simpkin's Store," would have been sufficient to assure him lasting fame among the Masons. It has been said of his writing, particularly of his poetry, that it expressed the very soul of Freemasonry. His correspondence reports, which extend over a third of a century, furnish the means for acquiring a Masonic education, since they touch upon nearly every phase of the Institution. Having received the Degrees of the Ancient Accepted Scottish Rite by communication from Bro. Albert G. Mackey, Bro. Greenleaf's interest in that Body never flagged. He initiated the movement that led to the organisation of the Scottish Rite Bodies in Denver, and was chiefly responsible for bringing that about. At some time or other he was the presiding Officer in each of the Bodies. He served as Deputy Inspector General from 1878 until infirmities forced him to reture in 1914. During the difficult days of the formative period of the Ancient Accepted Scottish Rite in Colorado, Bro. Greenleaf carried on through the era of indifference and small membership until he saw the fruition of his efforts in the magnificent

growth and prosperity of that Body in the early part of the twentieth century. Our distinguished Brother died in 1922. For years he had held a position of respect and loving regard in the hearts of his Brethren, an enviable honour which his long and unselfish service amply justified. Preserved in his writings, his spirit will long serve as an inspiration to many Masons in years yet to come.

Another Colorado Mason whose name will long be remembered was M.·.W.·.Bro. Roger W. Woodbury, who is credited with an accomplishment of which Colorado Freemasonry is justly proud. He held the Masonic Memorial Exercises at Mount Vernon, Virginia, on the centenary of the death of Worshipful Brother George Washington. In response to a recommendation in the address of Grand Master William D. Wright, made at the suggestion and request of Bro. Woodbury, those exercises were formally inaugurated by the Most Worshipful Grand Lodge of Colorado in 1893. The enormous task of initiating and carrying through the plan was entrusted to a Committee consisting of three Past Grand Masters, Bro. Woodbury, Bro. William D. Wright, and Bro. William D. Todd. After corresponding for three years, this Committee succeeded in interesting enough Grand Lodges of the United States to insure the national character of the project. Having concluded that the exercises could only properly take place at Mount Vernon, George Washington's Virginia estate, the Grand Lodge of Virginia was then formally invited to arrange all details of the celebration. That Grand Lodge accepted the invitation, and gave acknowledgment to the Grand Lodge of Colorado for its inception of the idea and for the service it had performed. On December 14, 1899, the Memorial Exercises were carried out under the auspices of the Grand Lodge of Virginia. Practically every Grand Lodge in the United States participated, and the Grand Lodge of Colorado was accorded the place of highest honor among them in recognition of its service. The honour was even increased by asking M.·.W.·.Bro. Alphonse A. Burnand, then Grand Master of the Grand Lodge of Colorado, to deliver one of the three addresses given on the occasion. The two other addresses were delivered by the Grand Master of the Grand Lodge of Virginia and by Bro. William McKinley, President of the United States, respectively. The events of the occasion were later fully described by Past Grand Master William D. Todd, a member of the Committee. As Grand Secretary of the Grand Lodge of Colorado, he named this as " the most interesting, impressive, and important Masonic event of the last century." Bro. Roger W. Woodbury's mind conceived the plan of that fitting centenary celebration, his industry carried it out. To him belongs the greater share of credit for successful accomplishment.

Two other Past Grand Masters of the Grand Lodge of Colorado must be mentioned even in this short sketch. They were M.·.W.·.Bro. Chase Withrow and M.·.W.·.Bro. Earnest Le Neve Foster. The former was a person of outstanding interest to the Masonic historian for many years because he was the only survivor of early Colorado Masonry. During his lifetime Bro. Withrow had personally known every Grand Master of this Grand Lodge. He had been inti-

mate and co-worker with Bro. Chivington, Bro. Weston, Bro. Teller, Bro. Greenleaf, Bro. Whittemore, Bro. Parmelee, and the other pioneers of the days when Colorado Masonry was founded. Bro. Withrow was first Master of Black Hawk Lodge, No. 11, in 1866, and at the same time he was Grand Master of the Grand Lodge of Colorado. In 1916, on the fiftieth anniversary of his Grand Mastership, he was re-elected Master of his Lodge. Again he sat in Grand Lodge as representative of Black Hawk Lodge, No. 11, just half a century after he first presided as Grand Master. The death of this distinguished Brother in 1931 severed the last link that for so long had connected Colorado Masonry of to-day with the pioneer Masonry of Colorado's earliest years.

M.·.W.·.Bro. Earnest Le Neve Foster was long distinguished among Colorado Masons because of the many years of service he rendered to the Craft in nearly every sort of way. His name will chiefly be remembered, however, as that of the founder of the Colorado Masons' Benevolent Fund Association, as that of a contributor to the fund, and as that of a faithful and successful worker in the service of the Association. Bro. Foster was Grand Master in 1890. For nine years he was Grand Lecturer, and in addition he served other branches of the Craft in many Offices. Nearly all the last twenty-five years of Bro. Foster's life were devoted to the service of the Benevolent Fund Association; there he laboured without pecuniary reward until the very hour of his death. It was fitting that this worthy Mason's life should end as it did: Death came to him while he was on an errand of mercy to a beneficiary of the Fund. Bro. Foster died as he had long lived—occupied with the work of the Craft for which he had chosen to labour.

Mention of some few of the many other great Masonic pioneers and workers whose lives have served as inspiration and example to Masons of Colorado must be made here before this short article is brought to a close. These few are the five who have served the Grand Lodge of Colorado as Grand Secretary during its seventy years of existence. The Colorado Grand Lodge has indeed been fortunate in its choice of Grand Secretaries. All have been able and distinguished workers in the field of Masonry, itself an abiding strength and support. First of the Grand Secretaries was R.·.W.·.Bro. Oliver A. Whittemore, one of the organizers of the Grand Lodge, and later Deputy Grand Master. Bro. Whittemore occupied the office until 1865, when he was succeeded by R.·.W.·.Bro. Edward C. Parmelee, who held the position for thirty-five years, a career distinguished throughout by faithful and efficient service. At the death of Bro. Parmelee, a Past Grand Master, R.·.W.·.William D. Todd, succeeded him. Bro. Todd held the Office only three years. He was followed by an outstanding Masonic writer, a capable orator and a tireless worker, R.·.W.·.Charles H. Jacobson, who served as Grand Secretary until his death in 1921, a period of more than sixteen years. Since the death of Bro. Jacobson, this important post has been occupied by R.·.W.·.Bro. William W. Cooper, whose standing among present-day Masonic students and authors is generally well known.

Of great names such as those that have been mentioned, Colorado has had

its full share. It stands indebted to those Brethren and to many living workers who to-day are ably serving the Craft with all their strength and will and heart. Though the historian cannot here mention all of those, he is nevertheless in duty bound to accord some words to the labourers in the ranks—no less worthy contributors to the success and prosperity of Masonry in this Jurisdiction. To them the Fraternity is often as deeply obligated as to those whose names shine forth more brightly from the pages of Masonic history. Without them the acknowledged great could have accomplished little. To them the debt can never be repaid, even in gratitude. They here receive posterity's tribute of honoured recognition—they who have been quiet and faithful workers in their day and generation.

Coming now to the present, we must not fail to say that the activities of Freemasonry in Colorado are to-day characterised by a perpetuation of all that is best of fraternal feeling, by a normal increase of numbers, and by steady advancement of the Craft's many interests. In the larger centres of population throughout the State, a number of beautiful buildings have been constructed for the housing of Masonic activities. Many worthy relief activities have been organised and carried on under the auspices of Masonic Bodies. Just as progress in any line of worthy endeavour is never without difficulty, however, so, too, Freemasonry in Colorado has not escaped its times of trial. Nevertheless it has thus far surmounted every obstacle. Accompanying the Craft's healthy growth there has been a widening and deepening of its power and influence for good. To the pioneer founders, credit for whatever progress has been made must first be accorded. Nothing could exceed the worth of their service. None could have sacrificed more freely or unselfishly than they. In days whose story now forms part of a great tradition, they were first to build. On the foundations firmly laid, they builded better than they knew. Since then, one well-formed stone after another has been slowly and carefully laid on others equally well formed, until now we can perceive a temple slowly rising on its firm and solid base. Truly this is an edifice not built by human hands. Rather, it is an imperishable monument to Faith, to Devotion, and to Love.

FREEMASONRY IN CONNECTICUT

WINTHROP BUCK

PREVIOUS to the year 1789 eighteen Lodges whose names and locations are known existed in Connecticut. Of those, eight received their Charters from the St. John's Grand Lodge situated in Boston, which was descended from the Grand Lodge of England. Six were Chartered by the Massachusetts Grand Lodge, also situated in Boston, which claimed authority from the Grand Lodge of Scotland. The remaining four, situated near the New York State line, obtained their Charters from the Provincial Grand Lodge of New York. The famous Army Lodge, known as American Union Lodge, had ceased operation, in 1783, and the authority of its Charter was not again used until Jonathan Heart reached Ohio with it. Although Chartered by the St. John's Grand Lodge, its membership was principally confined to Connecticut soldiers of the American line. There are traditions of one or two other Lodges, but they are only traditions.

The source from which the Charter members of those Lodges obtained their Degrees is in most cases difficult to ascertain. Masonic Lodges were frequently attached to British regiments that were on service in the struggle with the French for possession of this continent, and it is supposed that some men, like Israel Putnam, obtained their Light from such sources. A few Masons may have been initiated in England. A number of the members of American Union Lodge became Charter members of Lodges founded after the struggles of the War for Independence had come to a close.

In those days it was the custom among the Lodges to hold Conventions. Such a Convention met in New Haven in the house of Bro. Brown on April 29, 1783. Delegates were in attendance from Hiram Lodge of New Haven; St. John's Lodge, of Middletown; St. John's Lodge, of Fairfield; St. John's Lodge, of Hartford; St. John's Lodge, of Norwalk; King Solomon's Lodge, of Woodbury; St. John's Lodge, of Stratford; Compass Lodge, of Wallingford; Union Lodge, of Danbury; Wooster Lodge, of Colchester; St. Paul's Lodge, of Litchfield; and King Hiram's Lodge, of Derby. Twenty-one Delegates from those twelve Lodges were present. As a result of that Convention, regulations were adopted which were intended to make the proceedings of those Lodges more uniform and lead finally to the establishment of the Grand Lodge.

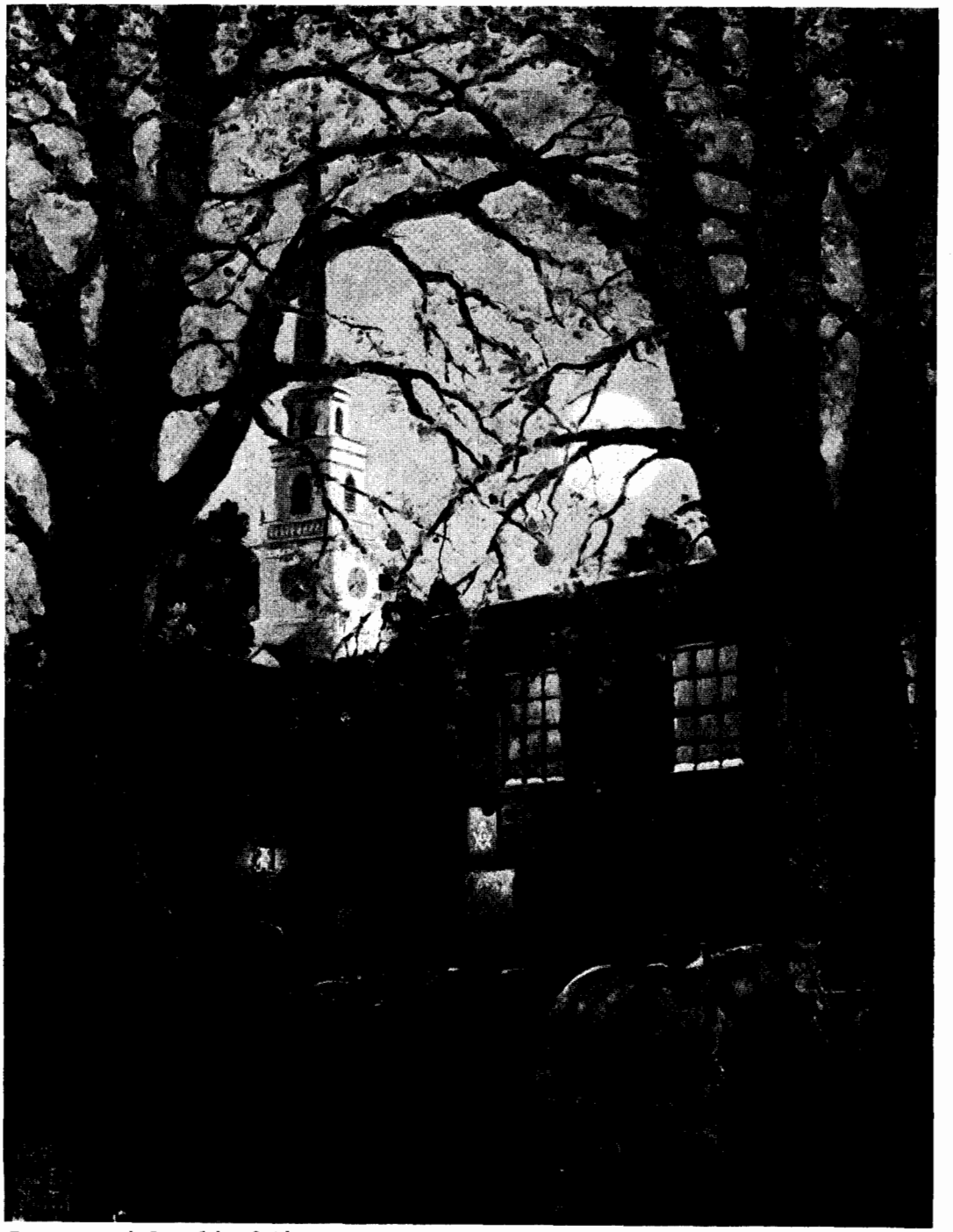
Other meetings were doubtless held in the succeeding years, but nothing further was accomplished until, at a meeting of Delegates held at Hartford on May 14, 1789, it was voted that the Committee of four there appointed prepare a systematic plan for forming a Grand Lodge, and that they report to a subse-

quent meeting to be held in New Haven on the following July 8. It is not stated what Lodges were represented at that meeting, or how many Delegates attended. We do know, however, that Frederick Lodge of Farmington, Hiram Lodge, of New Haven, and St. Paul's Lodge, of Litchfield, were among those represented.

On the date set, at least twenty-two Delegates met in New Haven. They represented Hiram Lodge, of New Haven; St. John's Lodge, of Middletown; St. John's Lodge, of Fairfield; St. John's Lodge, of Hartford; King Solomon's Lodge, of Woodbury; St. John's Lodge, of Stratford; Compass Lodge, of Wallingford; Union Lodge, of Danbury; Wooster Lodge, of Colchester; St. Paul's Lodge, of Litchfield; Frederick Lodge, of Farmington, and Montgomery Lodge, of Salisbury. Those twelve Lodges adopted a *Constitution* which, among other things, provided for semi-annual meetings. One such meeting was to be held in New Haven during October, and one was to be held at Hartford in May. Officers were chosen, and Pierpont Edwards, a Past Master of Hiram Lodge, became the first Grand Master. For some unknown reason St. John's Lodge, of Norwalk; Union Lodge, of Stamford; King Hiram Lodge, of Derby; Columbia Lodge, of Norwich, and St. Alban's Lodge, of Guilford, were not present.

With the institution of the Grand Lodge, Masonry seems to have begun to grow immediately. The first new Charter granted is thought to have been a result of the death of General Israel Putnam, which occurred on May 29, 1790. At that time many of his former companions in arms gathered to honour him with a Masonic funeral. After the ceremony they probably met around the refreshment table as usual, and there they may have discussed the advisability of having a Lodge nearer than Hartford or Colchester, fifty miles distant. At any rate, Moriah Lodge, No. 15, was Chartered at the October meeting of that year, with Jurisdiction in Windham County. At the next meeting, held in May 1791, all the original Lodges were represented except St. Alban's Lodge, of Guilford, and Columbia Lodge, of Norwich. In addition there were eight new members of the official family. In the May session of 1796, Grand Secretary John Mix announced that he had assigned numbers to the thirty-seven Lodges that had applied for Charters under the new Grand Lodge. Union Lodge, of Danbury, which was one of those that had taken part in the formation of the Grand Lodge, had not then applied. When it did apply, it was Made No. 40, a number that does not correctly indicate its age. By 1826 the numbers assigned had mounted to seventy, but no report was made at that time as to the number of members. No list of members was preserved by the Grand Secretary, and it is now difficult to trace membership in many of the Lodges of those days.

In no State where the political anti-Masons exhibited strength did the Masons afford a stronger resistance to those enemies than in Connecticut. Although there were seventy Lodges listed in 1826, as has been said the effect of " The anti-Masonic Excitement " was nevertheless soon felt. The records of the Grand Lodge Session held in May 1831 give no account of the number present, nor do they list the representatives. A quorum is merely acknowledged. The Officers, with the exception of the Grand Treasurer, R.·. W.·. Laban Smith,



From a painting by James Calvert Smith.
Copyright, "New York Masonic Outlook."

Lodge Night in the Village.

who had held Office since 1822 and was to continue to do so until his death in 1841, refused re-election, and a new corps was selected. Dr. Thomas Hubbard, of Pomfret, was the courageous Brother who accepted the Office of Grand Master. In 1832 an anti-Masonic convention was held in the State, and in it Henry Dana Ward of New York City was conspicuous. At the Annual Communication of that year, the Connecticut Grand Lodge followed the example of that of Massachusetts by adopting and publishing not only in the Masonic *Proceedings* but also in the newspapers, a " Declaration " of principles. Thus those Principles, bearing the signature of many of the best citizens of Connecticut, were broadcast over the land. In a measure this declaration tended to allay the anti-Masonic feeling, but it did not heal the wound that had been inflicted. Work was reported in a very few Lodges during 1833, but in 1841 only twenty-five Lodges were represented and only thirty-one made returns. At every Session delinquency was a source of constant vexation that resulted in the surrender and revocation of many Charters. In 1845 the improvement was more marked. It continued until, in 1865, eighty Lodges were listed. The religious phase of the movement lasted longer than the political phase and brought forth such rabid leaders as the Rev. Daniel Dow, of Thompson, as well as such loyal defenders as Joseph Emerson, of Wethersfield. When his church council gave him the choice of renouncing either his church or his Lodge, Deacon Terry, of South Windsor, is said to have remarked that since he knew several kinds of religion, but only one kind of Masonry, he preferred to cling to the latter.

The history of the Grand Lodge of Connecticut from 1850 onward is too much like that of other Grand Lodges to require great attention here. At the Annual Communication held in February 1935, the Grand Secretary reported the membership as being 39,700 and the number of Lodges listed as being 128. Most of the Lodges own their own buildings and are in good financial condition.

Symbolic Masonry in this State has suffered little from clandestine troubles. In 1803 the Grand Lodge issued a warning against the activities of a certain Joash Hall. Three Lodges are known to have been formed by that imposter, but they soon passed out of existence. The McBain-Thompson trouble of recent years affected Connecticut Lodges very little. The old records reveal a very consistent attitude of opposition to a General Grand Lodge, although the matter has frequently been brought up for discussion.

A great deal might be written about the remarkable Army Lodge, known as American Union Lodge, previously mentioned. Chartered by Deputy Grand Master Richard Gridley, of St. John's Grand Lodge, of Boston, on February 15, 1776, by order of Grand Master John Rowe, it moved about with the Colonial troops during the War for Independence, conferred Degrees upon soldiers of every rank, and welcomed distinguished Brethren, among them George Washington. Jonathan Heart, Master of the Lodge during the greater part of its military existence, carried the Charter with him to Ohio, There, under the same name, the Work of the Lodge was continued. This Lodge, together with Erie Lodge, No. 47, and New England Lodge, No. 49, which were Chartered by the Grand

Lodge of Connecticut in 1803, was instrumental in forming the Grand Lodge of Ohio in 1808. Connecticut also had a hand in founding the Grand Lodge of Vermont, by Chartering Temple Lodge, of Bennington, in 1793, and Union Lodge, of Middlebury, in 1794. One Lodge having a Connecticut Charter obtained during the gold excitement of 1849 was among those that later formed the Grand Lodge of California.

On June 6, 1861, a Dispensation was granted to twelve Brethren belonging to the Fourth Connecticut Regiment of Volunteers, then about to leave for the seat of hostilities. The document, which was for a Lodge to be called Connecticut Union Lodge, No. 90, was signed by Howard B. Ensign, Grand Master. No returns were ever made, and no record of the Lodge's proceedings has ever appeared on the Minutes of the Connecticut Grand Lodge. The first meeting of that Army Lodge was held at Camp Ingalls, near Fort Richardson, Virginia, on Saturday evening, January 4, 1862. Then the Lodge was organized by the appointment of Officers, after which it proceeded to business. Three other Communications were held during that January, and the names of several candidates were proposed and accepted. One of them, George Ayer, was initiated as an Entered Apprentice at the Lodge's last meeting. That was the only Masonic Labour reported. One other petition for a Dispensation to organise an Army Lodge was refused. It was to be located with the Fifth Connecticut Regiment and to be known as Ensign Lodge, No. 91.

During those years of bloody strife which have become so notable in the history of the country, the Craft became exceedingly prosperous. It continued to be in a state of harmony largely because of the unusual activity in all departments of business which was stimulated by the immense military preparations and the reckless expenditure of public money. Hundreds were annually added to our numbers. This condition continued for several years after the cessation of hostilities, and at the close of the decade ending with 1870 there were a hundred Lodges on the Roll and a total membership of 13,072. This was a gain of 7,218 members in ten years.

Similar conditions were a result of the World War. Lodges were thronged with applicants and there were many requests to shorten the time of probation because our young men were going either to camp or abroad. Though honour rolls were erected in Lodge rooms and records were kept of the members' war service, no Travelling or Army Lodges were Chartered. The experience of Lodges throughout the country during the war between the States had taught Masons that on the whole the results of such Lodges were unsatisfactory.

In 1872, at the time of the great fire in Chicago, Connecticut Masonry extended charity in the form of funds for the destitute. When everything had been done that was deemed wise, there remained a balance in the fund contributed by the various Grand Bodies. This was distributed *pro rata* among the donors. Connecticut's share, which amounted to about sixty dollars, became a nest egg for the Masonic Charity Foundation. The fund grew, and in 1895 a large property was purchased in Wallingford and converted into a Masonic Home. During

the thirty years that have passed since then, the old building has been replaced by a fireproof structure and additions have been made to the plant. These additions include an infirmary known as the Eastern Star Hospital. Connecticut Masonry now finances a charitable project valued at more than $900,000. In 1930 the cost of this undertaking to the Craft was $203,000. During that year the Mason's Connecticut Foundation was caring for 251 people at the Masonic Home and for 163 others elsewhere.

Connecticut followed up her contribution of $500 made in 1826 toward a monument to George Washington at Mount Vernon, by joining wholeheartedly in the support of the George Washington Masonic National Memorial. The State was also one of the prime movers in *The Masonic Service Association*. It endeavoured to do its part in the educational work of that organisation. In addition the Masons of Connecticut contributed freely toward alleviating the distress of the sufferers in Charlestown in 1886, of those in San Francisco in 1906, and of those who were in the Florida and Mississippi disasters during recent years.

Many men of national importance have encouraged and promoted Masonry in Connecticut. Mention of Israel Putnam has already been made. Although his Lodge memberhsip is not certainly known, he was a Masonic resident of this State. Of like prominence was General David Wooster, Charter Master of Hiram Lodge, No. 1, of New Haven. This Brother was probably made a Mason in England about the year 1745. Upon his return to America, he obtained a Charter from R.·.W.·.Thomas Oxnard, Provincial Grand Master of St. John's Grand Lodge of Boston, under date of November 12, 1750. Thus he became the founder of duly constituted Masonry in Connecticut. All Masons regret that Benedict Arnold, of the same Lodge, did not always remain in as good standing as Bro. David Wooster. Oliver Wolcott held the office of Grand Master and Governor of the State at the same time. Of the first six Grand Masters, five have Revolutionary War records, and the sixth was the first chief justice of the Supreme Court of Connecticut. In more recent times such men as Gideon Welles, Secretary of the Navy under President Lincoln, Governor Thomas H. Seymour, Governor Morgan G. Bulkley, Governor John H. Trumbull, Senator Orville H. Platt, and Senator George M. McLean have been proud of their Masonic membership. It therefore behooves us to see to it that Connecticut Masons of the future will be proud that our names were upon the Records of the Lodge.

The Grand Chapter of Connecticut was organised in 1798. There is ample evidence to prove that even before that time semi-annual Convocations of the six Chapters then in existence were held to legislate for the good of the Craft. The first recorded Convocation was held in Hartford on July 5, 1796. On October 20, 1798, the six Chapters met in New Haven and organised the Grand Chapter of Connecticut. All but one of those Chapters had a Charter from Washington Chapter of New York City. It is likely that the other Charter also came from the same source, although this is disputed.

At a Convention held in Hartford on January 24, 1798, the Grand Royal

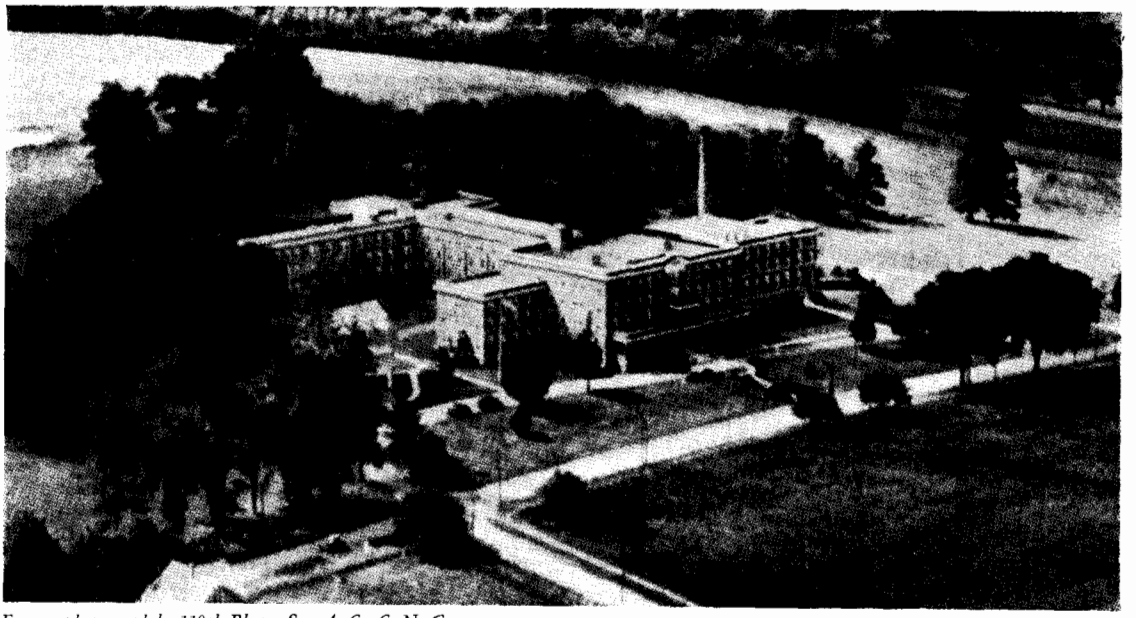
Arch Chapter of the Northern States of America was organised. It embraced the States of New Hamsphire, Massachusetts, Rhode Island, and Vermont, and later became the General Grand Chapter. Apparently the Connecticut Representatives at first stood aloof, but by tactful diplomacy they were led to join in the deliberations and to unite with the others. In 1827 an Act of the State Legislature incorporated the Grand Chapter as " The Grand Chapter of the State of Connecticut."

Although some Chapters fell into a state of apathy and forfeited their Charters during the anti-Masonic period, most of the Charters were later restored and the Grand Chapter continued to hold Convocations. Since that time Capitular Masonry has normally progressed onward and upward. On May 1, 1934, Connecticut had forty-six Chapters and 14,400 members.

In its organised form, Cryptic Masonry began in Connecticut in 1818. In that year Jeremy L. Cross, claiming authority from the Grand Chapter of Maryland, established Councils in Hartford, Ashford, Norwich, New London, Colchester, Stamford, Kent, New Haven, Middletown, and Canterbury. The first of those, afterward called Wolcott Council in honor of its Thrice Illustrious Master, was Chartered on February 7, 1818. The others were Chartered in the order in which they are named above. Those, together with the Council established at Newtown in February 1819, organised the Grand Council at a meeting of their Representatives held in Hartford on May 18 and 20, 1819. At the beginning of the anti-Masonic period the number of Councils had reached sixteen, but at the close of the Grand Council held in May 1840 only six were in good standing. That, however, seems to have been the low point. The next year a Charter was restored, and from then on new Councils were added. Membership in General Grand Council of the United States was debated a number of times, but Connecticut has never joined that organisation. Conferences were held for the purpose of making the Ritual uniform, and the present Ritual is the result of the Annual Meeting of 1915. The Super-Excellent Degree was adopted in 1864. The Grand Council of New York was the result of three Councils Chartered by Connecticut in that State. The same is true of the Michigan Grand Council. At present twenty-four Councils make up the Grand Council of Royal and Select Masters of Connecticut.

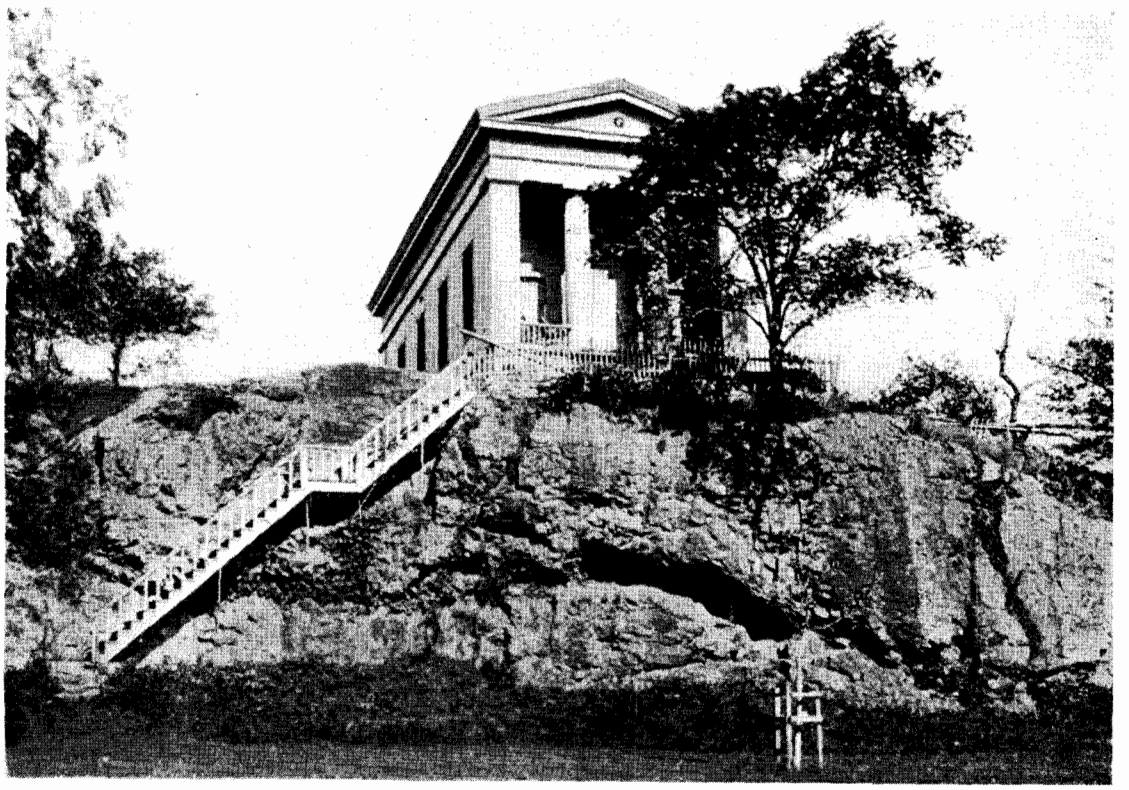
In 1858 a Lodge of Perfection Chapter of Rose Croix and a Consistory were Chartered in Bridgeport by the then so-called " New York Supreme Council." These were followed by a Council of Princes of Jerusalem established in 1859. In 1864 a Lodge, Council, Chapter, and Consistory were Chartered in Norwich by the " Boston Supreme Council." After the union of the two Supreme Councils in 1867, Connecticut was allowed to retain both Consistories, although the policy of that period was to allow but one Consistory to each State regardless of the State's area of population. Later, Bodies other than Consistories were formed in Hartford, New Haven, and Waterbury.

The total Scottish Rite membership in Connecticut is now about as follows: Lodges of Perfection, 4153; Councils of Princes of Jerusalem, 4116; Chapters of



From a photograph by 118th Photo. Sec. A. C., C. N. G.

The Masonic Home at Wallingford, Conn.



Masonic Temple, Woodbury, Conn. Erected in 1839 by King Solomon's Lodge.

From *Masonic Curios*, copyright by Dr. Charles A. Goldsmith.

Rose Croix, 4111; Consistories, 3979. In the Connecticut Council of Deliberation there are two Active Members of the Supreme Council of Thirty-third Degree Masons, and forty-two Honorary Members.

The history of Washington Commandery, No. 1, is the story of the beginning of the Templar Order in Connecticut. This Commandery claims to be the oldest Body of Knights Templar existing in the United States. It was the first organised at Colchester in July 1796 by virtue of that inherent right delegated to Knights Templar by ancient usage and conferred Degrees. Two meetings were afterward held by the same authority. On June 9, 1801, the members effected a permanent organisation and applied to the Knights Templar in London for a Warrant. That this was the first Encampment Chartered in this country is indisputably proved by the Charter. It was issued from the Grand Encampment of the United States over the signature of Thomas Smith Webb, then Deputy General Grand Master. The document recognises and establishes September 5, 1803, as the date of the London Charter. This is the only Encampment in the United States that ever received a Charter from the Grand Encampment of England. Meeting at various times in Colchester, New London, and Hartford, this Encampment finally became permanently located at the latter place in 1844.

The Grand Commandery of Connecticut was organised on September 13, 1827, having as its members Washington Commandery, No. 1, New Haven Commandery, No. 2, and Clinton Commandery, No. 3, the last situated in Norwalk. At that time there were only about a hundred members. Now there are 12 commanderies and over 6000 members.

FREEMASONRY IN DELAWARE

THOMAS J. DAY

THE first record of a Masonic Lodge in Delaware is that of Lodge No. 5, of and under the Jurisdiction of the Grand Lodge of Pennsylvania, of which R.·.W.·.Bro. William Ball was Provincial Grand Master. On June 24, 1765, the Grand Officers granted a Warrant for a Lodge to be held at Cantwell's Bridge, a small hamlet in New Castle County, where the post-road crossed the Appoquinimink Creek, about twenty-one miles southwest of what is now the city of Wilmington, or, as was said in those early times, " within five miles thereof." This Warrant was the first to be granted by the Provincial Grand Lodge (Ancients) of Pennsylvania, for a Lodge to be held beyond the bounds of that Province. The Warrant Officers were: Bro. William Bradford, Worshipful Master; Bro. Peter Wyatt, Senior Warden, and Bro. Duncan Beard, Junior Warden.

A copy of the Minutes of that Lodge, covering the period from June 23, 1770, to December 27, 1787, is now in the archives of the Grand Lodge of Pennsylvania. This Minute Book is of especial value to the Grand Lodge of Pennsylvania, for it also gives some information about the proceedings of that Grand Lodge, whose Minutes prior to July 29, 1779, are not known to exist. They were either lost or destroyed during the British occupation of Philadelphia in 1777 and 1778.

Lodge No. 5 was strictly a country Lodge, located in a sparsely settled agricultural region. Thus, in the entry made on the Minutes on June 23, 1770, it states that the " Lodge met this day on account of harvest, instead of the day in course! " The Minutes also show that Lodge No. 5 celebrated St. John the Baptist's Day in 1773, at Georgetown, Md., together with Lodge No. 6. Another entry states that on April 27, 1775, it was resolved to remove the Lodge to Bro. Thomas Sculley's, at Middletown.

During 1776 and 1777 quite a number of emergency Petitions were received from soldiers in the Continental Army. An item of the Minutes of September 27, 1777, says: " The confusion we were thrown into by the British Army landing at Elk prevented us from meeting on last month." Another item notes that Lodge No. 5 was one of the twelve Lodges represented on the memorable September 25, 1786, when it was decided to close forever the Grand Lodge then acting under the Warrant from the Grand Lodge of England, and to re-open it as an independent Grand Lodge of Pennsylvania. The Lodge No. 5 continued to be under the Jurisdiction of the Grand Lodge of Pennsylvania until January 30, 1816, when its Warrant was finally surrendered, five days before it had received a Warrant from the Grand Lodge of Delaware.

On December 27, 1769, another Warrant was granted by the Provincial Grand Lodge of Pennsylvania, this time for a Lodge to be held at Christiana Ferry, now Wilmington, Delaware. The Warrant was registered as No. 14. It named Bro. Hugh McConnell, Worshipful Master, Bro. Jonathan Jordon, Senior Warden, and Bro. Joseph McGarraugh, Junior Warden. Two old Minute Books of this Lodge, covering the period from November 18, 1779, to December 16, 1784, are also in the archives of the Grand Lodge of Pennsylvania.

During the early years of the American War of Independence, the Brethren of this Lodge suffered more or less. Their meetings were irregular, and the Records of the Lodge were either lost or destroyed. Meetings had to be held at various places. The house of Bezlin Bentley seems to have been used more than any other. At the meeting held on September 25, 1786, when the Provincial Grand Lodge of Pennsylvania ceased to exist and the Grand Lodge of Pennsylvania was organised, Lodge No. 14 was represented by Bro. Francis Robinson, of Wilmington, a Past Master.

Lodge No. 14 applied for a new Warrant under the Grand Lodge of Pennsylvania on November 29, 1788. This request was read before the Grand Lodge on the following December 15, whereupon it was ordered that the request be complied with. On January 20, 1789, the new Warrant was acknowledged by Daniel J. Adam, Secretary. Later, however, on September 15, 1806, the Warrant of this Lodge was vacated by the Grand Lodge of Pennsylvania because its proceedings during the establishment of the Grand Lodge of Delaware were considered to have been un-Masonic.

On August 26, 1775, still another Warrant was granted by the Provincial Grand Lodge of Pennsylvania for a Lodge to be held in the town of Dover. The Officers appointed for this new Lodge were Mark McCall, Master; George McCall, Senior Warden, and Henry Bell, Junior Warden. The first meeting of the Lodge took place on October 11, 1775. It was held at a tavern known as the "Sign of General Washington." Eleven Brethren were present. Alexander Rutherford, a Past Master of Lodge No. 2, of Pennsylvania, was on hand to install the Officers. On that occasion three Petitions were received from men who had previously been initiated into a clandestine Lodge. Since the Petitioners were well known, they were severally elected, entered, passed, and raised, and regularly made Master Masons. The second Tuesday of each month was then selected as the time for holding stated meetings. This Lodge seems to have been very active in initiating new members, many of whom were soldiers in the Delaware regiment of the Continental troops. In October 1786 the Roster of the Lodge contained the names of 106 persons. The old Provincial Warrant was surrendered and renewed on May 31, 1787.

Although the Records of the Grand Lodge of Pennsylvania do not state the day on which a Warrant was granted to Delaware Regimental Lodge, No. 30, the following memorandum is available:

The Warrant and Jewels on Hiram's Delaware Regimental Lodge were taken at the Battle of Camden, the 16th of August, 1780, by the British Troops,

and supposed by some of Colonel Tarlton's Legion, they being in a waggon brought into Camden the day after the Action.

George Purvis, Secry. to
Said Lodge & in Camden Col. David Hall, Master
When Ye Waggon came in

The endorsement on the back of the memorandum reads as follows:

" Letter respecting Jewels of Delaware Traveling Lodge, taken by the British 1780."

Bro. George Purvis, Secretary of the Lodge at that time, was a native of Delaware. He was commissioned as a second lieutenant in Captain Patten's company of Colonel Hall's Delaware regiment of the " Continental Establishment," on April 5, 1777. Later he was promoted successively, first to a first lieutenant, then to a regimental adjutancy and captaincy. He served till the close of the war and became one of the original members of the State Society of the Cincinnati. Judging from the Certificate granted him by Lodge No. 18, on June 11, 1782, Bro. Purvis was made a Mason at a meeting of St. John's Regimental Lodge, held in the American Army's camp near Morristown. This Certificate is now preserved in the archives of the Grand Lodge of Pennsylvania.

On June 23, 1800, a Warrant was issued by the Grand Lodge of Maryland to a number of Brethren at Laureltown, Delaware, for a Lodge to be known as Lodge No. 31. This Lodge took part in the organisation of the Grand Lodge of Delaware, and is now known as Hope Lodge No. 4.

At the Grand Quarterly Communication of the Grand Lodge of Pennsylvania, held on December 18, 1780, a Petition was received from some Brethren at New Castle, Delaware, members of Lodge No. 5, praying for a Warrant to hold a Lodge alternately at New Castle and at Christiana Bridge, both places being in New Castle County. This Petition was accompanied by a very warm recommendation in the Brethren's favor written by the Master of Lodge No. 5. This Petition was unanimously granted and a warrant was issued. The Officers named in the warrant were Bro. Joseph Israel, Worshipful Master, Joseph Kilkead, Senior Warden, and John Clark, Junior Warden.

Lodge No. 33, as the Lodge was called, was one of the twelve Lodges represented upon that memorable September 25, 1786, when the Grand Lodge of Pennsylvania declared itself independent of Great Britain and all other authority whatsoever. The complete Roster of the Lodge contains fifty names. Twenty-eight members were admitted, nineteen were initiated, and three names appear on the list without any designation. On September 15, 1806, the Warrant for this Lodge also was vacated for un-Masonic conduct.

At the Quarterly Communication of the Grand Lodge of Pennsylvania held on June 23, 1785, a Petition was received from several members of Lodge No. 18, praying for a Warrant to hold a Lodge at a place known as Duck Creek Cross Roads, about half-way between Wilmington and Milford. Later the name of the

place was changed to Smyrna by an Act of the State Assembly. The Petition was recommended by the Officers of Lodge No. 5 and Lodge No. 18. It was unanimously granted, and Bro. Daniel Cummings was named Worshipful Master, Bro. Samuel Freeman, Senior Warden, and Bro. James Berry, Junior Warden. At that time Bro. Rutherford paid £15 in full settlement for the Lodge's Warrant. The Officers were installed on July 21, 1785, by Bro. Mark McCall, Bro. Duncan Beard, and Bro. William Bradford, according to the instructions received from the Grand Lodge of Pennsylvania. This Lodge ceased to exist about the year 1791.

At a Communication of the Grand Lodge of Pennsylvania held on May 28, 1794, a Petition from a number of Brethren was read. They prayed for a Warrant to hold a Lodge in the town of Lewes, in the County of Sussex, State of Delaware. The Petition being recommended, agreeably to the regulations of the Grand Lodge, it was unanimously granted, and the following Brethren were named as Officers: Bro. David Hall, Worshipful Master; Bro. John Clark, Senior Warden, and Bro. James Willey, Junior Warden. Bro. Jesse Green, Past Master of Lodge No. 10, at Georgetown, was then authorised to open a Lodge at Lewes and to install the Officers. This ceremony took place on June 24, 1794. The Lodge does not seem to have been very successful, and on April 7, 1806, its Warrant was declared vacated for delinquency.

On Friday, June 6, 1806, Representatives of a majority of the Lodges in Delaware met in the town hall, in the Borough of Wilmington. On that occasion four Lodges were represented: Lodge No. 31, of Laureltown, in Sussex County, under the Grand Jurisdiction of Maryland, was represented by Bro. Jesse Green, Past Master, while Lodge No. 14 of Wilmington, was represented by Thomas Stockton, Worshipful Master; Bro. John Sellars, Past Master: Bro. John Patterson, Past Master, and Bro. James Tilton, Junior Warden. Delegates from Lodge No. 33 of New Castle were Bro. John Crow, Worshipful Master; Bro. Evan Thomas, Past Master, and Bro. Maxwell Bines, also a Past Master. Lodge No. 96, of Newark, was represented by Bro. James Snow, Worshipful Master. Of the Lodges represented at this meeting, all except Lodge No. 31 were then under the Grand Jurisdiction of Pennsylvania.

The Communication was opened in due form, with Bro. Jesse Green acting as Worshipful Master and Bro. Thomas Stockton as Secretary. It was then resolved unanimously that the several Lodges of Ancient York Masons in the State of Delaware, there represented by Deputies properly authorised, considering it would prove generally beneficial to Masonry, ought to form a Grand Lodge within the State. This they did. Thus the Grand Lodge of Delaware came into being.

A Committee of Five having been appointed to prepare a set of Regulations for the government of the Grand Lodge, the meeting adjourned to meet at the same place at nine o'clock next morning. At that time all the Delegates who had been present at the first day's meeting, excepting only Bro. Bines, were in attendance. In addition the following Brethren attended: Bro. Isaac Stevenson,

Past Master; Bro. Edward Roche, Past Master; Bro. John Hendrick, Senior Warden of Lodge No. 14, and Bro. William Pluright, Secretary of Lodge No. 14. The following Brethren served as Officers at that time: Bro. Jesse Green, Worshipful Grand Master; Bro. Evan Thomas, Senior Grand Warden; Bro. James Snow, Junior Grand Warden; Bro. Edward Roche, Grand Secretary; Bro. Thomas Stockton, Senior Grand Deacon; Bro. John Crow, Junior Grand Deacon, and David Robinet, Grand Tyler.

Thereupon the Grand Lodge of Delaware was opened in due form and with due solemnity, according to the ancient usages of Masonry. The Committee appointed to form a set of Regulations submitted its report, which, after being somewhat amended, was unanimously approved.

Warrants for the Lodges which organised the Grand Lodge were authorised as follows. The original number of each Lodge mentioned below was that inscribed on the Register of the Grand Lodge of Pennsylvania. Lodge No. 14, at Wilmington, became Washington Lodge No. 1; Lodge No. 33 became St. John's Lodge No. 2, of New Castle; Lodge No. 96 became Hiram Lodge No. 3, of Newark; and Lodge No. 31, formerly under the Jurisdiction of the Grand Lodge of Maryland, became Hope Lodge No. 4, of Laureltown, Sussex County, Delaware.

The first Grand Officers were then elected: Bro. Gunning Bedford, Jr., was elected to be Grand Master; Bro. Jesse Green, Deputy Grand Master; Bro. Joseph Israel, Senior Grand Warden; Bro. John McBeath, Junior Grand Warden; Bro. Thomas Stockton, Grand Treasurer; Bro. Edward Roche, Grand Secretary; Bro. John Sellers, Grand Marshal, and Bro. David Robinet, Grand Tyler.

The first Dispensation granted by the new Grand Lodge was issued on November 14, 1806, to William Huston, Ralph McConnell, and Thomas Harlin, for the purpose of holding a Lodge to be known as Hiram Lodge No. 6. This was at the Buck Tavern. A Charter was issued to this Lodge on June 24, 1807. At this Communication of the Grand Lodge, the Deputy Grand Master reported that he had conferred with the Grand Lodge of Maryland and found that the establishment of a Grand Lodge in the State of Delaware was well approved by them, and that they were eager to maintain friendly intercourse and correspondence with the new Grand Lodge.

The Returns from the five Lodges which were made on June 24, 1808, showed a total membership of 118. The amount due the Grand Lodge at that time was $135.52.

Gunning Bedford, Jr., the first Grand Master of Delaware, was a man of great distinction. Born in Philadelphia in 1747, he was educated at Nassau Hall, New Jersey, from which institution he graduated in 1771. He then studied law in Philadelphia, and later practised his profession in Delaware. He received his commission as colonel of the Continental Army from George Washington, with whom he was closely associated during the Revolutionary struggle of 1776. He was attorney-general of the State, and a member of the General Assembly of Delaware from 1783 to 1787, as well as a member of the Convention



Gunning Bedford.
Grand Master, 1806.

which framed the Constitution of the United States. He was a signer of that epoch-making document. It was largely through Bro. Bedford's efforts that Delaware, Rhode Island, and the other smaller States were put upon an equality with the larger States as far as concerned numerical representation in the United States Senate. Bro. Bedford was distinguished for his eloquence. In 1789 President Washington appointed him a judge of the United States Court for the District of Delaware, an office which he held until his death.

Bro. Bedford was a member of Lodge No. 14, under the Grand Jurisdiction of Pennsylvania. He received the Entered Apprentice Degree on March 21, 1782, the Fellow Craft Degree on August 10, 1782, and the Master Degree on September 11, 1782. His Lodge afterwards became Washington Lodge, No. 1, of Delaware. Bro. Gunning Bedford was elected most Worshipful Grand Master of the Grand Lodge of Delaware on June 7, 1806, at the time of that Body's organisation and was re-elected in 1807 and 1808. Upon his death a Special Communication of the Grand Lodge was held, on March 31, 1812, for the purpose of attending his funeral. The Lodge assembled at the town hall in the Borough of Wilmington at four o'clock in the afternoon of that day, and proceeded from thence, by Lodges and according to Juniority, in procession to Market and Second Streets. Thence the procession preceded the hearse until the funeral cortege reached the Upper Presbyterian Church, where services were held. After that the Masonic Bodies went to the grave in the cemetery adjoining the church, and there Masonic funeral services were performed by the Deputy Grand Master and Grand Chaplain. The Masonic Honours were given by the Brethren.

Due to the growth and expansion of the city of Wilmington, this cemetery was later vacated; at the time the remains buried there were removed to other places. Since there were no relatives of Past Grand Master Bedford living at that time, the Grand Lodge of Delaware took charge of the remains of its first Grand Master, and on March 31, 1921, a hundred nine years after interment, the Grand Lodge held an Emergent Communication in the town hall, the very building in which that Body had been organised in 1806. From thence the Grand Lodge proceeded to the Masonic Home grounds, where the remains were re-interred. On that august occasion the solemn Masonic burial service was again followed. The monument that marked the first grave was then removed and re-finished. Again it marks the resting-place of the earthly remains of Bro. Gunning Bedford.

At an Adjourned Communication held on September 10, 1813, the following Resolution was adopted: "*Whereas*, the Grand Lodge, being duly impressed with a high sense of merits of the late worthy Brethren Captain James Lawrence and Augustus C. Ludlow, of the late American Frigate *Chesapeake*, Therefore be it *Resolved*, That an oration be delivered, commemorative of the character of those Brethren and in honor of their memories, and that there be a procession on the occasion, formed by the Grand Lodge and the several subordinate Lodges under its Jurisdiction." This event took place on September 25, 1813. The Grand

Lodge led the procession, which was composed of members of the subordinate and visiting Lodges, together with Commodore Angus and other officers and seamen of the navy, a group of military men having arms reversed, men from the cavalry and the artillery, and citizens. They proceeded to the Hanover Presbyterian Church, where the oration was delivered by Bro. George Read, Most Worshipful Grand Master *pro tempore*. After leaving the church, the procession then returned to the town hall, where the participants partook of refreshments provided for the occasion.

On October 6, 1824, a Special Communication was held for the purpose of uniting with the citizens of New Castle County in escorting General the Marquis de Lafayette to Wilmington. At that time the distinguished Frenchman was making a tour of America. The Grand Lodge, escorted by the Brethren, proceeded to a point known as Prospect Hill, about two miles from Wilmington. There they joined the procession that had met the General at the State line. Returning in the procession to a point near the town hall, the Brethren opened ranks to the right and left, facing inward, and as Bro. Lafayette passed between them they gave him the Grand Honours. Entering the town hall, the distinguished guest was then greeted in an eloquent address made by the Most Worshipful Grand Master, Bro. J. Gordon Brinckle. In reply, Bro. Lafayette said in part: " Freemasonry is distinguished for the enlightened liberality of its principles, its inculcated toleration of religious opinions. And although, as a Society, Masons do not interfere with politics, they consider every member as a Brother and as standing on the same natural level." The members of the Grand Lodge were then severally introduced to Bro. Lafayette.

Later, on June 27, 1825, at the Communication held in Wilmington, General Lafayette was unanimously elected a member of the Grand Lodge of Delaware. At a Special Communication held on July 25, of that year, he visited the Grand Lodge and was there presented with a box made from an oak tree that had grown on the battle-ground of Brandywine. The box, containing Bro. Lafayette's Certificate of Membership, was presented by M.·. W.·. Bro. Arnold Naudain, Grand Master. In accepting the gift Bro. Lafayette said in part: " Of all the high gratifications I have experienced in my progress through my adopted country, my receptions by the twenty-four Grand Lodges of the United States have afforded me the greatest gratification. Accept, Most Worshipful Grand Lodge, my thanks for the honor you have conferred by enrolling me among your members." At this Communication General Lafayette, his son, George Washington Lafayette, and his secretary, M. Levasseur, signed the Charter of Lafayette Lodge No. 14.

On June 25, 1816, a Committee was appointed to visit the several Lodges of the State for the purpose of ascertaining their mode of Working, and of directing them in the Work. The Committee was also instructed to address a circular letter to the Lodges, enjoining promptness in the punishment of all un-Masonic misconduct, carefulness in the admission of new members, and the

passage of such general regulations relative to the premises as they should think proper. Bro. James Rogers, Bro. James Dirickson, and Bro. William Hall formed this Committee.

" It appears to this R.·.W.·.Grand Lodge that the tickets for the said election, which took place in the said Hiram Lodge, No. 6, on June 15, 1816, were formed and written out in the Lodge. The Grand Lodge considers this to be un-Masonic, and that every election so conducted ought to be considered void, and the above election is void."

On January 18, 1819, it was " *Resolved*, That a petition to the Legislature be drawn by J. Gordon Brinckle, and signed by Bro. James Millechop, Senior Grand Warden and Worshipful Grand Master *pro tempore*, on behalf of the Grand Lodge, praying the Legislature to strike out certain names from the list of Managers of a Lottery, authorised by the Legislature, for raising the sum of Fifteen Thousand Dollars for the purpose of erecting a Grand Masonic Hall in the Borough of Wilmington, and to substitute in their room the names of others."

On January 25, 1825, a Special Communication was called for the purpose of attending the funeral of M.·.W.·.Grand Master Joshua Gordon Brinckle. The Grand Lodge, together with the visiting Brethren present, proceeded to the house of the deceased Brother, and from thence to the grave in Trinity churchyard, where the body was interred in Masonic form.

On June 27, 1840, a Stated Communication was held at Wilmington, with M.·.W.·.Alexander Porter acting as Grand Master pro tempore. The three Lodges represented were Lodge No. 9, Lodge No. 1, and Lodge No. 14. The total expenses were $47.50, and the receipts $72.00. At that time James P. Lofland was elected Grand Master.

A Special Grand Communication was held on October 26, 1850, with M.·.W.·.Bro. William T. Read acting as Grand Master. The object of the Communication was " the interment of the remains of Bro. Commodore Jacob Jones." The Minutes of the meeting read as follows:

At the request of a Committee of Arrangements, the M.·.W.·.Grand Master appointed Bro. George W. Claytor, Grand Scribe, to be Grand Marshal pro tem.

At High Noon, the Grand Marshal, accompanied by William Hemphill Jones, proceeded to the Railroad Depot to receive and escort the Grand Lodge of Pennsylvania to the Masonic Hall.

At half past High Noon, the Grand Lodge of Delaware received the Grand Lodge of Pennsylvania in due form, after which they were escorted by the Grand Marshal Pro Tem to the Delaware House, where they partook of a dinner provided for them. The Grand Lodge consisted of forty Members present.

At two hours past High Noon, the Brethren were formed in due Masonic order and proceeded under charge of the Grand Marshal to their place in the Procession, and thence to the cemetery, and there performed the usual Ceremony prescribed for the burial of a deceased Brother, after which they returned to the Hall, and the Grand Lodge was closed in Ample form.

From the day of the organisation of the Grand Lodge in 1806, up to the year 1828, eighteen Lodges were Chartered. The force and the effect of the blow given to Masonry throughout the Country by the anti-Masonic frenzy, which lasted for several years, affected the Grand Lodge of Delaware to the extent that the Charters of seven of the Lodges were surrendered, while the remaining Lodges merely existed and that was all. Since 1840, when Freemasonry took on new life, the Craft has continued to grow. Altogether thirty-three Charters have been granted, and twenty-two of those are in healthy condition, with a total membership of over 6000.

At the Annual Communication held in Wilmington, on June 27, 1866, a Resolution was adopted that provided for a Communication of the Grand Lodge to be held. At that time the Grand Lecturer of Maryland was authorised to appear before the Grand Lodge and exemplify the Work, as transmitted in his own Jurisdiction. At the Annual Communication held in October 1886, Bro. Thomas Davidson, Grand Master, called the attention to the lack of uniformity in the Work, and suggested that a Committee, of three members, should be established. The Grand Lodge approved the recommendation and increased the Committee to five, designating the M.·.W.·.Grand Master as Chairman. The other Committee members were then appointed, but for some reason very little was accomplished. In 1889 the regulation was changed and by adding to it the words, " who shall establish a Work for this Jurisdiction." In his address delivered in 1890, M.·.W.·.Grand Master James S. Dobb said in part: " We now have completed the opening and closing in all Degrees, and the Work of the first two Degrees, and have communicated the same to the Lodges in this city, and they are substantially proficient in the revised Work. The Work was completed in 1891, and to-day it is the same in all of the Lodges in the Jurisdiction. It is kept uniform through the efforts of a Grand Instructor. The Worshipful Master, Wardens, and Senior Deacon are required to pass an examination in the Work assigned to them before they can be installed into their respective Offices."

A notable event in the history of Delaware Masonry occurred at Wilmington on June 7, 1906, when the Most Worshipful Grand Lodge celebrated its one hundredth anniversary. With M.·.W.·.Levin Irving Handy acting as Grand Master, the Grand Lodge was opened in Special Communication at high noon. Distinguished guests from several other Grand Jurisdictions were first introduced and cordially welcomed, then, at two o'clock that afternoon, the Brethren assembled in the auditorium of the Masonic Temple where they were entertained with interesting and instructive addresses by Bro., the Honorable Jonathan P. Dolliver, United States Senator from Iowa, R.·.W.·.John L. Kinsey, District

Deputy Grand Master of Pennsylvania, and M.·.W.·.Bro. Levin Irving Handy, Grand Master of Delaware. At seven-thirty that evening the members of the Grand Lodge and the visiting Brethren assembled at the Masonic Temple. Then, under the direction of the Grand Marshal, they marched in a body to Turn Hall, where a sumptuous banquet was served. The M.·.W.·.Grand Master of the Delaware Grand Lodge acted as toastmaster, and many eloquent toasts were given.

At the time of its one hundredth anniversary the Grand Lodge of Delaware had under its Jurisdiction twenty-two Chartered Lodges having a total membership of 2772.

The Grand Lodge of Delaware was represented at the preliminary meeting held at Alexandria, Virginia, on February 22, 1910, for the purpose of organising The George Washington Masonic National Memorial Association. The Grand Lodge of Delaware has also been represented at every subsequent annual meeting of the Association. It has always been among the leaders in raising funds for this magnificent testimonial to " George Washington, the Mason," and to the Masonic Fraternity throughout the United States. At present it is second in the list for contributions per capita, having raised 222.8 per cent on the quota of one dollar per member.

The M.·.W.·.Grand Master of Masons of Delaware, Bro. Harold W. T. Purnell, granted a Dispensation to Lafayette Lodge, No. 14, to hold a Special Communication of the Lodge in May 1934 in this Memorial Temple, the request for this privilege having been granted by M.·.W.·.Bro. William Moseley Brown, Grand Master of Masons of Virginia; M.·.W.·.Bro. Harry Galbraith, P. G. M., and R.·.W.·.Bro. Harry W. Lowe and Harry F. Newlin, P. G. S. Wardens were appointed by the Lodge a Committee to make the necessary arrangements. May 15, 1934, was selected for this Special Communication. It was decided to confer the Master Degree upon a Candidate of the Lodge by a Degree Team composed of Past Masters. More than 250 of the Brethren from Wilmington and other parts of Delaware made the special trip, and an equal number from Washington, District of Columbia, and Alexandria, Virginia, were present. Both Grand Masters were in attendance. This was the first time the Master Mason Degree had been conferred in the Memorial Temple.

The question of providing a Masonic Home in Delaware, where indigent Brethren and their wives or widows might be well and comfortably cared for, was agitated for several years. At the Annual Communication held on October 5, 1910, M.·.W.·.Grand Master Edward B. Mode recommended that a Committee, to be known as the Masonic Home Committee, should be appointed, " with power to procure a Masonic Home for this Grand Lodge, at any time in their judgment they feel justified in so doing, provided they have sufficient funds pledged to pay for same in full, without placing any debit for purchasing such Home upon this Grand Lodge." This recommendation was approved by the Grand Lodge, and a Committee of Nine was then appointed to act, but little was accomplished during the year. Then, on October 5, 1911, the Grand Lodge

appropriated all the Grand Reserve Fund and three-fourths of the Grand Charity Fund, a total sum of $3236, for the purpose of procuring a Home. Eight days later, at the Stated Communication of Du Pont Lodge, No. 29, a voluntary subscription was started. The other Lodges in the Jurisdiction immediately took similar action, with the result that at the next Annual Communication of the Grand Lodge, a Home situated about two miles from the city of Wilmington was dedicated. At that time it was announced that the Home would be ready for guests on November 1, 1912. Of the $16,932 which had been received by the Home Committee, $12,833 had been expended for the property and in making the necessary alterations. The Report made on October 1, 1913, states that there were at that time eight residents in the institution, four men and four women, and that the total valuation of the resources of the Home was $28,291. There were no liabilities. The total membership of the Grand Lodge at that Communication was 3358.

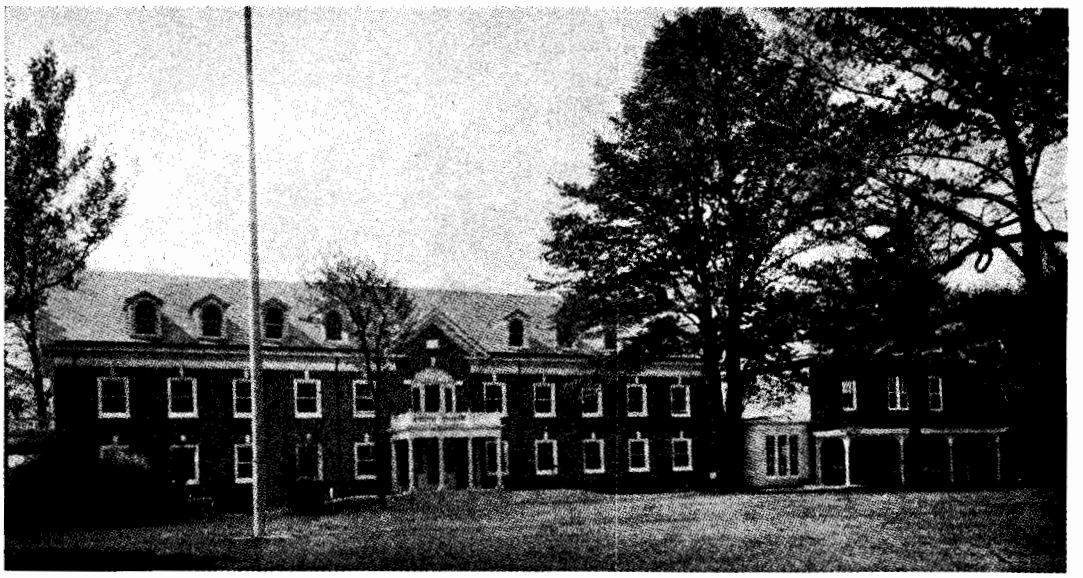
In 1921, upon the recommendation of M.·. W.·. Grand Master William J. Highfield, it was resolved to raise a fund of $50,000 to build additional quarters at the Masonic Home. A period of two years was allotted in which to raise this amount, and contracts amounting to $79,662 were negotiated to carry out the proposed additions and alterations. The new building was dedicated with appropriate ceremonies on May 30, 1923. The attendance at the dedication was estimated to be more than 5000 persons. More than $22 per member has been contributed by the Fraternity in Delaware to provide a Home for those members and their dependents who are unable to care for themselves

The annual dues for the maintenance of the Home from its opening until the Annual Communication of the Grand Lodge, held in October 1933, were two dollars per member. At this Communication, owing to the increasing receipts from the Permanent Endowment Fund, an amendment to the by-laws was recommended by the Board of Managers of the Home reducing the annual dues for maintenance to one dollar per member. This amendment was approved by Grand Lodge and a refund of one dollar per member was made to the several Lodges for the year 1933.

The first guests were admitted in 1913. Since then over 100 guests have been cared for. Of those two have left to reside with relatives, and more than 60 have passed away. The average length of time that each guest has spent at the Home is four and a half years. One of the guests lived there more than fourteen years. The total valuation of the Home, including the Trust Fund, is $284,093.

With one exception only, all Delaware Lodges were represented in the military or naval service of the United States during the Great War. Of a total membership of 4250 in 1918, 352 were in the different branches of military service. Three of those were killed in France, and five died of illness.

Upon the recommendation of M.·. W.·. Grand Master William J. Highfield, made on October 5, 1921, a Resolution was adopted organising what is known as the Gunning Bedford, Jr., Memorial Masonic Scholarship. Its object is to





Two Views of the Masonic Home of Delaware at Wilmington.

assist Masons or their descendants who are financially unable to get a college education. Since the establishment of this scholarship, twenty-three young men and six young women have been assisted. The Grand Lodge levies an annual assessment of fifteen cents on each member in the Jurisdiction for the maintenance of this fund.

The first record of a Chapter of Royal Arch Masons in Delaware is found in the Minutes of Washington Royal Arch Chapter of Super-Excellent Royal Arch Masons. These Minutes tell of a meeting held on January 24, 1809, in the borough of Wilmington, under the authority of a Warrant from the Grand Lodge of Delaware for holding a Lodge in that borough under the name and title of Washington Lodge, No. 1. The Lodge was convened by special agreement. Six Companions present " having conferred, examined and approved each other and found to agree, proceeded to open, and did open, the Royal Arch Chapter with due form and solemnity." David Robinette was the first candidate. Chapters were later formed in the several Lodges, and on June 24, 1817, a Convention of Delegates assembled in the town hall at Wilmington for the purpose of organising a Grand Royal Arch Chapter. Six Chapters were represented. A Committee was then appointed. It reported " that it appears to the Committee necessary and expedient to form a Grand Royal Arch Chapter in this State," and recommended that a Committee be appointed whose duty it should be to report a *Constitution* at a future time. The Report was adopted and the Committee was at once appointed. The Convention then adjourned to meet at Dover on January 19, 1818. At that meeting the Committee reported a *Constitution*, which was adopted. Thereupon the Convention adjourned *sine die*, and the Grand Chapter of the State of Delaware was opened in due form with Companion J. Gordon Brinckle presiding. The Grand Chapter then elected its Officers for the ensuing year. Alexander Hamilton was elected Most Excellent Grand High Priest, and J. Gordon Brinckle Excellent Grand Secretary.

From then till 1833 the Grand Chapter held regular Stated Communications. There was then an intermission from 1833 until 1848. Nor are there any Records of any Convocations having been held between 1859 and 1868. In 1868, however, a Convention was held at Dover. The Grand Chapter was recognised on January 20, 1869, the General Grand High Priest of the General Grand Chapter installed the Officers, and on January 30, 1869, the Grand Chapter was enrolled under the Jurisdiction of the General Grand Chapter.

The centennial anniversary of the introduction of Capitular Masonry into Delaware was celebrated on January 16, 1918, at which time an interesting programme was given. The principal address was delivered by the Hon. Thomas R. Marshall, Vice-President of the United States. The Report of the Grand Secretary at that time showed four Chapters and a total membership of 1371. The Report for 1934 showed five Chapters and a membership of 1685.

The first Council of Royal and Select Masters, known as Gunning Bedford Council, No. 1, was organised at Wilmington in 1918. In 1933 a Council was also organised at Dover and at Georgetown.

On February 20, 1926, a Convention was held in Wilmington for the purpose of organising a Grand Council for Delaware. At that meeting Most Illustrious Companion Warren S. Seipp, personal representative of General Grand Master Bert S. Lee, presided. Representatives of the three Councils were present. A Committee on *Constitution* was appointed. It later reported that a *Constitution* had been adopted. At the first election held under this *Constitution*, Companion Harvey W. Bentley was elected Most Illustrious Grand Master, and Marshall M. Carpenter, Right Illustrious Grand Recorder. At the time of the organisation of the Grand Council the three Councils reported a membership of 225 Companions.

Early in 1868 several Sir Knights made application to Eminent Sir H. L. Palmer, Grand Master of the Grand Encampment of the United States, for a Dispensation to form a Commandery in Wilmington. The Dispensation was granted on March 10, 1868, and on September 18, 1868, a Charter was issued. The present membership is 700.

The first Body of the Ancient Accepted Scottish Rite to be Chartered in Delaware by the Supreme Council of the Northern Jurisdiction of the United States was Wilmington Lodge of Perfection, which was Chartered on May 27, 1910. Then on February 24, 1911, Wilmington Council of Princes of Jerusalem was Chartered. The Chapter of Rose Croix received its Charter on March 24, 1911, and the Delaware Consistory was Chartered on March 20, 1912. Since the organisation of the Consistory, 25 members have received the Thirty-third Degree. The present membership is over 2000.

FREEMASONRY IN THE DISTRICT OF COLUMBIA

CARL H. CLAUDY

CREATED in 1790 by being carved from Maryland and Virginia, the District of Columbia, originally ten miles square, was divided by the Potomac River. In 1846 the Federal Government ceded back to Virginia the area originally taken from that State. Freemasonry came into the District of Columbia from those two States, but the influence of Virginia Masonry upon that of the District of Columbia was of less importance than was that of Maryland. Maryland Masonry was derived from Massachusetts (Moderns), England (Moderns), and Pennsylvania (Ancients). Unsubstantiated tradition also couples Masonry from Scotland and Germany to the Maryland Craft.

Of what may be termed Apocryphal Masonry in the District of Columbia, there are vestiges, but they rest at only a point or two upon any real evidence and are mainly supported by tradition. A Masonic Bible in possesion of Potomac Lodge, No. 5, is inscribed, " A present from Mr. Colin Campbell to St. Andrew's Lodge, the 30th January, 1773, Bladensburg." Tradition credits a Rev. Bro. Thomas Balch, of Georgetown (District of Columbia), with possession of a diploma showing that his great-grandfather, Colonel James Balch, was made a Mason in " St. Andrew's Lodge " in 1737. No written evidence can be adduced, however, that any " St. Andrew's Lodge " ever existed in the territory which later became the District of Columbia. Nor has the Grand Lodge of England or of Scotland any records of a Lodge having been Chartered in Maryland as early as 1740.

Nevertheless, a certain weight must attach to this Masonic tradition, even though it is unsupported by a diploma or by records in the Grand Lodge of England or of Scotland. Certainly, Lodges existed in the Colonies in 1733. It is noteworthy, for example, that in 1931 the Grand Lodge of Pennsylvania celebrated the two hundredth anniversary of Masonry in that State, though upon what evidence it is not necessary to inquire here. Early Lodges met by " immemorial custom " with no better authority than that of a number of Brethren getting together, tiling, opening, and meeting as a " Lodge." Fredericksburg Lodge, No. 4, of Virginia, then " The Lodge of Fredericksburg," did not procure a Charter until long after it was formed and had Worked—indeed, not for several years after it initiated, passed, and raised George Washington, in 1752–53.

That no Grand Lodge Records exist showing an early " St. Andrew's Lodge " in Maryland is no proof that such a Lodge did not exist. Indeed, the

documentary evidence of the inscribed Bible is far stronger proof of the existence of a " St. Andrew's Lodge " than absence of other records is proof to the contrary. Masonic history in this country is replete with instances of " occasional Lodges," meeting under " immemorial custom," which later accepted Charters from newly formed Grand Lodges, or which, like " The Lodge at Fredericksburg," asked for and received Charters many years after the Lodge's formation. It is thus possible that " St. Andrew's Lodge " did exist and Work.

However this may be, Freemasonry not only existed in the District of Columbia when the District was created in 1790, but it was also even intimately and actively concerned with bringing the Federal reservation into being. The corner-stone of the District of Columbia—a real stone marker—was laid by Alexandria Lodge, No. 22. This Lodge was originally Chartered as No. 39 by the Provincial Grand Lodge of Pennsylvania. Later it was known as Alexandria Lodge, No. 22, under a Charter from the Grand Lodge of Virginia. Still later, it became known as Alexandria-Washington Lodge, No. 22. after the death of George Washington. Washington had been its Charter Worshipful Master. The Masonic laying of the corner-stone of the District of Columbia occurred on April 15, 1791. The following contemporary newspaper account of the ceremonies, dated April 21, 1791, is both short and quaint enough to quote in full:

Alexandria, April 21, 1791.

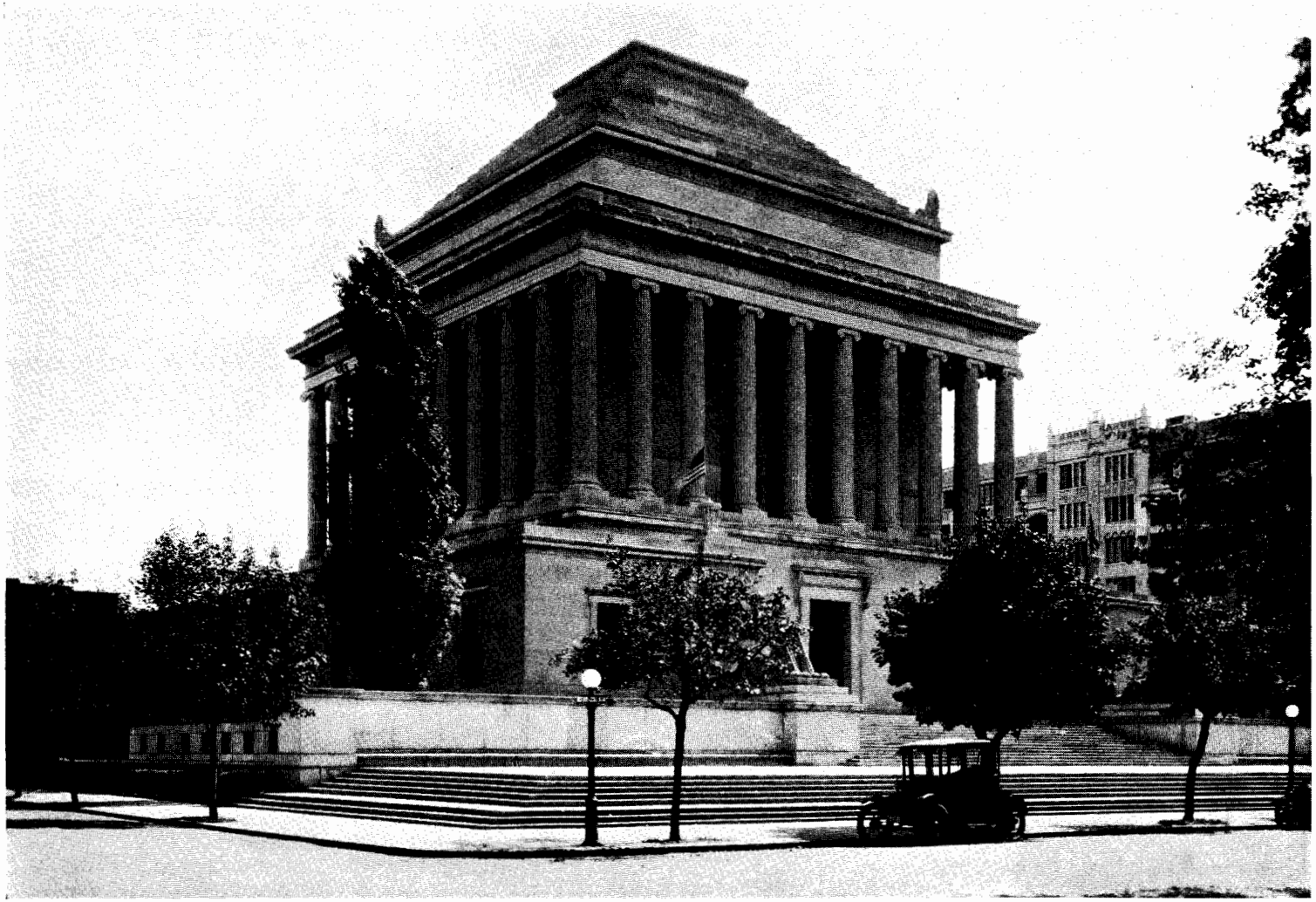
On Friday, the 15th inst. the Hon. Daniel Carroll and Hon. David Stuart arrived in this town to superintend the fixing of the first cornerstone of the Federal District.

The Mayor and the Commonalty, together with the members of the different Lodges [?] of the town, at three o'clock, waited on the commissioners at Mr. Wise's, where they dined, and, after drinking a glass of wine to the following sentiment, viz.: " May the stone which we are about to place in the ground, remain an immovable monument of the wisdom and unanimity of North America," the company proceeded to Jones Point in the following order:

1st. The Town Sergeant. 2d. Hon. Daniel Carroll and the Mayor. 3d. Mr. Ellicott and the Recorder. 4th. Such of the Common Council and Aldermen as were not Freemasons. 5th. Strangers. 6th. The Master of Lodge No. 22, with Mr. David Stuart on his right, and the Rev. James Muir [for many years an active Mason] on his left, followed by the rest of the Fraternity, in their usual form of procession. Lastly, the citizens, two by two.

When Mr. Ellicott had ascertained the precise point from which the first line of the District was to proceed, the Master of the Lodge and Dr. Steuart, assisted by others of their brethren, placed the stone. After which a deposit of corn, wine, and oil was placed upon it, and the company partook of some refreshments, and then returned to the place from whence they came, where a number of toasts were drank; and the following was delivered by the Master of the Lodge [Dr. Dick], and was received with every token of approbation:

" Brethren and Gentlemen: May jealousy, that green-eyed monster, be buried deep under the work which we have this day completed, never to rise again within the Federal District."



From a photograph by Underwood and Underwood.

The Scottish Rite Temple, Washington, D. C.

In what is now the territory of the District of Columbia (north of the Potomac River), the first Lodge to receive a Charter was " Lodge No. 9," Chartered by the Grand Lodge of Maryland on April 21, 1789, to be held at " George-Town, Maryland." This Lodge lived only a few years. It committed suicide, so to speak, by a very unusual method. "The Worshipful Lodge of Ancient York Masons, No. 9, in George-Town " issued a Dispensation to some of its members to form a Lodge at Port Tobacco, Maryland. Such an irregular proceeding, even if excused by difficulties of transporation and communication, was frowned upon by the Grand Lodge of Maryland, yet that Body confirmed the Dispensation by granting a Charter to St. Columbia Lodge, No. 11. The heavy loss in membership to " Lodge No. 9," due to the removal of its members to Port Tobacco to form the St. Columbia Lodge, No. 11, resulted in the death of " Lodge No. 9 " in 1794. Before it ceased to exist, however, it was presided over by W.·. Bro. Valentine Reintzel, later to become the first M.·. W.·. Grand Master of Masons of the District of Columbia. W.·. Bro. Reintzel was to be further immortalised by receiving from the hands of W.·. Bro. George Washington, then President of the United States and Past Master of Alexandria Lodge, No. 22, of Alexandria, Virginia, the gavel he had used at the laying of the corner-stone of the United States Capitol. This gavel is still the prized possession of the successor of " Lodge No. 9 "—Potomac Lodge, No. 5, Free and Accepted Masons of the District of Columbia.

In the 1790's, Georgetown, District of Columbia, now and for many years quite as much part of the city of Washington as so-called Greenwich Village is part of the city of New York, was distant a long, hard journey from almost anywhere inside the limits of the present District. Actually, the eastern limits of the old town are within three miles of the United States Capitol. In terms of a bad road, wooded hills, and lack of illumination, the little town was in those days at least an hour's journey. These conditions, coupled with the near prospect of the laying of the corner-stone of the Capitol, resulted in certain Brethren desiring a Lodge nearer home. On September 6, 1793, they made formal Petition to the Grand Lodge of Maryland for a Charter. The Petition was granted and Federal Lodge, No. 15 (now Federal Lodge, No. 1, of the District of Columbia), came into being. Bro. Clotworthy Stephenson, one of the petitioners, and Senior Warden of the new Lodge, acted as Grand Marshal at the Masonic corner-stone laying of the United States Capitol on September 18, 1793. Bro. Collin Williamson, a Charter member of the Lodge and master stonemason of the Capitol building, in full Masonic regalia, personally superintended the laying of the stone by W.·. Bro. George Washington, who acted as Grand Master of Maryland *pro tempore*.

History records a curious sidelight upon Ancient Craft Masonry of the early days in records of Bro. James Hoban, devout Romanist and ardent Freemason! He was the architect of the Capitol, an influential man in civic affairs, and an enthusiastic and potent force in the spread of Freemasonry in the District of Columbia in those formative days.

Brooke Lodge, of Alexandria, Virginia, was Chartered by the Grand Lodge of Virginia on November 29, 1796. Later it was to become Lodge No. 2 of the District of Columbia. " Two " is now a vacant number, Brooke Lodge having ceased to exist in 1833 during the anti-Masonic wave of " The Morgan Excitement."

Next on the list of *pre*-District-of-Columbia Grand Lodge Lodges is Columbia Lodge, now known as No. 3, though it was Chartered as No. 35 by the Grand Lodge of Maryland on November 8, 1802. Its early history is enriched by the fact that it joined with Federal Lodge, No. 15, in erecting the first Masonic Temple in the District of Columbia. This was the old Union Lodge Hall, long since torn down. Columbia Lodge's first Worshipful Master, Bro. Charles Jones, became the first Grand Secretary of the Grand Lodge of the District of Columbia.

Washington Naval Lodge, No. 41, Chartered by the Grand Lodge of Maryland on May 14, 1805, is now Naval Lodge, No. 4, on the District Grand Lodge register. This very active and vigorous old Lodge is justly proud of the fact that during its century and a quarter of life it has never suffered either a suspension or an arrest of its Charter. During " The Morgan Excitement " this Lodge held regular meetings, though they were unduly secret.

Potomac Lodge, No. 5, is naïvely proud of the fact that it has had four different dates of Warranty, three different names, and four different numbers! This statement can only be considered correct if it is admitted that continuous existence of a Lodge can be interrupted by periods of slumber, coma, and even death! " Lodge No. 9 " was its first appellation and number, as already explained. As " Columbia Lodge, No. 19," many of the original members of " Lodge No. 15 " received a Charter from the Grand Lodge of Maryland in 1795. This Lodge passed quietly out of existence in 1797, but the records it left have ever been precious material for this historian. Nine years later, in 1806, the Grand Lodge of Maryland—which certainly showed exemplary patience with the Brethren of George-Town—granted a Charter to Potomac Lodge, No. 43, with some reluctance.

This, then, is the present Potomac Lodge, No. 5, of the District of Columbia Grand Lodge, an organisation with historic traditions and one of the leaders in the movement for a District of Columbia Grand Lodge.

FORMATION OF THE GRAND LODGE

Agitation for the formation of a Grand Lodge in the District of Columbia was probably coincident with the setting aside of the area as a Federal reservation. It came to a head in 1810. On December 11 of that year, delegates from Federal Lodge, No. 15; Alexandria Brooke Lodge, No. 47; Columbia Lodge, No. 35; Washington Naval Lodge, No. 41, and Potomac Lodge, No. 43, met in Union Lodge Room on 11th Street, Northwest, the first Masonic Temple of the District, to consider the formation of a Grand Lodge. Alexandria-Wash-

ington Lodge, No. 22—of which, as Alexandria Lodge, George Washington was the Chartered Worshipful Master—was invited, since that Lodge was at the time within the then District of Columbia. But that old Virginia Lodge, though friendly and interested, refused to join in the movement. It was satisfied with its historic Charters from the Provincial Grand Lodge of Pennsylvania and from the Grand Lodge of Virginia, and did not wish to sever the ties, rightly considered as being almost hallowed, which bound it to Washington's home State. The delegates who were present did, however, determine that a Grand Lodge should be formed but, cautious, they returned to their several Lodges for further instructions and to await the appointment of delegates having power to act.

Authorised delegates met again at the Union Lodge Room, on January 8, 1811, and elected the first Officers of the Grand Lodge of the District of Columbia Free and Accepted Masons. Those were: Bro. Valentine Reintzel of Potomac Lodge, No. 43, Grand Master; Bro. John Kinkaid of Brooke Lodge, No. 47, Deputy Grand Master; Bro. Alexander McCormick of Federal Lodge, No. 15, Senior Grand Warden; Bro. Joseph Cassin of Washington Naval Lodge, No. 41, Junior Grand Warden, and Bro. Charles Jones of Columbia Lodge, No. 35, Grand Secretary.

The Grand Lodge actually came into being on February 19, 1811, for at that Communication the Officers who had been elected were installed. Bro. John Richards of Brooke Lodge, No. 47, was installed as Deputy Grand Master, however, in place of Bro. John Kincaid, who had died since the earlier meeting. Bro. John Davis, of Abel, a member of Washington Naval Lodge, No. 41, was installed as Grand Treasurer. The Roster was increased by the appointment of Bro. Daniel Kurtz of Potomac Lodge, No. 43, as Senior Grand Deacon; Bro. William O'Neale of Federal Lodge, No. 15, as Junior Grand Deacon, and Bro. Thomas Summers of Brooke Lodge, No. 47, as Grand Tiler. Warrants were also issued at this Communication. Federal Lodge became No. 1; Brooke Lodge became No. 2; Columbia Lodge became No. 3; Naval Lodge became No. 4, and Potomac Lodge became No. 5. The one other important act of the Grand Lodge at this Communication was the recommendation that the respective Lodges pay their dues to the Grand Lodges under which they had previously held Charters, and that a committee be formed to inform the Grand Lodges of Maryland and of Virginia that the Grand Lodge of the District of Columbia had been formed.

The official line was completed on May 21, 1811, by the election of Bro. Andrew T. McCormick as Grand Chaplain; of Bro. Thomas Arbuckle as Senior Grand Deacon; of Bro. Thomas Holliday as Junior Grand Deacon; of Bro. Nicholas L. Queen as Grand Marshal; of Bro. Francis Clark as Grand Steward; of Bro. Ninian Beall as Grand Sword Bearer, and of Bro. John McGill as Grand Pursuivant. Bro. Barney Parsons was then elected as Grand Tiler to take the place of Bro. Thomas Summers who had resigned. At this meeting, also, the "Committee on Communication and Correspondence" was authorised.

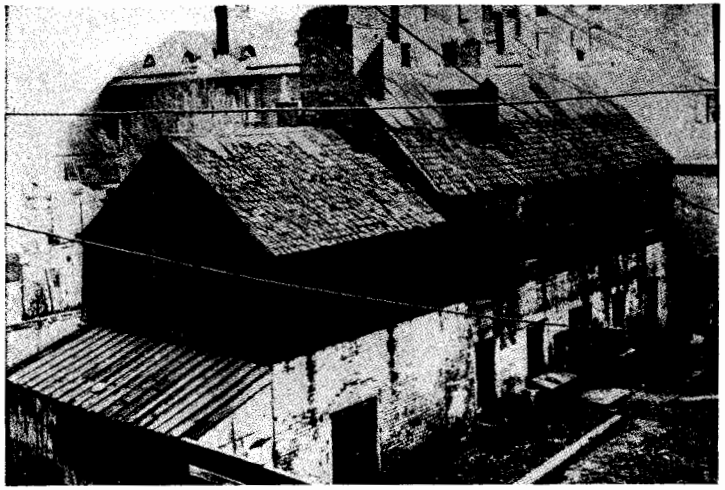
The *Constitution* was adopted on July 9, 1811, and a hundred copies were ordered to be printed. A Communication from the Grand Lodge of Maryland was read. It courteously and fraternally recognised the new Grand Lodge and permitted the Lodges formerly of its own obedience to retain their Charters. Between these two Grand Bodies this warm-hearted action cemented bonds of union which have ever since been of the closest and most fraternal character.

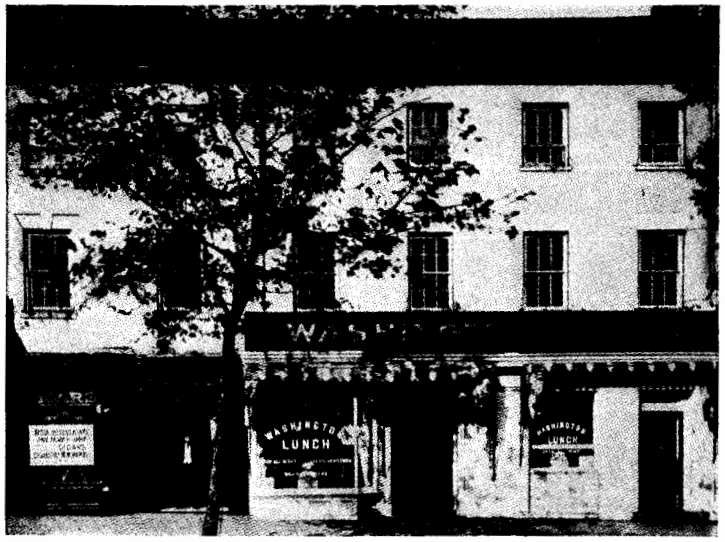
The Grand Lodge of the District of Columbia presently received good wishes from those of New York, New Jersey, Maryland, Virginia, North Carolina, South Carolina, Ohio, Kansas, Tennessee, and England. The Grand Lodge of Pennsylvania was not satisfied at the time, however, and more than ten years were needed to complete the correspondence which finally resulted in full fraternal relations with the Grand Lodge of the Keystone State.

At present forty-five Lodges in the District of Columbia owe obedience to the Grand Lodge. The most recently Chartered is Semper Paratus Lodge, No. 49. There are, though, four vacancies in the list of Lodges; they are No. 2, No. 6, No. 8, and No. 13. Lodge No. 2 was Alexandria-Brooke Lodge; Lodge No. 6 was Union Lodge; it having been the first Lodge to receive its original Charter from the newly-formed Grand Lodge. Union Lodge No. 6 expired in 1835 after twenty-four years of existence. Lodge No. 8 was Evangelical Lodge, of Alexandria, Virginia, which had been Chartered on May 4, 1824. Unable to survive the anti-Masonic excitement of the period from 1826 to 1840, this Lodge died in 1843.

Lodge No. 13 on the register of the Grand Lodge of the District of Columbia was " California Lodge," which was Chartered on November 9, 1848, " to be held in the Town of San Francisco, Upper California." As may be imagined, this Charter was granted to an adventurous company of Masons who desired to carry Freemasonry with them to the far and unknown West during the gold rush of 1849. California Lodge, No. 13, adhered to the Grand Lodge of the District of Columbia until 1850. Then it united with other Lodges to form the Grand Lodge of California, on whose register it became Lodge No. 1. It furnished the first Grand Master and the first Grand Secretary of that great Jurisdiction. The Grand Lodge of the District of Columbia bade its daughter Lodge Godspeed in the new allegiance, and has ever since been proud that the magnificent Freemasonry of California first came to the Golden Gate from the District of Columbia.

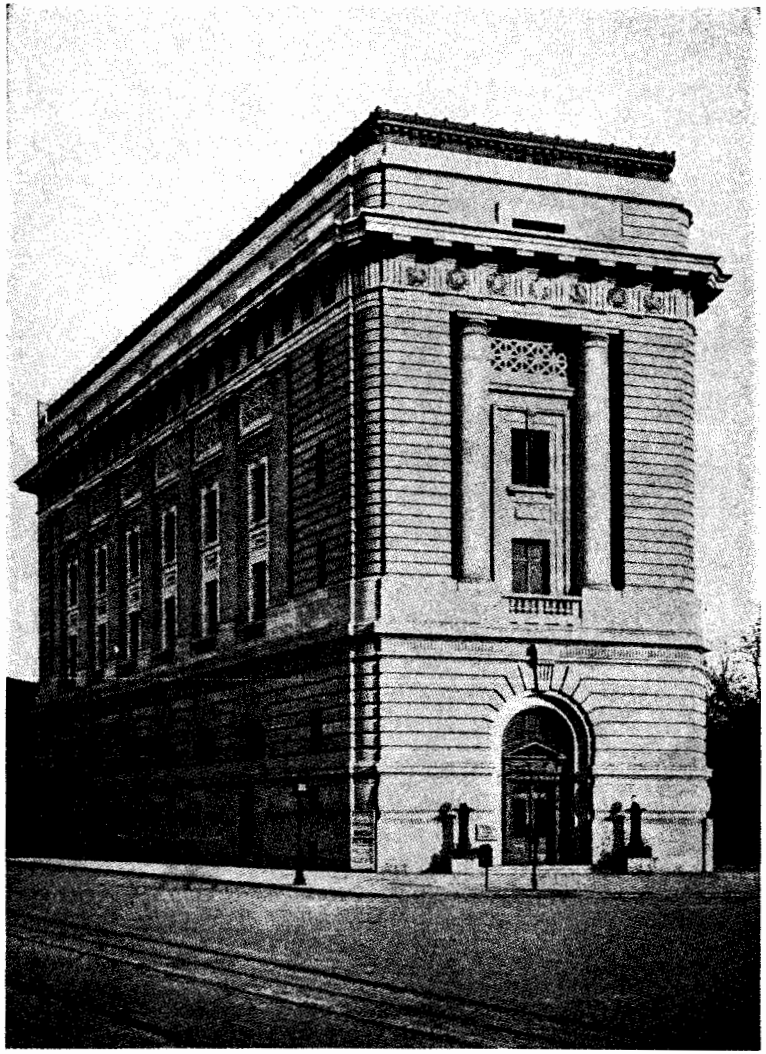
Space does not permit a detailed history of the formation of the many daughter Lodges of the Grand Lodge of the District of Columbia. It must be related, however, that although the Grand Lodge had its early troubles, its periods of depression and discouragement, and its time of slow growth, especially during " The Morgan Excitement " and the decade immediately following, none the less it never ceased to meet nor did it ever suspend activities or become dormant. When, finally, it began really to grow and to prosper, it started a career of Masonic activity, high in its standards and unswervingly devoted to Masonic ideals, which was nothing less than fitting for the Grand





Above: Home of Federal Lodge, No. 1, 1796–1804.
Rear 1417 F Street N.W. Once known as "The Little Hotel."

Below: First Home of Columbia Lodge, No. 3, 1802–1804.
Pennsylvania Avenue near Fifteenth Street N.W. Once Lovell's Hotel.



The Masonic Temple at Thirteenth Street and New York Avenue, Northwest.

Lodge of the Nation's Federal District in which stands the Capital City of the Republic.

CORNER-STONE LAYINGS

The corner-stone of the United States Capitol was laid September 18, 1793, by W.·. Bro. George Washington, who was Charter Worshipful Master of Alexandria Lodge, No. 22, and then President of the United States. Lodge No. 9, of Georgetown, played an important part in the procession and ceremonies on that occasion, and as has been noted, its successor, Potomac Lodge, No. 5, now treasures the gavel used by President Washington that day.

The corner-stone of the Washington Monument was laid July 4, 1848, by the Grand Lodge of the District of Columbia. M.·. W.·. Bro. B. B. French officiated. But this Grand Lodge was, figuratively, much more bound up with the great shaft to Washington's memory than the mere ceremonial deposit of the corner-stone implied. As early as 1825 the Grand Lodge of the District of Columbia had initiated the movement that looked to the erection of the mighty memorial. It had encouraged the building of the monument and had been intimately concerned with settling the troubles into which this project eventually fell. It is hardly too much to say that the Washington Monument would never have been constructed had it not been for the loyal encouragement and staunch support of the Masonic Fraternity throughout the United States of America.

There is a tradition that the corner-stone of the White House, home of the Presidents of the United States, was laid by Masons of the District of Columbia, but no contemporary accounts of any such event are to be found. Therefore it cannot be affirmed as a fact. In view of President Washington's interest in Masonry, however, and the fact that the corner-stone of the Capitol was laid by Masons only a year later, it is not unlikely that laying the corner-stone of the White House was also a Masonic affair.

Other important corner-stones laid by the Grand Lodge of the District of Columbia were that of the Smithsonian Institution; that of the House Office Building, upon the occasion of which Bro. Theodore Roosevelt uttered the famous phrase—" muck-raking "; that of the War College, and that of Continental Hall, home of the Daughters of the American Revolution. The participation of the Fraternity on the last-named occasion was highly appropriate, in view of the many patriots of the War for Independence who were Freemasons.

The Grand Lodge of the District of Columbia has laid the corner-stones of many Masonic Temples. The laying of that of the old Temple at 9th and F Streets, Northwest, still standing although no longer used by the Fraternity, must be especially noted, however, since at that ceremony Bro. Andrew Johnson, President of the United States, marched in the Masonic procession from start to finish in his character as a Master Mason.

GRAND VISITATIONS

A practice peculiar to the District of Columbia is the Grand Visitation annually paid to each Lodge in the Jurisdiction by the Grand Master and the

Officers of the Grand Lodge. The District of Columbia is small enough to permit what would be impossible in a larger territory. Each Lodge is notified well in advance of the Visitation, which occurs in October or November. The Grand Master and his Officers are received with a colorful ceremony in which they take part. They then assume the stations and places of the Officers, and the Grand Secretary and Grand Treasurer review the Work of the Lodge Secretary and Treasurer. The Grand Master thereupon comments upon the Work of the Lodge as a whole. Another interesting ceremony then marks the retirement of the Grand Master and his Officers. Then, following an old custom, the Grand Master returns to the Lodge, closes it " in ample form," and remains as the guest of the Lodge for an evening of entertainment. The increased number of Lodges has made this pretty custom difficult, and in consequence several attempts have been made to abandon it. The Grand Lodge, however, has insisted upon continuing it. Because of the time required for these functions, the Grand Visitations are now often paid to two or more Lodges at once. The Lodges meet and open separately, then receive the Grand Visitation jointly.

MASONIC AND EASTERN STAR HOME

The corner-stone of this institution was laid May 17, 1905, by M.·.W.·. Bro. Lurtin R. Ginn, Grand Master, who used Washington's gavel, loaned for the occasion by Potomac Lodge, No. 5. A recent report of the President of the Home listed as guests thirty-seven women, seventeen men, twenty girls, and twenty-eight boys. The Home is supported by *per capita* contributions from Masons and ladies of the Eastern Star Chapters, by donations of money and other gifts, by interest on securities, and so on. The yearly income has exceeded $86,000. The Home possesses an endowment fund exceeding $167,000, most of which came from the proceeds of a yearly baseball game and field day. This method of creating an endowment fund was started in 1914 by Harmony Lodge, No. 17, at the suggestion of W.·.Bro. Robert H. Young, son of " Uncle Nick " Young, a famous baseball player and president of the National Baseball League. Through his efforts Harmony Lodge, No. 17, challenged the Lodges of the entire Jurisdiction to select a competing team. The challenge was accepted, and on June 20, 1914, the team of Harmony Lodge, No. 17, was soundly beaten. From this field day the first contribution of $2942 was made to the endowment fund of the Masonic and Eastern Star Home. The field day was continued for fifteen years, during which the proceeds reached the substantial sum mentioned above.

THE SCHOOL OF INSTRUCTION

The Grand Lecturer, assisted by the Committee on Work and Lectures, conducts a weekly school of instruction during ten months of every year, in the Grand Lodge Temple at 13th Street and New York Avenue. Although especially designed for Officers of Lodges, this school is free to all Masons. An Emergent Lodge is opened and closed at every school session. Following that, all three



From a painting by Stanley M. Arthurs. Courtesy of the Acacia Mutual Life Insurance Co.

A Notable Ceremony, W.·. Bro. George Washington Laying the Corner-stone of the United States Capitol, September 18, 1793.

President Washington used a gavel now treasured by Potomac Lodge, No. 5.

Degrees are conferred in each of three Lodge rooms of the Temple. The cast is made up of Officers who desire instruction in the various parts. Only school instructors who hold a certificate of proficiency may rehearse the Degrees or give private instruction in the Esoteric Work. The certificates are held by very few persons. They are difficult to obtain, since a candidate applying for one must pass a practically perfect examination in all the Esoteric Work of the Jurisdiction. He is allowed error only to the extent of one one-hundredth of a per cent. As a result of this training the Work of the Lodges in the District of Columbia is of a carefully preserved uniformity. This is true of all Lodges except Naval Lodge, No. 4, which retains its old forms of Work in the Master Mason Degree, according to an agreement made when it came into the Grand Lodge. The differences between a Naval Lodge, No. 4, Third Degree and the Third Degree of the other District of Columbia Lodges are not many, but nevertheless they are jealously guarded by the Brethren of Naval Lodge, No. 4. A Regulation of the Grand Lodge provides that the lecture pertaining to any Degree must be given at the Communication during which the Degree is conferred.

MASONIC TEMPLES IN THE DISTRICT OF COLUMBIA

Ancient Craft Masonry in the District of Columbia is housed in fourteen Masonic Temples. The Temple at 13th Street and New York Avenue, an imposing though somewhat ill-arranged building, contains three Lodge rooms, two auditoriums, a Commandery room, a Chapter room, and a basement banquet hall. Several particular Lodges own their own Temples, since the neighbourhood Lodge idea is popular in the District of Columbia. Some of the smaller Temples rent the first floor for commercial purposes and so are self-supporting. Others depend entirely upon Masonic use for their upkeep. The Southern Jurisdiction of Ancient and Accepted Scottish Rite Masons owns the magnificent House of the Temple at 16th and S Streets, Northwest, one of the most beautiful existing structures devoted exclusively to Masonic purposes. Local Bodies of Scottish Rite Masons own and occupy the original House of the Temple at 433 3d Street, Northwest, an edifice hallowed by memories of Albert Pike, who lived and worked in it for so many years.

TEMPLE HEIGHTS

At the corner of Florida and Connecticut Avenues, Northwest, the Grand Lodge owns a tract of some nine acres on which it intends to erect a Masonic Temple in keeping with the dignity and beauty of Government buildings in the Nation's capital. The beautiful site is elevated and wooded. At the top of the hill is an old mansion, and right at hand is the so-called " Treaty Oak." Beneath the branches of this oak, so it is said, early settlers and Anacostia Indians, primitive inhabitants of what is now the District of Columbia, signed a treaty of purchase for the land on which the city of Washington was later built. During the summer non-denominational religious services are held in

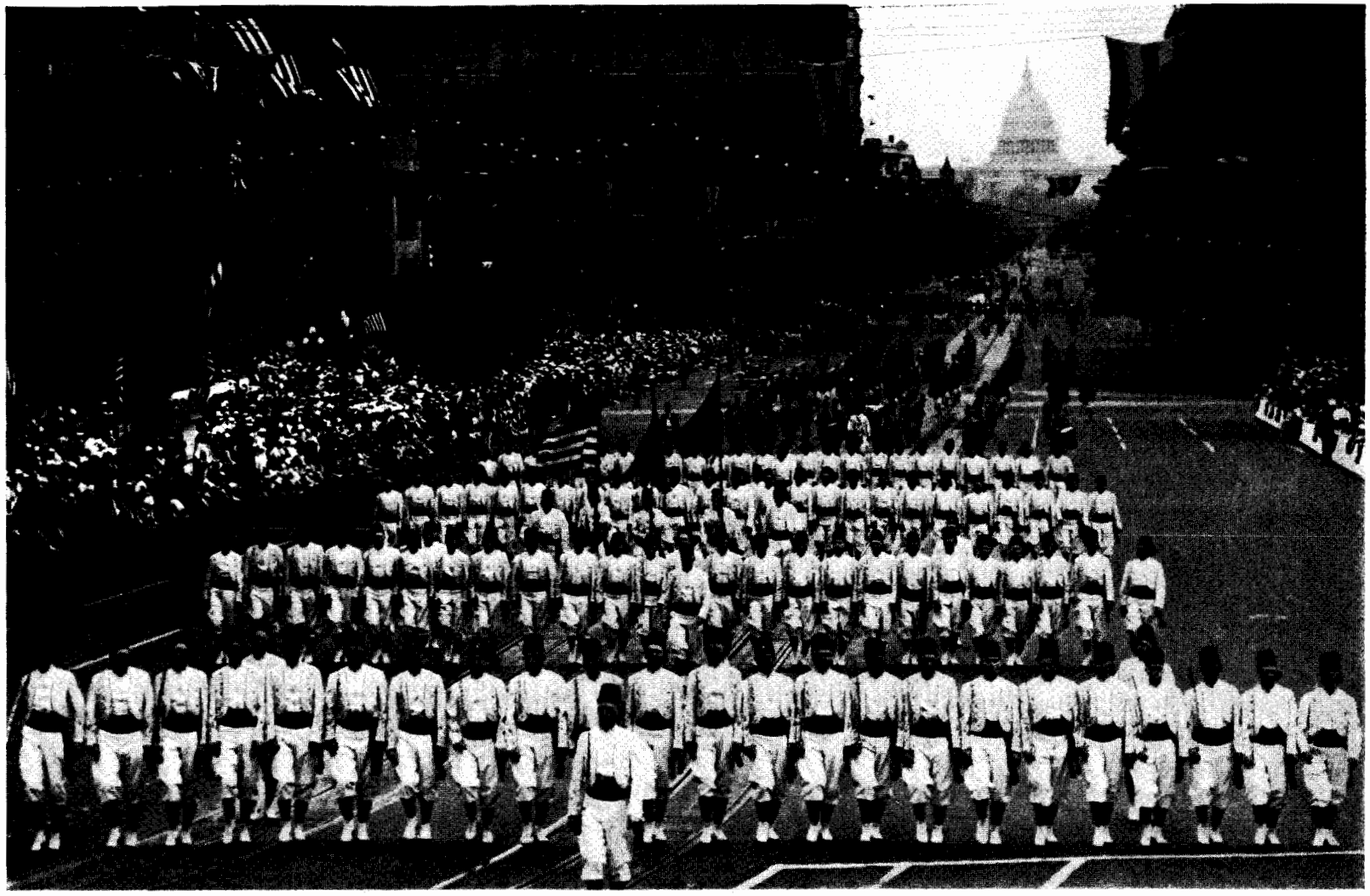
the shade of this mighty oak tree. Chairs are placed about the lawn, piano and pulpit stand on the porch of the mansion, and a different minister addresses the congregation each Sunday. Services are held under the auspices of some one Masonic Body or under the auspices of a group of Masonic Bodies. There is a Commandery Day, for example, a Scottish Rite Day, a Royal Arch Mason's Day, and so on. All services are conducted by the Grand Chaplain, with the approval and co-operation of the Grand Lodge.

DISTINGUISHED BRETHREN IN THE DISTRICT OF COLUMBIA GRAND LODGE

The long Roster of distinguished Masonic leaders in the District of Columbia includes the names of many men famous in literature and science, and in governmental, political, and social activities. To list all those names would be only to catalogue persons prominent in many lines of work who have lived and laboured in Washington for the past century and a quarter. A few names stand out so distinctly in the annals of the Craft, however, that even an account so brief as this must be considered incomplete without them.

Benjamin Brown French, Grand Master of Masons in the District of Columbia from 1847 to 1853 and again in 1868, left his mark on national as well as local Masonry. To the many high positions to which his Brethren called him he brought scholarship, culture, an easy style of writing, marked executive ability, active citizenship, and a reverent Freemasonry. Before becoming Grand Master of the District of Columbia—a position he finally relinquished only because he refused further service—Bro. French was District Deputy Grand Master of New Hampshire and later (1832–33) Grand Marshal of that Grand Lodge. From 1850 to 1855 he was Grand High Priest of Maryland and the District of Columbia. He finally refused to serve again. In 1850 he was Grand Recorder of the Grand Encampment of Knights Templar of the United States and General Grand Secretary of the General Grand Chapter of the United States. He held these offices until 1859, when he left them to become Grand Master of Knights Templar of the United States, a position he retained for six years. During this period he made a powerful impression upon Templary. All with whom he came in contact were inspired by his vigour and vision. In 1859 he received the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction. He was an active Inspector-General of the Supreme Council. Later he became the Grand Chancellor. In 1870, a few months before his death, he became Lieutenant Grand Commander. Bro. French's sane outlook, his masterly knowledge of Masonic law and precedent, and his ability as a leader, have never ceased to inspire. His name is perpetuated in the Jurisdiction he so well served, not only by his distinguished services but also by the title of Benjamin B. French Lodge, No. 15, which received its Charter from the hands of that Grand Master whose name it bears.

Any Jurisdiction having even the slightest vestige of a right to do so would like to claim Albert Pike, since that great poet, scholar, mystic, and Freemason



From a "Wide World" photograph.

The Opening Parade of Shriners, June 11, 1935, on Pennsylvania Avenue, Washington, D. C. The 61st Annual Session of the Imperial Council, A. A. O. N. M. S.

In the foreground are Nobles of the Medinah Temple, Chicago.

left an indelible impress upon all branches of the Ancient Craft. The District of Columbia needs no better claim to Bro. Albert Pike than is given by his long residence there, by his intense interest in local Masonic affairs, and by the pride and veneration which the Jurisdiction has for the Mason who " found Scottish Rite Masonry in a hovel and left it in a palace." But Washington Commandery, No. 1, Knights Templar, has on its Roll the name of the great leader as one who was there Knighted on January 12, 1853, who acted as Recorder and remained in that position until January 9, 1856. In 1860 Bro. Pike handed to R.·.E.·.Sir Benjamin B. French the historic sword which the Grand Encampment presented to him after nine years service as its Recorder.

From the point of view of the Freemasons in the District of Columbia, what is of even greater importance is the fact that for three years Bro. Albert Pike was a member of Pentalpha Lodge, No. 23. He affiliated with this splendid Lodge on October 4, 1880, having come to it from Magnolia Lodge, No. 60, of Little Rock, Arkansas, of which he was a Charter member. As is well known, Bro. Pike received his Degrees in Western Star Lodge, No. 2, of Little Rock. He twice served Magnolia Lodge, No. 60, as Worshipful Master (1853–54) and later returned to it from Pentalpha Lodge, No. 23. He dimitted from the latter Lodge on January 1, 1883. Bro. Pike died a member of Magnolia Lodge, No. 60.

As Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, Bro. Pike was a familiar figure in Craft Lodges during his long residence in Washington. His striking beard, long and white, the hooked pipe that he rarely laid aside, his kindliness, his benignant bearing, and his vast learning made him a venerated and beloved visitor wherever he might elect to spend an evening. During his later years Bro. Pike visited less and less, for it was then that he devoted himself to the preparation of those treatises on Freemasonry and Masonic philosophy which are his monuments.

The death of Bro. Pike, in 1891, was felt keenly by Masons of the city which had so long been his home. It was, indeed, keenly felt by Masons everywhere, for he belonged to the whole Masonic world rather than to any one Jurisdiction. Members of the Craft in the District of Columbia were privileged to have this great man and Mason among them for many years. As fellow townsman and as fellow Mason he was sincerely and truly mourned by all Brethren of all Bodies of the Ancient Craft.

Like the great Pike, Albert Gallatin Mackey, whose influence upon Craft Masonry has probably been more profound than that of any other Mason, was a resident of Washington for the eleven years that preceded his death. Bro. Mackey affiliated with Lafayette Lodge, No. 19, on January 5, 1871, after spending nearly twenty-five years as Grand Secretary of the Grand Lodge of South Carolina, during which time he was General Grand High Priest (1859). He was Past Master of Landmark Lodge, No. 76, in the Jurisdiction he served so long. During his membership in Lafayette Lodge, No. 19, he served the

Grand Lodge in many unofficial ways. He was an honoured and venerated Chairman of its Jurisprudence Committee. On September 13, 1871, he affiliated with Washington Commandery, No. 1. Bro. Mackey was a habitual visitor of all Masonic Bodies. His capacity for Work was as enormous as his scholarship was profound. Any of his larger Masonic treatises might well be regarded as of sufficient scope to occupy one man for a lifetime. Yet Bro. Mackey produced a series of Masonic books of such quality that for many they are an authority of last resort.

As was Albert Pike, so, too, Albert Gallatin Mackey was intimately identified with the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction. He served it as Secretary General for many years. Rooms of the old House of the Temple, now the Cathedral for the local Bodies of the Scottish Rite, in which Bro. Pike and Bro. Gallatin so long worked together, still breathe of those two great leaders, scholars, and constructive geniuses. The District of Columbia claims Albert Gallatin Mackey not only because of his membership in Lafayette Lodge, No. 19, and in Washington Commandery, No. 1, but also because of his intense interest in all local Masonic matters.

No account of Masons of the District of Columbia who have reached national prominence would be complete without mention of R.·.W.·.Bro. George E. Corson, General Grand High Priest of the General Grand Chapter from 1915 to 1918. In 1880 he was Junior Grand Warden of the Grand Lodge of the District.

M.·.W.·.Bro. Harrison Dingman, Grand Master of the District of Columbia in 1889, received many distinguished honours from the Craft he loved and served. In 1896 he was elected Imperial Potentate of the Ancient and Accepted Order of the Nobles of the Mystic Shrine of North America. He became a life member of the Imperial Council of that Body.

Admiral George W. Baird, Grand Master of the District of Columbia in 1896, was probably better informed about Freemasonry throughout the world than any other man who ever served a Grand Lodge as Chairman of its Committee on Foreign Correspondence. M.·.W.·.Bro. Baird had travelled widely and made it a point to visit and investigate Masonic conditions in many foreign lands. This interest was undoubtedly an outcome of the fact that when a young man he had been initiated, passed, and raised in Lodge Tolerancia, No. 4, of Lisbon, Portugal. Following Bro. William R. Singleton as Fraternal Correspondent, Bro. Baird had a difficult task. Mourning throughout the Masonic world, particularly among Fraternal Correspondents, at the death of Bro. Baird in 1930, was testimony as to how well he had filled his difficult position. Bro. Baird's reviews were filled with homely wisdom and sound common sense. He was unyielding in his refusal to recognise sporadic and doubtful Grand Lodges, and his acumen, knowledge, and first-hand acquaintance with the Masonry of many lands served not only his own Grand Lodge but also all other Grand Lodges throughout the world.

Less well known to the Masons of this generation than his attainments

and merit should have made him, Bro. William R. Singleton, Grand Secretary of the Grand Lodge of the District of Columbia from 1875 to 1901, was a Mason pre-eminently distinguished. No other person who has filled so important a position in Masonry for so long a time has ever been more noted for gentleness of character and for tolerating the opinions of others. With these qualities Bro. Singleton combined real Masonic scholarship. His collaboration with Bro. Albert G. Mackey and with Bro. O. O. Hughan were often praised by those Masonic scholars. Though Bro. Singleton's writings are perhaps little known to Masonic students of the present day, they have nevertheless left a profound impress upon the body of Masonic knowledge of his own time.

Few Brethren have rendered more valuable service to the Grand Lodge of the District of Columbia than did Bro. Kenton N. Harper, the distinguished historian. His monumental *History of Freemasonry in the District of Columbia* was published by the Grand Lodge as part of the celebration of its one-hundredth anniversary in 1911. Records of to-day that seem so secure to-morrow become data which are scattered and hard to find. Bro. Harper's tireless energy and resourcefulness, his patient delving into old records, his scholarship, and his marked ability as a writer, enabled him to produce a history of Freemasonry in the District of Columbia, and of the Grand Lodge, which must inevitably increase in value as the years go on. Bro. Harper twice served Naval Lodge, No. 4, his Mother Lodge, as Master (1896–97). He was elected Secretary in 1900 and a Life Member in 1905.

No Brother of to-day is better known to the Masonic world than is M.·. W.·. Bro. J. Claude Keiper, present Grand Secretary and Past Grand Master (1911) of the District of Columbia. As fifty-seventh Grand Master of the District of Columbia, he supervised the plan for celebrating the one-hundredth anniversary of the birth of the Grand Lodge. Further, he played a leading part in the celebration. Scarcely less important in the minds of all who witnessed the ceremony is the fact that, as Grand Master, he laid the corner-stone of the imposing and beautiful House of the Temple, home of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction. He was editor and reviser of the *Code* of the Grand Lodge of the District of Columbia, a *Code* that has served as a model for many Jurisdictions. Since 1921 Bro. Keiper has served the George Washington Masonic National Memorial Association as Secretary-treasurer. He was one of the great driving forces behind the magnificent memorial that stands on Shooter's Hill near Alexandria, Virginia. Since 1927 Bro. Keiper has served as Secretary to the Conference of Grand Masters of the United States which meets annually in Washington, District of Columbia. He is the author of *History of Washington Commandery No. 1: Knights Templar*. Into this work he has woven a fascinating story of Templary in the District of Columbia.

Bro. Keiper's reputation rests upon more than his distinguished service to the Craft as business man and as Masonic leader. He not only has personal acquaintance and active communication with practically every Masonic leader

in the United States, but he is also noted for his deep learning in Craft customs, precedents, and Jurisprudence. A speaker of note, his gracious language, sympathetic voice, and good articulation are embellishments of that wise counsel and inspiration contained in his addresses.

FREEMASONRY IN FLORIDA

WALLACE R. CHEVES AND ELY P. HUBBELL

FOR many years doubt and uncertainty overshadowed the origin of Freemasonry in Florida. Mackey's *Encyclopædia of Freemasonry*, in an edition as late as that of 1920, lists St. Fernando Lodge, at St. Augustine, Chartered by the Grand Lodge of Georgia in 1806, as the first Lodge. A previous American edition of Gould's *History of Freemasonry* mentions an earlier Lodge, and says that its origin is unknown though it may be the East Florida Lodge Chartered by the Grand Lodge of Scotland in 1768, " of which there is now no trace." Nevertheless there was long-persistent tradition to the effect that a Lodge of Masons Worked at Pensacola during the English occupation from 1763 to 1781. Happily all doubt about this matter was removed and all uncertainty respecting the origin and history of early Masonry in Florida was cleared up in 1898. Early that year there came into the hands of the late M.·. W.·. James M. Hilliard, then Grand Master, a rare old copy of Preston's *Illustrations*, a gift to the Grand Lodge of Florida from Bro. F. F. Bond, M.D., of Thorncliff, Brighouse, England. On the title-page of the book was this inscription:

> The gift of James Murray to St. Andrew's
> Lodge, No. 1, West Florida, June 27, 1776.

When this priceless old relic came to the attention of M.·. W.·. Bro. Hilliard, he appointed the late M.·. W.·. Silas B. Wright, then Deputy Grand Master, " as a special committee to prepare and report at this Grand Lodge (1899) all matters pertaining to this particular subject." This was the first quasi-authentic information that such a Lodge had ever existed in Florida. It was eagerly seized upon as a lead in unravelling the mystery of early Masonry in this State.

Knowing that the Grand Lodge of Pennsylvania had Chartered many Lodges outside its own domain during the Colonial period, Bro. Wright sought the help of W.·. Charles E. Meyer, Past Master of Melitia Lodge, No. 295, of Philadelphia, one of the Board of Editors of *The History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders*, but without avail. Having made this failure, and being still unsatisfied, Bro. Wright appealed to the Grand Secretary of the Grand Lodge of Pennsylvania. There he met with success beyond his fondest hopes. Some two years before that time, R.·. W.·. John S. Perry had uncovered some long-lost original documents dating back to the earliest history of organised Masonry in Pennsylvania, and probably to the earliest history of organised Masonry on the American continent. Concerning this happy incident we quote the following from *Old Masonic Lodges of*

Pennsylvania: Moderns and Ancients: 1730–1800, compiled by the Library Committee of the Grand Lodge of Pennsylvania.

Heretofore it was believed that at the burning of the Masonic Hall in Philadelphia . . . on the night of March 9, A.D. 1819 (A.L. 5819), that all the old records of the Provincial Grand Lodge . . . and the records of the present Grand Lodge, were destroyed. . . . Many of these old records and papers were saved on that eventful night, however, by the then Grand Secretary, R.·.W.·.George A. Baker, Jr., . . . and were listed and securely locked and sealed in six strong wooden boxes by R.·.W.·.Bernard Dahlgren, Bro. Baker's successor, in February, 1824. . . . These boxes were removed from Hall to Hall through the years . . . and lastly stored in one of the vaults of the new Masonic Temple at Broad and Filbert Streets in 1873. Here these boxes remained for years, unknown and forgotten . . . until 1896, when it occurred to Bro. John A. Perry, Deputy Grand Secretary, to open them and investigate their contents.

Among the old documents found in those boxes was a certified copy of the original Charter of St. Andrew's Lodge, No. 1, of West Florida, and other Florida Masonic records of the period between 1768 and 1783.* Bro. Perry kindly loaned all those Florida records and papers to Bro. Wright for examination, copying, and filing. That was done and the documents are now filed in the archives of the Grand Lodge of Florida. Together with Bro. Wright's exhaustive report they were published in the *Proceedings* of 1899.

The Charter of St. Andrew's Lodge, No. 1, of West Florida, dated May 3, 1771, was issued by the Provincial Grand Lodge of the Southern District of North America. It was signed thus: " James Grant, G. M.; William Drayton, D.G.M.; p.t.; Alexr McKenzie, S.G.W.; Fredk. Geo. Mulcaster, J.G.W.: David Yates, G.S. and John Faley, G.C." In this Charter it was set out that the Petitioners for a new Lodge at Pensacola were members of " Lodge No. 108 of the register of Scotland, attached to the Thirty-First Regiment of Foot of the British army, lately stationed at Pensacola, but recently transferred."

Since this was the first authentic information of the existence of St. Andrew's Lodge, as well as of the Grand Lodge that Chartered it, and since both documents were of undoubted Scottish origin, Bro. Wright applied to the Grand Lodge of Scotland for authoritative data. His request brought the following letter from R.·.W.·.D.·.Murray Lyon, Grand Secretary, under date of March 17, 1898:

In searching our Grand Lodge records I find under date of 15th March 1768: " Having read a petition from James Grant, Esq., Governor of the Province of East Florida, Henry Cunningham, late Senior Warden of the Grand Lodge of Scotland, and many other brethren residing in the province aforesaid,

* The original letters and other papers coming from the Grand Lodge at St. Augustine were kept by the Lodge at Charleston, since the papers that were sent to the Grand Lodge at Philadelphia were certified as being true copies by John Troup, Notary Public. The facsimile of the Charter, now on file in Philadelphia, is so certified.



From a photograph by Spottswood, Jacksonville, Florida.

Grand Lodge, F. and A. M., Florida.

The Masonic Temple, Jacksonville, was dedicated January 20, 1909.

craving a Charter for holding a Lodge there by the stile and title of *Grant's East Florida Lodge*, and also entreating the Grand Lodge would appoint the said Governor James Grant Provincial Grand Master over the Lodges in the Southern District of North America, the Grand Lodge granted the desire of that petition, and authorised a Charter to be made out accordingly, and likewise a Commission appointing Governor James Grant, Provincial Grand Master over the Lodges in the Southern District of North America.

Aside from the Charter of St. Andrew's Lodge, these old documents include much other interesting matter that reflects the scrupulous care and attention which were given to the Masonic Institution in those early days.

When the Brethren of St. Andrew's Lodge were driven out of Pensacola in 1781 by the Dominican priests who accompanied the Spanish victors that occupied Pensacola by force of arms, most of them fled to Charleston, South Carolina, then occupied by the British. They took pains, however, to take their Lodge's Charter, together with all other records, including the Minutes of every Communication that had been held since the Lodge was organised. From Charleston, under date of February 9, 1782, their Master, W.·. Thomas Underwood, the Junior Warden, H. Beaumont, the Past Master, John Simpson, and Bro. Thomas Pashley, Steward, communicated the fact of their plight to the Grand Lodge in St. Augustine. The Grand Lodge at St. Augustine acknowledged receipt of this communication under date of March 14, 1782, and authorized the writers to constitute and hold a Lodge at Charles Town, South Carolina, " under your Charter until it shall please God to restore you to the ancient seat of your lodge in West Florida, provided you have the Master and a sufficient number of members of the same to form a Lodge." This Dispensation was signed by " John Forbes, D.G.M.; David Yeates, S.G.W.; Henry Young, J.G.W.; and John Naley, G.S."

Before constituting themselves into a Lodge of Masons, however, those conscientious Brethren " summoned all the Masters of ancient lodges of Free and Accepted Masons, constituted and warranted in Charles Town," to examine into their regularity and their right to Work as Masons. This meeting brought a Clean Bill of Regularity signed by John Kenniburg, Master of Lodge, No. 106; George Carter, Paster Master of Lodge, No. 190; H. J. Rushworth, Master of Lodge, No. 90; Alexander Smith, Past Master of Lodge No. 190, and Jeremiah Wright, Master of Lodge No. 535. The Brethren then proceeded to meet in Charleston, South Carolina, and Work as a regular Lodge under a Florida Grand Lodge Warrant until, in the language of their special Dispensation, " it shall please God to restore you to the ancient seat of your lodge in West Florida." This was not to be, however, for by the Treaty of Versailles, made the next year, both the Floridas were ceded back to Spain by England. When the Spaniards again occupied St. Augustine, Masonry was driven out, as it had been from Pensacola in 1781. The Florida Grand Lodge then became extinct.

True to their steadfastness of purpose and unyielding devotion to the Ma-

sonic Fraternity, however, the Brethren of St. Andrew's Lodge turned to the Grand Lodge at Philadelphia for succor when they found themselves without a head. They surrendered their Florida Charter and all other records to it, and prayed to be re-Chartered under their original name and title. After careful inquiry the Philadelphia Grand Lodge granted their prayer. It did not Charter them as " St. Andrew's Lodge, No. 1, late of West Florida," as had been requested, but as Lodge No. 40.

Thus the first chapter of Florida's Masonic history closes. Masonry came with the English in 1768 and passed out with the return of the Spanish in 1783. But not for long, as time is measured. Several attempts were made to revive it during the four decades between 1783 and 1825. None of them was successful, however, until Florida became a territory of the United States. Bought from Spain in 1819 for $5,000,000, it was the best bargain our country ever made!

In 1825, Warranted by the Grand Lodge of Alabama, Masonry returned to Florida as a permanent institution. Confident, inspiring, and enduring, then took its proper place in the affairs of men and in the ranks of advancing civilisation. As has been said, the history of early Freemasonry in Florida, and Florida's lack of Masonic history contemporary with that of other early settlements in the New World, are inseparably interwoven with prejudice and antagonism. The Floridas and Cuba were settled by the Spaniards. A settlement was made at Baracoa, Cuba, in 1511, and another at 1519. The first settlement in Florida was made at Pensacola on August 14, 1559, by 2000 Spaniards led by Don Tristam de Luna. Spanish explorers were nearly always accompanied by ecclesiastics and fortune-seekers, and it was they who decided the fate of Pensacola's first settlement. The latter did not find the gold of their dreams, and the former found the Indians more ready to lift their scalps than to listen to their sermons. Discontent soon spread and the settlement was abandoned in 1562. The first permanent settlement in Florida was made at St. Augustine in 1565. The first permanent settlement at Pensacola was made in 1696 by 300 Spanish soldiers and settlers led by Don Andres Arriola. He first built a " square fort with bastions " and named it Fort San Carlos. Afterwards it was called Fort Barrancas.

Except for a short period between 1719 and 1723, when Pensacola was occupied by the French, Spain uninterruptedly ruled and controlled both the Floridas and Cuba until 1762. Then the English led by Lord Albemarle took Havana. This incident gave rise to the introduction of Freemasonry into Florida. By the Treaty of Paris, made on February 10, 1763, Spain ceded both the Floridas to England. With the coming of the English, that same year, came Masonry. Its tenure, however, was not to be continuous until many years after its first advent. The Treaty of Versailles, made on January 28, 1783, reconstructed the political map of North America, the Floridas again became a Spanish possession. Since Masonry had come with the English occupation, so now it went when the Spanish reoccupation took place. Masonry awaited a more propitious season.

" Grant's East Florida Lodge, No. 143, on the Scottish register," located

at St. Augustine, was Florida's first Masonic Lodge. It was Chartered by the Grand Lodge of Scotland on March 15, 1768. James Grant, its Master, was also commissioned Provincial Grand Master of " The Provincial Grand Lodge over the Lodges of the Southern District of North America," as it is attested by a copy of a letter from the Grand Secretary of the Grand Lodge of Scotland. The letter, sent to Bro. Silas B. Wright, is reprinted elsewhere in this article. So far as is known, that Grand Lodge Warranted only two Lodges. J. Hugo Tatsch's *Freemasonry in the Thirteen Colonies* says:

Its first warrant was issued to brethren who were members of St. George's Lodge No. 108, held in the Thirty-first Regiment of Foot, Pensacola, West Florida. The brethren founded St. Andrew's Lodge No. 1, at Pensacola, by authority of a charter dated May 3, 1771. The second warrant was issued in 1779 to Mount Moriah Lodge in the Thirty-fifth Regiment of Foot, stationed at St. Lucia, one of the Windward Islands. St. Andrew's Lodge was suppressed at Pensacola in 1781 by the Dominican Priests who came with the Spanish victors, but was revived at Charleston, South Carolina, two years later i.e. the next year.

By the vicissitudes of war and the machinations of European diplomacy, the whole of Florida again came under the control of Spain and the Roman Catholic Church in 1783. Masonry was then interdicted at St. Augustine, as it had been at Pensacola in 1781. Grant's East Florida Lodge No. 143 and the Grand Lodge of the Southern District of North America were suppressed. All records of both Lodges were lost. When this happened, St. Andrew's Lodge No. 1, of West Florida, then Working at Charleston, South Carolina, under special Dispensation from the Florida Grand Lodge, found itself without a head. In consequence it memorialised the Grand Lodge at Philadelphia to re-Charter it, as has been explained. On July 12, 1783, it was duly Chartered as Lodge No. 40, thereby severing the last link that joined the Masonic citadel to the Floridas. St. Andrew's Lodge, however, continued to function for more than a century after severing its connection with early Florida Masonry. Under the Philadelphia Grand Lodge it was known as Lodge No. 40. Later, in 1787, together " with Lodge No. 38 and Lodge No. 47, of Pennsylvania, and with Lodge No. 190 and Lodge No. 236, of the Athol Grand Lodge of England, it formed the Grand Lodge of South Carolina. . . . At the union of the Grand Lodges of South Carolina in Charleston in 1817, St. Andrew's Lodge No. 40, became St. Andrew's Lodge No. 10. It continued to Work until 1890, when it became dormant and was dropped from the Roll.

Thus the fledgling of Florida Masonry, after one hundred nineteen years of life, wrote " Finis " at the conclusion of its name and record.

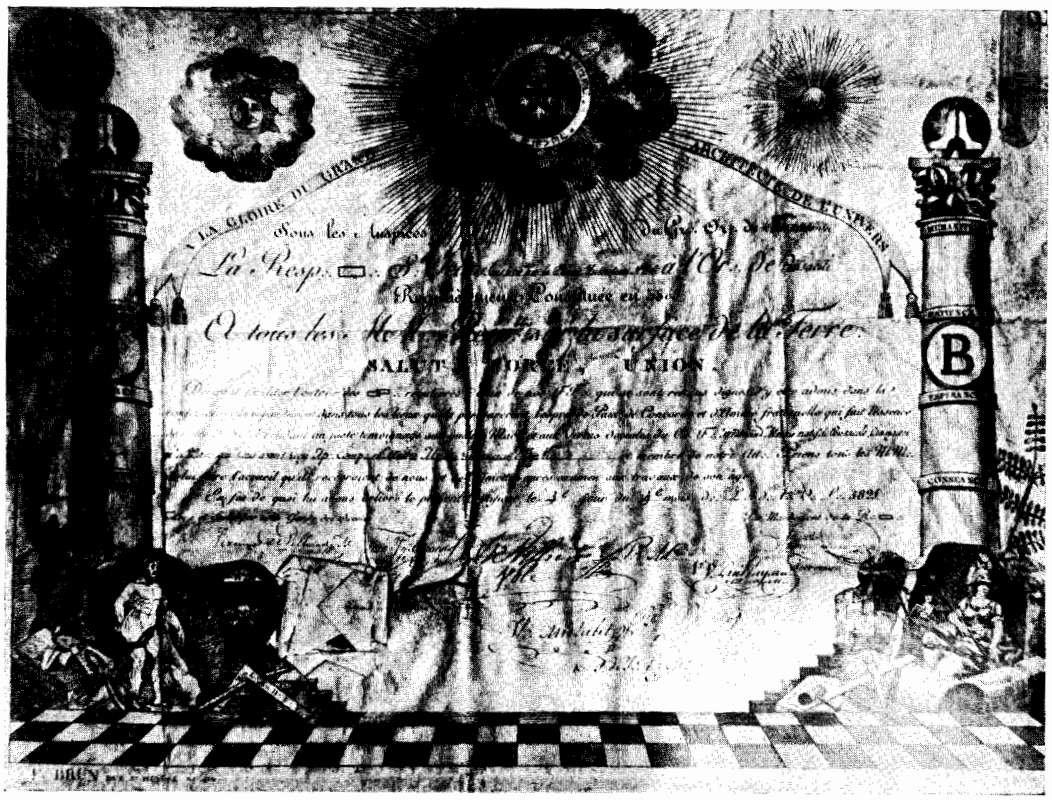
There were several attempts to revive Masonry in St. Augustine, and one attempt to revive it at Pensacola, between the withdrawal of St. Andrew's Lodge, No. 1, in 1783, and the institution of Jackson Lodge, in 1825. None of them, however, was enduring. St. Fernando Lodge was Chartered at St. Augustine in 1806 by the Grand Lodge of Georgia. It became defunct in 1811. Floridian Virtue Lodge, No. 28, was established at St. Augustine in 1820 by

the Grand Lodge of South Carolina. After a very short life it ceased to exist. Esperanza Lodge, established at St. Augustine in 1824 by the Grand Lodge of South Carolina, died the same year. Montgomery Lodge, No. 30, was Chartered at St. Augustine in 1824 by the Grand Lodge of Georgia. Though one cannot be certain when this Lodge became defunct, that must have taken place prior to 1829, for the following appears in the *Proceedings* of the Grand Lodge of Georgia for the year 1829 under the caption, " Districts ": " District No. 9: Meridian Lodge, No. 30, Bainbridge; Washington Lodge, No. 1, Quincy, Florida; and Harmony Lodge, No. 2, Jackson County, Florida. Good Intention Lodge, No. 56 was established at Pensacola in 1809 by the Grand Lodge of South Carolina. It became defunct in 1827. And so, St. Augustine, the oldest settlement on the Atlantic seaboard, the birthplace of Florida Masonry, was not destined to be the home of the Mother Lodge of this Grand Jurisdiction. That distinction and honour was to go to Tallahassee, the home of Jackson Lodge, No. 1, which was Chartered by the Grand Lodge of Alabama in 1825."

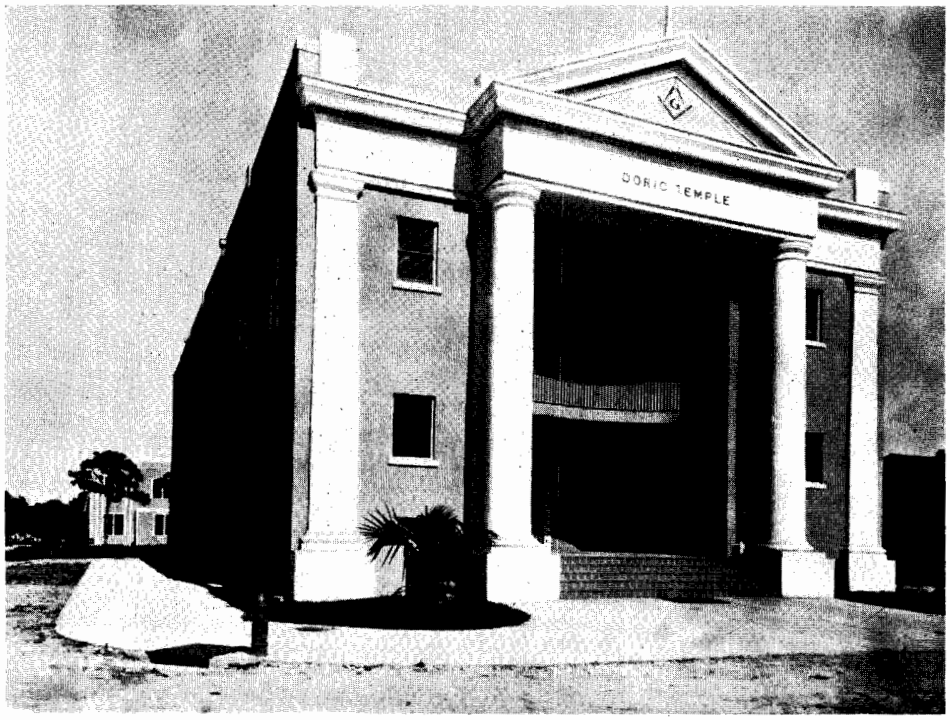
The varied history of St. Augustine's Lodges and their resolute perseverance against recurring vicissitudes is of compelling interest. Their record may be without a parallel in the annals of the Masonic Institution. The first Lodge in St. Augustine was Chartered in 1768. The last Lodge, that is, the present Lodge, was Chartered in 1888. In the interim the town witnessed one Provincial Grand Lodge, and it saw twelve Particular Lodges come and go. Not one of them was able to withstand the process of change incident to the fortunes of war and of nations, or the legacy wrought by those mutations, until Ashlar Lodge, No. 98, came into being. It was Chartered by the Grand Lodge of Florida on January 18, 1888, and is now one of the ranking Lodges of this Grand Jurisdiction.

Such, in brief, is the chronicle of early Masonry in Florida. It was intermittent and unenduring, but in time it was to sweep aside every barrier and take its proper place in the scheme of social and moral uplift in a growing nation. And now we make our bow to the three Mother Lodges of this Grand Jurisdiction. They are Jackson Lodge, No. 1, originally Lodge No. 23, Chartered by the Grand Lodge of Alabama; Washington Lodge, No. 2, originally Lodge No. 1, and Harmony Lodge, No. 3, originally Lodge No. 2. The last two were Chartered by the Grand Lodge of Georgia.

A list of Officers and original Petitioners for Washington Lodge and Harmony Lodge, U. D., are not available. The Grand Secretary of Georgia says that those documents cannot now be found. The Minutes of the Grand Lodge of Georgia do record, however, that those Lodges were duly Chartered by the Grand Lodge of Georgia. The first was Chartered as Washington Lodge, No. 1, at Quincy, Florida, on December 2, 1828; the second, as Harmony Lodge, No. 2, of Jackson County, Florida, on December 8, 1829. Of Jackson Lodge, however, there is a complete record of the original Petition for a U. D. Lodge at Tallahassee, as well as a record of its being Chartered by the Grand Lodge of Alabama on December 19, 1825. These records were attested by R.·.W.·.



A Masonic Diploma in French Found in Pensacola, Florida.



From a photograph by Underwood and Underwood.

Masonic Temple, Fort Lauderdale, Florida.

George A. Beauchamp, Grand Secretary of the Grand Lodge of Alabama, under date of October 26, 1931.

The original petitioners for a U. D. Lodge at Tallahassee were Robert Butler, Robert W. Williams, Isham Green Searcy, Ede Van Evvier, E. R. Downing, R. D. Jourolmon, David Thomas, William P. Duval, and B. D. Wright. The first three of those mentioned were named in the Dispensation as Worshipful Master, Senior Warden, and Junior Warden, respectively.

Jackson Lodge, U. D., was organised on June 3, 1825. It was Chartered on December 19, 1825, as Jackson Lodge, No. 23. When constituted, the following persons were installed as its first Officers: Robert Butler, Worshipful Master; Robert W. Williams, Senior Warden; Isham Green Searcy, Junior Warden; Romeo Lewis, Secretary; Samuel R. Overton, Treasurer; David Thomas, Senior Deacon; Robert D. Jourolmon, Junior Deacon; Edward Vanevour, Tyler. This Lodge, with Washington Lodge and Harmony Lodge, still carries on in unbroken continuity. The three formed the nucleus around which the splendid Masonic system in this State was erected. As measured by to-day's standard, their membership was small, but what they lacked in numbers they more than made up in courage, determination, and resourcefulness.

The movement to form an independent Grand Lodge in the Territory of Florida originated with Jackson Lodge, then Lodge No. 23. At the regular Communication of May 1830, Jackson Lodge passed a resolution inviting Washington Lodge and Harmony Lodge to appoint Delegates from each to meet with Delegates from Jackson Lodge on the first Monday of the following July for the purpose of forming a Grand Lodge. Accordingly, the Delegates of those three Lodges met in the Hall of Jackson Lodge, on July 5, 1830, and proceeded to the business for which they were called. Altogether the Delegates numbered twenty-seven. The following nineteen came from Jackson Lodge: Isham Green Searcy, David M. Sheffield, John Laudaman, William P. Duval, Robert Butler, Richard K. Call, Romeo Lewis, Lewis Willis, Thomas Monroe, John P. Duval, Robert W. Williams, Justinian F. Davis, James Hughes, James Bryan, Jr., Burr H. Duval, Thomas Brown, James G. Ringgold, William G. Burgess, and Richard C. Allen. The five Delegates from Washington Lodge were Henry Gee, Francis A. Cash, John Lines, James A. Dunlap, and Isaac Nathans. The three Delegates from Harmony Lodge were James W. Exum, William J. Watson, and Jacob Robinson. " The oldest Past Master present, John P. Duval, was elected to the Chair, and Thomas Monroe was appointed Secretary of the convention."

After calling the Roll the Convention proceeded to the business in hand with the decorum and punctiliotechnique peculiar to that day. Not a jot of precedent or " Ancient Landmarks " was overlooked or transcended by those pioneer Brethren.

Resolved. (First), That it is expedient for the convenience, interest, and prosperity of the Craft in the Territory of Florida, that a Grand Lodge be constituted. (Second), That three regularly warranted Lodges of Ancient York

Masons are fully represented in this Convention, and, according to precedent and authority, they have a right to establish a Grand Lodge for the Territory of Florida. (Third), That a committee be appointed to draft a form of Constitution for the Grand Lodge of Florida and suitable by-laws and rules for the government of the same.

The Constitutional Committee was composed of Bro. Robinson, Bro. Searcy, Bro. Gee, Bro. Brown, Bro. Exum, Bro. Watson, Bro. Nathans, Bro. Lines, Bro. Butler, Bro. Call, and Bro. Duval, President of the Convention. The Convention then adjourned. It was to meet from time to time and day to day, until the Constitutional Committee should report. That occurred on Friday, July 9, 1830. With a few amendments, the report was adopted, and Bro. Brown, Bro. Searcy, and Bro. Dunlap were appointed to have the report, as amended, enrolled, certified, and signed by the Chairman.

Pursuant to adjournment, the Convention met on the following day and proceeded to the election of Grand Officers. The Grand Officers so elected and appointed were " installed according to ancient usage," and having completed its labours the Convention stood adjourned *sine die*. The Grand Lodge was then opened in ample form and on motion of Bro. Thomas Brown the rules and by-laws of the Grand Lodge of Alabama were adopted, " so far as they are applicable to the proceedings of this Grand Lodge." Bro. Cash, Bro. Searcy, Bro. Dunlap, Bro. Call, Bro. Butler, and Bro. Duval were appointed a Committee to prepare rules and a code of by-laws for the government of the Grand Lodge. Their action was to be reported to the next Annual Grand Communication. Warrants were ordered to be issued to the " subordinate " Lodges represented and to be numbered as follows: Jackson Lodge, No. 1; Washington Lodge, No. 2, and Harmony Lodge, No. 3. Those Lodges were directed to surrender their old Warrants to the Grand Secretary so that he might return them to the Grand Lodges from which they had been obtained. The Grand Secretary was directed to procure a Grand Lodge seal having " suitable devices," and to " draw on the Grand Treasurer for the amount of same." " The Grand Lodge was then closed in ample form, to meet again on the second Monday after the Annual Session of the Legislative Council of the Territory of Florida, as provided by the Constitution of the Grand Lodge." Thus was the Grand Lodge of Free and Accepted Masons of the Territory of Florida, afterwards the State of Florida, started upon its way. It was a bulwark of strength for good, and a potential addition to the social and moral fabric of an advancing civilisation. Except for a few Indian trading-posts, the interior of Florida was at that time an unreclaimed wilderness, inhabited by savages and runaway slaves. The fringe of settlements along its northern border comprised the southern outposts of advancing American civilisation. Into this environment came the Grand Lodge of Florida, an outgrowth of Jackson Lodge, Washington Lodge, and Harmony Lodge, and of the towns where they were located. Imbued with energy and vitality, this Grand Lodge entered upon its beneficent career.

The beginning of the Florida Grand Lodge was humble and its numbers were few. There were only three Composite Lodges having a total membership of 76. Now after over a hundred years of unbroken activity and service it enters upon its second century with an enrollment of 251 Lodges and a total membership of over 31,000. The Annual Grand Communication for 1930 was held in Tallahassee, by special action of the 1929 Grand Lodge. The chief object was to celebrate in a fitting manner the one hundredth anniversary of the Grand Lodge.

The unveiling exercises were participated in by the mayor of the city of Tallahassee, by the president of Stetson University at DeLand, and by the governor of the State together with many of his cabinet. Justices of the Supreme Court and Delegations from the Grand Lodge of Georgia, the Grand Lodge of Alabama, and the Grand Lodge of Louisiana also attended.

Appropriate historical tablets were erected in honour of the occasion as a memorial to deceased Past Grand Masters. Tablets contained the names of the first Grand Lodge Officers, Representatives of first Grand Communication from Jackson Lodge, No. 23, Washington Lodge, No. 1, Harmony Lodge, No. 2, and the names of present Grand Lodge Officers. On another tablet were the names of deceased Grand Masters.

The Grand Lodge met in the Hall of Jackson Lodge, No. 1, at Tallahassee, from 1830 to 1869, inclusive. Then it removed to Jacksonville and met in the Hall of the local Jacksonville Lodges until that was destroyed by fire in 1891. This left the Grand Lodge as well as the local Bodies without a home, but fortunately, during the preceding year, the Grand Lodge had authorised the purchase of a lot and the erection of a four-story Masonic Temple at Forsyth and Bridge Streets, in Jacksonville. This was to be used by both the Grand and local Masonic Bodies. The Temple was completed in 1892. The Grand Lodge held its first Annual Grand Communication in the Temple from January 17 to 19, 1893. In this structure the Grand Lodge and the local Bodies remained until January, 1909. Then they all removed to the present Grand Lodge Temple at Main and Monroe Streets. The sixth and seventh floors of this seven-story structure are used exclusively for Masonic purposes and are very well adapted to the purpose.

Until 1912 there was in Florida no organised system of administering Masonic relief. Each Lodge administered its own relief from its treasury. If that was inadequate, it called for help from other Lodges. At the Annual Grand Communication of 1912 a resolution was passed which forbade among the Lodges any solicitation for assistance, and which provided for a *per capita* tax of twenty-five cents upon each dues-paying member, the money thus raised to be administered by a Grand Lodge Relief Committee. This Committee still functions. From year to year it is provided with a supplementary appropriation.

In 1892 the Grand Lodge inaugurated a movement to provide a permanent home for indigent Masons, their widows, and their orphans. This was realised in 1918 by the purchase of suitable grounds and building at St. Petersburg. The

establishment opened for guests the following year, and has been in continuous operation since that time. It is financed by a special *per capita* assessment against the membership of the Grand Jurisdiction. There are at present in the Home more than 130 children and adults. All are splendidly cared for, all seem contented and happy. The children are given a high-school education in the schools of St. Petersburg, and vocational training at the Home.

In connection with their work for the Masonic Home and other outstanding Grand Lodge activities, it is fitting to dwell briefly on the services of our two oldest and greatly beloved Past Grand Masters, M.·. W.·. Marcus Endel, Grand Master in 1893, and M.·. W.·. Elmer E. Haskell, Grand Master in 1907 and 1908. M.·. W.·. Bro. Endel enjoys the rare distinction of having attended fifty-five consecutive Annual Grand Communications of the Grand Lodge of Florida. In all that time he has ranked high in the Grand Lodge's Councils. He has served on the Masonic Home Board of Trustees since its creation in 1903. He has served on the Grand Lodge Committee on Work since it was created in 1879. Under his tutelage Florida's present system of Esoteric Work has grown up. We believe no similar Work is superior to this and that it has few equals. M.·. W.·. Bro. Haskell has seen nearly fifty years of service in the Grand Lodge. Always he has been at the forefront of every constructive movement. For many years he has been Chairman of the Board of Trustees of the Temple. For many years he was President of the Masonic Home Board of Trustees, and until 1929, when he had to resign because of ill health. Both Bro. Endel and Bro. Haskell are known, loved, and revered by the entire Craft of this Grand Jurisdiction.

Among the organisers of the Grand Lodge of Florida were persons of first rank in the political organisation and development of Florida Territory and the State of Florida. The Floridas were ceded to the United States by Spain on January 22, 1819, but the exchange of flags did not take place until 1821, at Pensacola on July 17, and at St. Augustine on July 10. General Andrew Jackson, Past Grand Master of Tennessee, who was later elected to honorary membership in the Grand Lodge of Florida, was the first and only provisional governor of the region. He resigned when the civil government was established by an Act of Congress on March 30, 1822. The two Floridas were united by that law.

William P. Duval (1784–1854), who was then United States judge for East Florida, was appointed as first civil governor by President Monroe. He served four terms, from 1822 to 1834. Bro. Duval, brother of our first Grand Master, was a Charter member of Jackson Lodge, No. 23, and one of the Petitioners for Jackson Lodge, U. D. As a Representative of Jackson Lodge, No. 23, he was also one of the Delegates to the Convention that formed the Grand Lodge of Florida. The Indian situation was troublesome and threatening when Bro. Duval assumed his duties as governor. All over the Territory the Indians were restless, surly, and bitterly resentful of the constant encroachment on their wild domain and the announced purpose of the whites to segregate them beyond the Mississippi River. Nevertheless, by means of tact, fairness, and square dealing with the wild men of the forest, Bro. Duval succeeded in maintaining friendship

between them and the settlers. Not once during Bro. Duval's administration of twelve years was there a serious outbreak. Sadly enough, however, his regime was followed by years of bloody war.

Richard Keith Call (1791–1862), Grand Master in 1850, was the third civil governor of the Territory of Florida. He served two terms, from 1836 to 1839 and from 1841 to 1844. Bro. Call succeeded to the governorship at a troubled time. Since Indian outbreaks overshadowed all else, most of his first term was spent in military campaigns against the redskins. He was strongly attached to the Union, as his many letters show, " but when Florida seceded he bowed his head and went with his State." As a Representative of Jackson Lodge, No. 23, he was a Delegate to the Convention that formed the Grand Lodge of Florida.

Thomas Brown (1785–1867), Grand Master in 1849, was the second governor of the State after Florida was admitted to the Union in 1845. He served one term as governor, from 1849 to 1853. Bro. Brown was " widely known for the charity and hospitality he exercised, "and his administration has been called an " era of good feeling." He represented Jackson Lodge, No. 23, as a Delegate to the Convention that formed the Grand Lodge of Florida.

Robert Butler (1786–1860), Grand Master in 1832, was Worshipful Master of Jackson Lodge, U. D., and the first Worshipful Master of Jackson Lodge of Florida. In political life he was for a time Adjutant General of the Southern Division of the United States Army, and surveyor-general in charge of the land survey of the Territory of Florida. " Bro. Butler, while not first Grand Master, might justly be considered the founder of the Grand Lodge of Florida." Bro. Butler's grandson, R.·.W.·.W. E. Lewis, has been a lifelong member of Bro. Butler's old Lodge, Jackson Lodge, No. 1. He is a Past Master of that Lodge, and for many years he has been R.·.W.·.District Deputy Grand Master of his Masonic District. Like his illustrious grandfather, he is loved and revered by all who know him.

Samuel Pasco (1834–1917), Grand Master from 1870 till 1872, was twice United States senator from Florida, from 1887 till 1899. He was president of the State Constitutional Convention of 1885 that drafted the Constitution under which Florida functions to-day. When he retired from the Senate, President McKinley appointed him counsel for the Isthmian Canal Commission. The opinions which he rendered in that capacity have been recognised and cited from then till now as being sound judicial utterances. Bro. Pasco's son and namesake, M.·.W.·.Samuel Pasco, of Pensacola, in 1931 was Grand Master in this Jurisdiction, a worthy son of an illustrious sire.

Albert W. Gilchrist (1858–1926), Grand Master in 1912 and 1913, was noted for his benevolence and charity. He was the prime mover in establishing a Masonic Home in this State. He headed the list of voluntary contributors with a donation of a thousand dollars, and gave much of his time and money toward instituting this philanthropic venture. At his death in 1926 he be-queathed to the Masonic Home almost his entire estate, appraised at that time as being worth considerably more than $100,000. He was an outstanding po-

litical figure in this State. He served four terms in the Legislature, was speaker of the House in 1905, and governor of the State from 1909 to 1913.

Dr. John Gorrie (1803–1855), whose statue in the Hall of Fame at Washington, District of Columbia, is one of Florida's contributions, was a Charter member of Franklin Lodge, No. 6, at Apalachicola. He wrote the Minutes of that Lodge as Secretary pro tempore. He was Treasurer of the Lodge during the first two years after it was organised on December 5, 1835. This old Minutes Book is now one of the prized possessions of the Florida Lodge, which received it as a gift from Apalachicola Lodge, No. 76. The neatness and diction of the old Minutes in the handwriting of Dr. Gorrie reflect the culture of the man. He was a practising physician, a contributor to medical journals, and the inventor of artificial cooling out of which have grown the ice-making and cooling systems that mean so much to the world to-day.

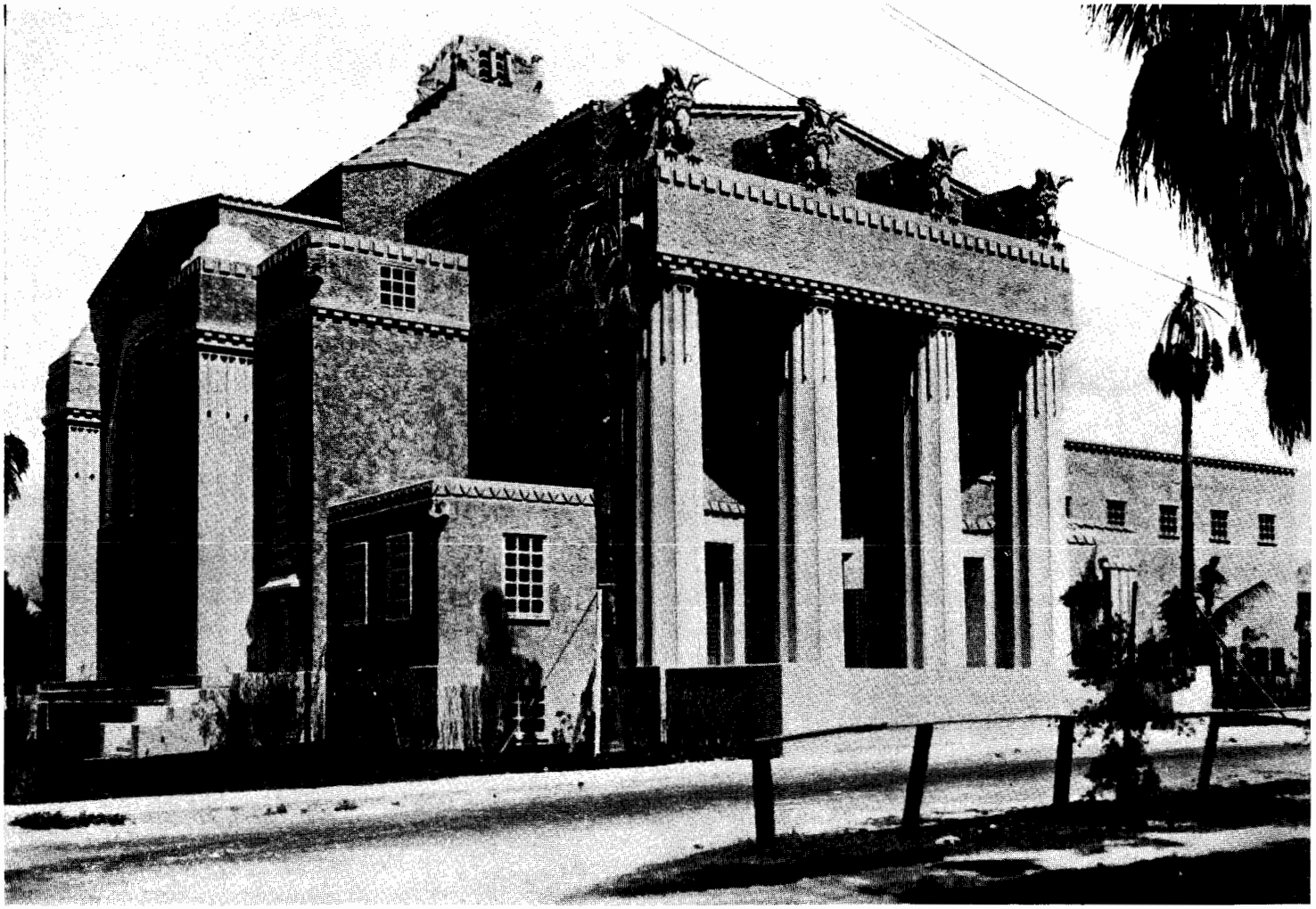
John P. Duval (1790–1855), first Grand Master of Florida, left a rich legacy to immortalise his name. He headed an altruistic institution of boundless possibilities and started it on its way down the centuries.

Stafford Caldwell, sixty-first Grand Master of Florida, left an equally rich legacy. He stabilised the business administration of the Grand Lodge and by means of his constructive financial policies he rounded out that Institution's first century of life. It would not be fair to the Masonry of this Grand Jurisdiction were not mention made here of the long, continuous, and efficient service rendered to the Craft by Wilber P. Webster. In 1890 he was made a Mason in Duval Lodge, No. 18, which no longer exists. He was a Charter member and first Worshipful Master of Temple Lodge, No. 23. At the Annual Grand Communication of 1896 he was elected Grand Secretary and served as such continuously up to 1934.

In 1926 after the destructive hurricane which devastated a portion of the East Coast and Lake Okeechobee region Cary B. Fish, who was Grand Master, took personal charge of distributing Masonic funds for immediate relief and rehabilitation and received and disbursed $114,236.97 at a cost of less than one per cent. In 1928 Leroy Brandon was Grand Master at the time of the hurricane on the East coast and in another part of the Okeechobee Lake region, and he delegated Past Grand Master Cary B. Fish to proceed to the stricken districts and take charge of the relief work. This time, Bro. Fish disbursed $107,622.14 at a cost of less than one-half of one per cent.

List of Grand Masters from 1905 to date:

1905 and 1906.	Charles W. Johnson, Jacksonville
1907 and 1908.	Elmer E. Haskell, Palatka
1909 and 1910.	Louis C. Massey, Orlando
1911 and 1912.	Albert W. Gilchrist, Punta Gorda
1913.	George B. Glover, Monticello
1914 and 1915.	Cephus L. Wilson, Mariana
1916.	James E. Crane, Tampa
1917.	A. S. York, Live Oak



From a photograph by Underwood and Underwood.

The Scottish Rite Temple, Miami, Florida.

1918 and 1919.	T. Picton Warlow, Orlando
1920.	Reginald H. Cooper, Palatka
1921 and 1922.	Charles H. Ketchum, Key West
1923.	John L. Hall, Jacksonville
1924.	T. T. Todd, Pensacola
1925.	Lamar G. Carter, Gainesville
1926.	Cary B. Fish, Sarasota
1927.	Benjamin E. Dyson, St. Augustine
1928.	Leroy Brandon, Clearwater
1929.	Stafford Caldwell, Jacksonville
1930.	Wallace R. Cheves, Newberry
1931.	Samuel Pasco, Pensacola
1932.	J. S. B. Moyer, Jacksonville
1933.	B. W. Helvenston, Live Oak
1934.	Fred W. DeLaney, Miami
1935.	Harry G. Taylor, Miami

To make special mention of all members of the Craft who have distinguished themselves in business, and in professional, political, fraternal, and religious life would in itself require a volume. Limited space precludes a more extended account of these interesting details.

ROYAL ARCH MASONRY

The Grand Chapter of Royal Arch Masons of the State of Florida was formed at Tallahassee on January 11, A.D. 1847 (A. L. 2377), by Florida Royal Arch Chapter, No. 4; Magnolia Royal Arch Chapter, No. 16, and Florida Royal Arch Chapter, No. 32, when Companion Thomas Douglass was installed as Grand High Priest by Companion John P. Duval, Past High Priest. The following elective and appointive Officers were also installed on that occasion: Companion John P. Duval, Deputy Grand High Priest; Companion Harry R. Taylor, Grand King; Companion George W. Macrae, Grand Scribe; Companion John B. Taylor, Grand Secretary; Companion Edwin D. Nash, Grand Treasurer; Companion the Rev. Edwin T. L. Blake, Grand Chaplain. The Order of Priesthood was conferred upon Companion Thomas Douglass, Most Excellent Grand High Priest, and the Grand Secretary was directed to communicate with the General Grand Chapter of the United States and to seek membership. The Grand Chapter is now composed of 51 Subordinate Chapters having a total membership of nearly 7000.

ROYAL AND SELECT MASTERS

The Grand Council of Royal and Select Masters of Florida was formed at Tallahassee on January 12, 1858, by Mackey Council, No. 1; Columbia Council, No. 2, and Douglass Council, No. 3, all of which had been previously Working under authority from Charleston. The following Officers were elected and duly installed: Thomas Hayward, Grand Puissant; E. R. Ives, Deputy

Grand Puissant; George F. Baltzell, Grand Thrice Illustrious; D. P. Holland, Grand P. C. of Work; Rev. C. E. Dyke, Grand Treasurer; J. B. Taylor, Grand Recorder; Rev. J. Penny, Grand Chaplain. There are now 21 Councils, having a total membership of about 1700.

KNIGHTS TEMPLAR

The Grand Commandery of the State of Florida was organised at Jacksonville on August 15, 1885, by Cœur de Lion Commandery, No. 1; Damascus Commandery, No. 2, and Olivet Commandery, No. 4. The election of Grand Officers resulted as follows: R.∴E.∴Sir William A. McLean, Grand Commander; V.∴E.∴Sir Charles McKenzie-Oering, Deputy Grand Commander; E.∴Sir Wilber P. Webster, Grand Generalissimo; E.∴Sir James W. Boyd, Grand Captain General; E.∴Sir Charles R. Oglesby, Grand Prelate; E.∴Sir William S. Ware, Grand Senior Warden; E.∴Sir Thomas L. Watson, Grand Junior Warden; E.∴Sir Irving E. Baird, Grand Treasurer; E.∴Sir John D. Sinclair, Grand Recorder; E.∴Sir Bingham H. Chadwick, Grand Standard Bearer; Sir James R. Keller, Grand Sword Bearer; Sir Charles A. Clark, Grand Warder; Sir Thomas B. Davis, Grand Captain of the Guards. Sir Knights W. P. Webster, Charles McKenzie-Oering, and J. W. Boyd were appointed as a Committee to frame a *Constitution* and By-Laws. Their report was unanimously adopted. There are now 36 Commanderies having a total membership of nearly 5000.

ANCIENT ACCEPTED SCOTTISH RITE

The first organised Bodies of this Rite in Florida were a Lodge of Perfection and a Council of Princes of Jerusalem, opened at Alligator, now Lake City, in April 1853, under Grand Commander John Henry Honour. In 1859 Edward Rutledge Ives, of Lake City, was crowned an active member of the Supreme Council. He organised a Lodge of Perfection, a Council of Princes of Jerusalem, and a Chapter of Rose Croix in that city. Those Bodies did not long survive, for it states in the Records of the Session held in South Carolina in 1874 that the Rite was yet to be planted in North Carolina and Florida. DeWitt C. Dawkins was crowned an active member of the Supreme Council in 1877, Judge William Allen McLean in 1895, and Dr. Olin Seamore Wright in 1917. The first permanent Lodge of Perfection was Chartered in 1892 at Ocala. Scottish Rite Degrees were first conferred in 1912, when Grand Commander James Daniel Richardson brought Workers to Jacksonville, and conferred the various Degrees from the Fourth to the Thirty-second. There is a Lodge of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and a Consistory at Jacksonville, Tampa, Pensacola, Key West, Miami, and Lake Worth. In Ocala and in St. Augustine there is a Lodge of Perfection only. From a Body having only sixteen members in 1880, the Ancient Accepted Scottish Rite in Florida has come to have some 7500 members.

FREEMASONRY IN GEORGIA

WILLIAM BORDLEY CLARKE

PRIOR to the year 1924 the early record of the Craft in Georgia was practically unknown. The result of failure to establish facts concerning the beginnings of Masonry in this State was the prevalence of traditions and assumptions and assertions, confusing and disconcerting to the seeker after dependable data. Article I of the *Constitution* of the Grand Lodge of Georgia adds to this confusion because it contains conflicting statements that cannot logically be reconciled with facts. For the guidance and satisfaction of the historian, documents relating to salient points of this early history have fortunately been discovered in the archives of the Grand Lodge of Georgia and of several early Lodges. With unvarying consistency concerning fundamental data these reveal facts and establish dates heretofore wanting. The documents have remained in the hands of the original owners since they were written, but the full value of their content has until now been overlooked and never before given to historians of the Craft.

Many valuable documents were lost because of the sieges of Savannah during the War for Independence. Other causes that contributed to the loss of valuable papers were the British surrender of the city to Americans, the removal of many British sympathisers to other parts of the country, and the fire of 1792 that destroyed the greater part of the town in which Georgia Masonry had its birth and where the Grand Lodge of Georgia met for many years after its organisation. Facts contained in the few remaining documents were not published until 1924. At that time, Solomon's Lodge, No. 1, of Savannah, the first Lodge of Georgia, issued a book entitled *Early and Historic Freemasonry of Georgia*. The publication of this work gave the first opportunity to learn facts about the beginning of the Craft in this State. At the Session of the Grand Lodge in 1927, the appearance of this book was followed by the distribution of a pamphlet entitled *The Beginning of Constituted Freemasonry in Georgia*. This made public for the first time facts concerning the organisation of the Grand Lodge in this State. These publications were the first attempts of Georgians to make known important facts of Georgia's Masonic history in any proper manner.

The first attempt to give an outline of the history of the Grand Lodge of Georgia was contained in the *Ahimon Rezon*, compiled in 1857 by Committees authorised by the Grand Lodge, the Grand Chapter, and the Grand Council. In this book is a chapter entitled *Memoranda of the Early History of Freemasonry in Georgia*, written by M.·.W.·.William S. Rockwell, Grand Master of Georgia

at the time. Those *Memoranda*, appearing in a volume issued with the sanction of the Grand Lodge of the State, have been accepted by the Masonic world as the official point of view of that organisation. A study of the statements made by M.·.W.·.Bro. Rockwell, and a companion of those statements with recently discovered documents, would immediately convince the student, however, that the author did not know that the contents of documents in the archives of the Grand Lodge of Georgia refute many of his assumptions, statements, and conclusions. Since the recent publication of these documents, Masonic historians have utterly rejected M.·.W.·.Rockwell's statements as being unsupported by facts.

Article I of the *Constitution* of the Grand Lodge of Georgia, which not only repeats the statements of M.·.W.·.Bro. Rockwell but also omits several fundamental facts concerning the organisation of the Craft and of the Grand Lodge, has been the object of much study by Masonic historians because it states that the Grand Lodge of Georgia has existed since 1733 by virtue of a Warrant issued in 1735. Masonic historians find it impossible to reconcile these two statements. In view of this, the present writer has attempted to determine the date of adoption of this Article of the *Constitution*, and has found that the *Minutes* of the Grand Lodge do not contain any record of the adoption of the Article. It appears to have been adopted in 1857, at about the time of the publication of the *Ahimon Rezon*, and the historical record it contains appears to have been largely based upon the assumptions M.·.W.·.Bro. Rockwell sets forth in his *Memoranda*. The documents since discovered do not confirm the dates or other statements contained in the Article, and Masonic historians generally have challenged the statements contained in Article I of the *Constitution* of the Grand Lodge of Georgia upon the ground that they are largely incorrect assumptions not based upon facts or otherwise supported by evidence. Since the publication of the documentary evidence which consistently establishes the facts, steps have been taken by the Grand Lodge to reconcile the statements in Article I with the actual facts.

In this article it is not possible to state the various claims that have been made or to show the errors of them. Rather, the facts are merely presented so that they may speak for themselves. These facts alone reveal the complete story of Freemasonry in Georgia. Assumptions and unwarranted conclusions must be dismissed until such time as newly discovered evidence may furnish some grounds for considering them.

For many years it was believed that the first Lodge in Georgia had been organised in 1733. The ground for this erroneous notion was doubtless the change of calendar which occurred in 1752. Until then the year had ended on March 24, January, February, and March having been the last three months of the year. According to the old calendar, the Colony of Georgia was established with the landing of the colonists at Savannah on February 1, 1732. When the calendar was changed in 1752, February became the second month of the year instead of the eleventh month. Thus, according to the new calendar, the date

of the founding of the Colony of Georgia was reckoned as February 12, 1733. After 1752 a novel method of showing the change of calendar came into use. Any date that fell in January, February, or March of a given year that preceded the change was indicated by showing that year and its immediate successor. The date of the establishment of the Colony of Georgia, for example, was written as February 12, 1732–3. This shows that the event occurred in 1732 according to the old calendar, but in 1733 according to the new one. This change of calendar and consequent method of recording dates, which has caused much confusion in Georgia, is responsible for the belief that the Masonry of Georgia came into existence in 1733. On the contrary, however the existence of documents showing the occurrence of important events in 1733–4 furnishes ample proof that Georgia Masonry was established in 1734.

The earliest reference to Masonry in Georgia is contained in the records of the Grand Lodge of England. At its meeting held on December 13, 1733 (new style), the following resolution was adopted:

Then the Deputy Grand Master opened to the Lodge the Affairs of Planting the new Colony of Georgia in America, and having sent an Account in print of the Nature of such Plantation to all the Lodges, and informed the Grand Lodge That the Trustees had given to Nathaniel Blackerby, Esq., and to himself Commissions under their Common Seal to Collect the Charity of this Society towards enabling the Trustees to send distressed Brethren to Georgia, where they may be comfortably provided for.

Proposed, that it be strenuously recommended by the Masters & Wardens of regular Lodges to make a generous Collection amongst all their Members for that purpose. Which being seconded by Brother Rogers Holland, Esq. (one of the said Trustees), who opened the Nature of the Settlement, and by Sr. William Keith, Bart., who was many years Governour of Pensilvania, by Dr. Desagulier, Lord Southwell, Brother Blackerby, and many others, very worthy Brethren, it was recommended accordingly.

This resolution is apparently responsible for the oft-quoted statement that Masonry existed in Georgia in 1733. Nothing in the resolution, however, indicates that there was a Lodge in Georgia at the time. The first colonists had not yet arrived. The resolution is clearly the first step in a movement to send distressed Brethren at some later time, after the Colony had been established. It is a historical fact that, because of conditions in the Colony after its establishment, any Brethren who might have been sent over with the first expedition would have found themselves seriously embarrassed because of lack of support. This is clearly shown by a resolution adopted by the Grand Lodge of England on March 18, 1734 (new style), which reads as follows:

Resolved, That all the Masters of all regular Lodges who shall not bring in their contributions to charity, do at the next quarterly communication, give the reasons why their respective Lodges do not contribute to the settlement of Georgia.

This resolution makes it seem probable that no Brethren had yet been sent to Georgia by the Grand Lodge of England. It is known, of course, that there were Masons with the first expedition of colonists, but it is also known that those Brethren came from that stratum of English society which permitted them to maintain themselves in their proper estate without help from private or public sources.

It is plain that nothing in the action of the Grand Lodge of England furnishes any basis for assuming that Masonry existed in Georgia in 1733. That the first Lodge of Masons in Georgia was organised at Savannah on February 21, 1734, is fully proved by documentary evidence. The present writer has discovered that evidence and brought the facts to light.

The following resolution appears in the Minutes of a meeting of Solomon's Lodge, No. 1, of Savannah, held on December 21, 1858:

As tradition has informed us that a Masonic Lodge (now Solomon's) was first organised in this city by General Oglethorpe February 10, 1733, we do dedicate Solomon's Lodge New Hall on the 10th of February next, being the 127th anniversary of the organisation of Masonry in Georgia.

This tradition had already existed in Savannah and in Solomon's Lodge for almost a hundred years before it was written into the Minutes of Solomon's Lodge. In fact the origin of it can be traced to a time before the calendar was changed in 1752. When the New Hall was dedicated on February 10, 1859, Mrs. Perla Sheftall Solomon presented Solomon's Lodge with a gavel made from a fragment of the oak under which General James Edward Oglethorpe opened the first Masonic meeting in Georgia. That took place where the town of Sunbury, in Liberty County, later sprang up. The meeting was held while General Oglethorpe was on a scouting expedition along the banks of the Altamaha River. Some two weeks later he returned to Savannah and Solomon's Lodge was organised there at that time.

In one of her letters Mrs. Solomon states that she received the information from her uncle, Sheftall Sheftall. He had obtained it from his father, Mordecai Sheftall. The records of Solomon's Lodge show Sheftall Sheftall to have been a member. Mordecai Sheftall was a member and Past Master of Solomon's Lodge, and Senior Grand Warden of the Provincial Grand Lodge. His father, Benjamin Sheftall, was among the first colonists who came to Georgia in 1733. In 1758 Benjamin Sheftall became Master of Solomon's Lodge. Where Mordecai Sheftall obtained his information may readily be conjectured. Undoubtedly he got it from his father, who was in Georgia at the time when General Oglethorpe organised the Lodge. Further, it is known that for more than forty years Mordecai Sheftall was next-door neighbor to Moses Nunis, who received his First Degree in the Lodge within three weeks after it had been organised by General Oglethorpe. It is hardly likely that, in the course of his Lodge visits and his daily life, Past Master Mordecai Sheftall would have failed to discuss Masonic matters with his father, Past Master Benjamin Sheftall, and with his friend and fellow Lodge member, Moses Nunis. Certainly, during those forty years, Mordecai



Major General James Edward Oglethorpe.

After a miniature given to James Hobersham by General Oglethorpe.

Founder of the Colony of Georgia, 1733, and founder of Freemasonry in Georgia in 1734.



George Walton.

After the portrait in the Superior Court, Augusta.

Member of Solomon's Lodge, No. 1, of Savannah, and signer of the Declaration of Independence.



Noble Jones.

After a miniature in the possession of J. A. P. Crisfield, Esq.

The first man made a Mason in Georgia.

Sheftall must have got from them some information concerning the organisation of Solomon's Lodge and the beginnings of the Craft in Georgia.

That Moses Sheftall was convinced of the truth of the information he had received, which he in turn gave to the Lodge, is further proved by his actions during the War for Independence. He was captured by the British during the first siege of Savannah and with other Masons confined in a British prison camp near Sunbury, where General Oglethorpe held the first Masonic meeting. During Sheftall's imprisonment, the day of the annual meeting of the Union Society fell out. This was a charitable organisation which maintained Bethesda Orphanage at Savannah. This orphanage, established by Rev. George Whitefield, co-worker with John Wesley, the founder of Methodism, is still maintained by the Union Society, and is the oldest institution of its kind in America. In order to preserve the charter of the Union Society its members had to hold the annual meeting on the prescribed date. Through the mediation of Masons among the British officers, Sheftall and his fellow colonial Masons requested and obtained permission to be escorted to Sunbury on the appointed date. There they held the annual meeting of the Union Society under that same great oak tree where Georgia Masonry had its birth. All these facts are matters of Georgia history.

According to the above account, the actions of those Brethren furnish convincing proof of the truth of the tradition they gave to Solomon's Lodge that its first meeting was held by General Oglethorpe among the great trees of the primeval forest along the banks of the Altamaha River, and that Solomon's Lodge was actually organised on February 10, 1733. It must be remembered that the colonists landed at Savannah on February 1, 1732 (old style), that is, on February 12, 1733 (new style). The problem is to determine whether or not the tradition refers to dates reckoned according to the old calendar or the new.

If February 10, 1733, refers to the new calendar, one year and eleven days must be subtracted from that date in order to reconcile it with the old calendar. When this is done, the date becomes January 30, 1732, which is two days before the date when General Oglethorpe landed at Savannah with the first group of colonists. Plainly, then, the date of the tradition must have been reckoned according to the old calendar. Since this is the case, allowance must be made for the difference between the two calendars. Thus, February 21, 1734, becomes the date upon which Masonry came into existence in Georgia. The Lodge organised by General Oglethorpe at Savannah, on that date, did not take a name until 1776. In that year it became Solomon's Lodge, a name under which it still exists. It is to-day generally recognised by Masonic historians as being the oldest of the remaining original English Lodges in America, since it has never discontinued or lost its original identity. While investigating the beginnings of Masonry in Georgia, the writer discovered some of the Minutes of Solomon's Lodge in the Library of Congress. The British had removed the documents from Savannah when they occupied that town during the War for Independence. When the Americans captured Savannah, towards the close of the war, the fleeing British refugees carried the Minutes to New York. The papers were later found

in a collection of manuscripts that the United States Government purchased from Peter Force, a collector.

At a meeting of Solomon's Lodge the writer introduced a resolution identifying the Minutes as the property of Solomon's Lodge and requesting the United States Government to restore them to the rightful owner. Through efforts made by Bro. Walter F. George, United States senator from Georgia and a member of Vienna Lodge, No. 324, and by Bro. Charles G. Edwards, congressman from the First District of Georgia and a member of Landrum Lodge, No. 48, a joint resolution of Congress authorised the return of the Minutes to Solomon's Lodge. This resolution was approved by the House and Senate Committees on the Library and by the Librarian of Congress.

The documents include a Roster of members of Solomon's Lodge in 1757, the year when the Minutes were written. This bears the names of all members from 1733–4 to 1758, and gives the dates when each received his Degrees. The first initiates of the Lodge, that is, the first men to be made Masons in Georgia, are shown to have received the Entered Apprentice Degree in 1733–4. The way in which the dates are written proves conclusively that the Degrees were received during the months of January, February, or March 1733 (old style), 1734 (new style). This, then, is documentary proof that the traditional date of organisation—February 10, 1733—recorded on the Minutes of Solomon's Lodge, refers to the old calendar. According to the calendar now in use, the actual date of organisation was February 21, 1734.

The first name on the Roster is that of Noble Jones, a man of unusual ability, many of whose descendants still live in Savannah. One of the original colonists of Georgia, distinguished alike as the first doctor of medicine and the first man to be made a Mason in the Colony, a devoted patriot, and a prominent figure in early Georgia history, it is fitting that some outstanding facts about him should be set forth here.

An intimate friend of General Oglethorpe, Bro. Jones was naturally active in the military affairs of those days. In 1757 the General made him colonel of the first Georgia militia regiment to be organised, a command that still exists as the Georgia Hussars of Savannah. Nor was military leadership the only position of consequence to which Bro. Jones was appointed. Shortly after the colonists landed, General Oglethorpe commissioned him to oversee the construction of the settlement's first lighthouse, located on Tybee Island, at the mouth of the Savannah River. Bro. Jones further showed his interest in the Colony's welfare by tactfully negotiating with the Indians, in those dark days a constant menace to the colonists, and by building a fort as a protection against invading Spaniards coming from the south. Ruins of that ancient edifice still stand in Wormsloe Plantation, on the Isle of Hope, near Savannah, a tract originally granted to Noble Jones by the King of England and to-day the property of his descendants. As a colonial leader, Bro. Jones was a member of the King's Council during the governorship of Reynolds, of Ellis, and of Wright, and once he was the Council's president. When the original Colony was erected into a

Province, he became judge of the first General Court and the first chief justice.

Sometime during the first three months of 1734, when General Oglethorpe was organising Solomon's Lodge, No. 1, of Savannah, Noble Jones was initiated into the Craft. Upon the General's departure from the Colony at the time of his final return to England, Bro. Jones succeeded him as Master of the Lodge, then the only one in Georgia. This position he held in 1756, as fragmentary records of the Lodge show. Since he was succeeded by Bro. Benjamin Sheftall in 1758, it seems reasonable to assume that he also continued as Master throughout 1757. In recognition of his service to the Craft, Lord Petre, Grand Master of England, appointed Bro. Jones to be Provincial Grand Master in 1774, as successor to Gray Elliot, who had left the Province to become Benjamin Franklin's associate at the Court of Saint James. No record indicates, however, that Bro. Jones ever received his Warrant. If he did so, then at least he never used it or even presented it to his Georgia Brethren at the time, for already his health was failing. He died on November 3 of the following year and his body was interred in beautiful Bonaventure Cemetery at Savannah.

Many Brethren do not understand how Lodges came into existence before the first Grand Lodge was organised. Before the days of the Grand Lodge of England the method of forming a Lodge without either Charter or Dispensation is now known as the "Old Customs." Until 1717 no Grand Lodge was in existence to grant Charters. Lodges then existing were (1) remnants of earlier operative guilds of Craftsmen; (2) voluntarily organised groups in military commands; or (3) a group organised wherever a minimum of seven Masons desired to form a Lodge. Any man regarded by the members of such a Lodge as being worthy to receive the Degrees was granted them without undue formality. No such thing as a demit existed. Lack of acquaintance with these facts has long confused many Brethren in Georgia.

When General Oglethorpe and a few of his officers were stationed along the banks of the Altamaha River, some of them desired to form a Lodge. They then did so without further ceremony. Upon their return to Savannah they definitely organised the Lodge, on February 21, 1734, and began conferring Degrees. Since at this time the Grand Lodge of England had already been organised, it was against the laws of that Body to organise a Lodge in such fashion. Nevertheless, the Grand Lodge of England invariably granted a Charter to a Lodge organised under such circumstances. Thus it was that the first Lodge in Georgia was organised according to the Old Customs.

General Oglethorpe himself seems to have been made a Mason in one of the Military Lodges of the British Army before the Grand Lodge of England came into being. He probably received his Degrees while an officer in the army of Prince Eugene, because in those days many British officers came from aristocratic families and were made Masons in the old guilds.

In the early days of the Grand Lodge of England engraved lists giving the name and location of the Lodges constituted under its authority were issued annually. The list for the year 1736 was the first to mention the Lodge at

Savannah. Called the Lodge at " Savannah in the Province of Georgia," it is listed as No. 139. This Lodge, later known on the Roll of the Grand Lodge of Georgia as Solomon's Lodge, No. 1, was the second Lodge in America to appear upon such a list. On the list for the year 1737 the Lodge at Savannah continues as No. 139, though the date on which it was constituted is not mentioned. And on the list for 1737, Lodge No. 138 is mentioned as having been constituted on October 30, 1735, Lodge No. 140 as having been constituted on March 1, 1736. The date that appears on the list is March 1, 1735, but since this is according to the old calendar, the date really signifies one year later. Since the date of the founding of the Lodge at Savannah appears on the list between the two dates mentioned above, this indicates that it was constituted between October 30, 1735, and March 1, 1736. Here we have interesting proof of the truth of an old tradition concerning Solomon's Lodge. From the earliest days of Solomon's Lodge there has been a persistent tradition that General Oglethorpe obtained the Lodge's Charter from Viscount Weymouth in 1735, and brought it back to Savannah with him upon returning from his first visit to England after the establishment of the Colony. General Oglethorpe left Savannah on a visit to England on March 23, 1734. He sailed from Charleston, South Carolina, on April 7, 1734. Thus it is clear that he left Savannah somewhat more than a month after organising the Lodge which later became Solomon's Lodge. The records of the Grand Lodge of England do show that the Charter of the Lodge was granted in 1735 by Viscount Weymouth, Grand Master of England. Nearly two years elapsed between the organisation of the Lodge and the date when its Charter was granted. The laws of the Grand Lodge of England required the presence of the Master of the Lodge at the time it was constituted. It would seem that the delay of the Lodge in waiting for the return of General Oglethorpe must have been due to the fact that, being Master of the Lodge, it was necessary for him to be present when the Lodge was constituted. Here, then, is evidence that seems to corroborate another of the Lodge's traditions, namely, that General Oglethorpe was its first Master. On February 5, 1736, General Oglethorpe returned to Savannah. This date coincides with that shown on the 1737 list of the Grand Lodge of England as the date of constituting Solomon's Lodge. It also proves that the Lodge did receive its Charter upon the return of General Oglethorpe, and that it was duly constituted sometime between February 5 and March 1, 1736.

The action of the Lodge in applying to the Grand Master of England for a Charter seems to be conclusive proof that there was no Provincial Grand Master in Georgia from whom a Charter could be obtained. Thus, the action of the Lodge itself clearly refutes the statement in Article I of the *Constitution* of the Grand Lodge of Georgia that it has " existed since 1733." Had a Provincial Grand Lodge existed in Georgia before Solomon's Lodge applied for its Charter in 1735, the Provincial Grand Master would have granted a Charter to the Lodge. For the existence of a Lodge in the Colony does not at all prove that a Provincial Grand Master was also there. The present writer is convinced that

the Grand Lodge of Georgia believed it necessary for a Provincial Grand Master to organise the first Lodge, and on that account states in Article I of its *Constitution* that the Grand Lodge has " existed since 1733 by virtue of a Warrant issued in 1735." This seems to be a reasonable explanation to account for the statement made in Article I, for it has been shown that the Lodge was organised according to the Old Customs and without semblance of " due constitution."

It will later be proved by documentary evidence that the first Provincial Grand Master of Georgia, Roger High Lacey, was granted his Warrant by Viscount Weymouth on December 2, 1735. This was eight days before General Oglethorpe left England with the Charter for Solomon's Lodge at Savannah. This seems to indicate that General Oglethorpe went to the Grand Master of England and asked that a Provincial Grand Master be appointed in Georgia in order that that Officer might constitute Solomon's Lodge under its Charter, which had been issued a short time before. The correct conclusion seems to be that the Charter and the Warrant of the first Provincial Grand Master of Georgia were issued at the same time by the Grand Master of England.

It is often said that the first Lodge in Georgia was Savannah Lodge. The name " Savannah Lodge " must have originated from designating the first Lodge on the English lists as " the Lodge at Savannah in the Province of Georgia." No record shows that a " Savannah Lodge " existed anywhere in Georgia.

The Lodge at Savannah did not take a name until 1776. Until 1774 it was the Lodge in Georgia, and consequently needed no name to distinguish it. In 1774 Unity Lodge was organised in Savannah, and thus the first Lodge was no longer " the Lodge at Savannah in the Province of Georgia." There were then two Lodges at Savannah, so the first Lodge took the name " Solomon's Lodge " in 1776, and has continued under that name until now.

Solomon's Lodge owns an interesting relic of the days of its organisation. This is a Bible presented to it by General James Edward Oglethorpe, the man who founded the Colony and organised the Lodge. The donor himself wrote on the flyleaf, " Presented by General Oglethorpe, 1733." Oglethorpe left Savannah for England on March 23, 1734 (new style), which was March 12, 1733 (old style). The fact that he wrote " 1733 " is evidence that the Bible was presented at the time the Lodge was organized and shortly before he left for England, since at that time the old year ended on March 25.

Although the autographed flyleaf of the Bible is missing, the Lodge has affidavits that it was stolen while the book was on exhibition at the Atlanta Exposition in 1881. That the Bible is a historical relic is attested by Robert Wright's *Memoir of General James Oglethorpe*, published in London in 1867, fourteen years before the autograph was stolen. Wright says that General Oglethorpe gave the book to the Lodge and that it is one of three existing relics of the General, all others having been lost when his English home, Cranham Hall, was destroyed by fire.

Solomon's Lodge owns a fine oil portrait of General Oglethorpe executed by Bro. Richard West Habersham from a miniature given by the General to his friend, James Habersham, a member of the Lodge and the painter's great-grandfather. The portrait has been reproduced to accompany this article.

Now that the circumstances surrounding the organisation of the first Lodge in Georgia have been reviewed, facts concerning the organisation of the Grand Lodge of Georgia, previously unknown, can now be brought to light to reveal a clear record for the first time.

All evidence that has been presented proves that Roger Hugh Lacey, the first Provincial Grand Master of Georgia, was not appointed for the purpose of organising or granting a Charter to the first Lodge in Georgia. The organisation of the first Lodge on February 21, 1734, does not indicate that Lacey was given a verbal Warrant prior to 1734, or that the Warrant was later confirmed by writing in 1735. This assumption was made by M.∴W.∴Bro. Rockwell in *Memoranda*, and is also implied in Article I of the *Constitution* of the Grand Lodge of Georgia, which says that the Grand Lodge of Georgia has existed " since 1733 by virtue of, and in pursuance of, the Warrant granted in 1735."

This assumption appears to be based not only upon the conclusion that Bro. Lacey organised the first Lodge in 1733 (old style) but also upon an error that appeared in the third edition (1805) of Thomas Smith Webb's *Monitor*. This book says that Masonry in Georgia dates from 1730. M.∴W.∴Bro. Rockwell quotes this statement in his *Memoranda*. Bro. Webb corrected the next edition of his *Monitor* and gave the correct date of Bro. Lacey's Warrant as 1735. M.∴W.∴Bro. Rockwell apparently did not see the corrected edition of the *Monitor*, and consequently laboured under a wrong impression.

In the light of all the facts that have been presented, historians generally refuse to accept as correct the statement contained in the *Memoranda* of M.∴W.∴Bro. Rockwell in Article I of the *Constitution* of the Grand Lodge of Georgia. The year 1735 is accepted as the time when Bro. Lacey received his Warrant.

The *Colonial Records of Georgia* contain no reference to Roger Lacey before the year 1736. In that year he was sent to the town of Augusta, Georgia, to establish a trading-post. He held a commission as captain of the Georgia militia. His death took place on August 3, 1738, and his body was interred with full military honours at Thunderbolt, near Savannah.

The records of the Grand Lodge of England do not show the appointment of Roger Lacey as Provincial Grand Master of Georgia. Since the appointment of a Provincial Grand Master was a prerogative of the Grand Master of England, which did not require the sanction of the Grand Lodge, the Grand Master of England often failed to report his appointments to the Grand Lodge.

What powers were granted to Bro. Lacey by his Warrant is not known. Apparently he had authority to name the Officers of his Provincial Grand Lodge, though he did not have power to name his own successor or to grant his Officers the power to name his successor. Later events clearly indicate that

Bro. Lacey's powers were limited so that the Grand Master of England alone could name a successor to him. The exact date of the Warrant issued to Roger Lacey was long unknown because the document itself was thought to have been lost. Although it has remained in obscurity for about a hundred fifty years, the document bearing the date has all that time lain in the archives of the Grand Lodge of Georgia, unknown and unidentified.

While in the Office of the Grand Secretary of the Grand Lodge of Georgia searching for a document bearing an impression of the seal of the Provincial Grand Lodge, the present writer was asked to examine the seal of another document. Knowing the names of early members of the first Lodge in Georgia, and having knowledge of facts surrounding the principal events in the early history of the Craft in this State, enabled the writer to identify the document at once, and to explain the conditions that surrounded the writing of it. The preamble of the document, an unused Charter, reads as follows:

KNOW YE that we the Honorable Sir Samuel Elbert Esquire Right Worshipful Grand Master of all Masons in the State of Georgia and of all Lodges therein of the most Ancient and Sublime Degree of Royal Scotch Masonry of the Holy Lodge of Saint Andrew, and invested with the order thereof, Past Master of Solomon's and Unity Lodges in Savannah and Member of the Assembly of High Priests of the Royal Arch Brotherhood AND Sir William Stephens Esquire Right Worshipful Deputy Grand Master of all Masons in the State and of all Lodges therein of the like most ancient and sublime degree of Royal Masonry of the Holy Lodge of Saint Andrew and invested with the order thereof, Past Master of Solomon's Lodge aforesaid, Knight of the Red Cross and member of the Assembly of High Priests of the Royal Arch Brotherhood, AND by the concurrence of the Right Worshipful Sir Mordecai Sheftall, Senior Grand Warden of the State, Past Master of Solomon's Lodge aforesaid, Member of the Assembly of High Priests of the Royal Arch Order and Knight of the Red Cross and the Right Worshipful Sir James Jackson Junior Grand Warden of the State, Past Master and Master of Solomon's Lodge, Temporary High Priest of the Assembly of High Priests of the Royal Arch order and Sublime King of the degree of the most Noble order of Knights of the Red Cross in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Sholto Charles Douglass Lord Aberdour Grand Master of Scotland for the years of our Lord one thousand seven hundred and fifty-seven and one thousand seven hundred and fifty-eight and then Grand Master of England as will appear by his warrant bearing date the tenth day of October in the year one thousand seven hundred and sixty directed to the Right Worshipful Grey Elliott Esquire and renewing the warrant of the Right Worshipful and Most Noble Thomas Thynne Lord Viscount Weymouth the Grand Master of England dated the second day of December in the year one thousand seven hundred and thirty-five directed to the Right Worshipful Hugh Lacey, . . .

This Charter was issued on July 11, 1786, by the Provincial Grand Lodge of Georgia, to George Handley, for the organisation of a Lodge in Augusta. Ex-

cept for the signature of the Grand Master, Major-General Samuel Elbert, the Charter is complete. Signatures of the other Grand Officers and the seal of the Provincial Grand Lodge are properly affixed to it. The authenticity of the signatures may be established by comparing them with signatures of the same Brethren on the Charter of Solomon's Lodge and on that of Hiram Lodge. Those Charters were granted one year later, after the Grand Lodge had cast off the Provincial *Regulations* of England and had thus become an independent Body.

The names of the Officers of the Provincial Grand Lodge of Georgia, and the Offices they held during this period, appear on the Minutes of Solomon's Lodge. They are as follows: Major General Samuel Elbert, Grand Master; William Stephens, Deputy Grand Master; Mordecai Sheftall, Senior Grand Warden; Brigadier-General James Jackson, Junior Grand Warden; James Habersham, Grand Secretary; George Handley, Grand Treasurer; Samuel Stirk and John Martin, Grand Stewards.

Minutes of Solomon's Lodge for 1785 show that George Handley, former Grand Treasurer, to whom the Charter was issued, removed to Augusta that year. He had been a member of the Lodge for several years. The Minutes also show that in 1787 he returned to Savannah and visited Solomon's Lodge, for he is designated as Master of Columbian Lodge in Augusta. Thus it appears that George Handley had written to the Provincial Grand Lodge of Georgia asking for a Charter for a new Lodge in Augusta, and that the Charter had been issued. For some reason or other, the Grand Master did not sign the Charter.

The Minutes of Solomon's Lodge for 1785 show that steps were just then being taken to have the provincial *Regulations* of the Grand Lodge of England set aside and to organise a new and independent Grand Lodge of Georgia. A reasonable explanation of Samuel Elbert's failure to sign the Charter is that he suggested to George Handley a delay in organising the new Lodge until the reconstitution of the Grand Lodge of Georgia should be completed. A Charter could then be obtained from an American Grand Lodge rather than from an English Grand Lodge. It must be remembered, however, that the War for Independence had just ended and that patriotic fervour was intense. That George Handley later obtained a Charter and organised the Lodge is proved by his appearance in Solomon's Lodge in 1787 as Master of Columbian Lodge, a new Lodge in Georgia.

This unused Charter is valuable to the Craft of Georgia since it is the only known document which says that the Warrant of Roger Lacey, first Provincial Grand Master of Georgia, was issued on December 2, 1735, by Viscount Weymouth, Grand Master of England. Also it is the only known document that gives the date of the Warrant of the second Provincial Grand Master of Georgia, Gray Elliott. That date is October 10, 1760.

This Charter is ample evidence that as late as 1786 there were documents in the archives of the Grand Lodge of Georgia which stated these important dates. The dates in the Charter differ in handwriting from the body of the document.

This would seem to indicate that James Habersham, the Grand Secretary, had to consult original documents to refresh his memory of the dates. The documents he consulted must have been the original Warrants of Roger Lacey and of Gray Elliott, or copies of those Warrants in the records of the Provincial Grand Lodge. Most of those documents seem to have been destroyed in Savannah's great fire of 1792, since only a few fragments remain.

Some have believed that there is a break in the historical record of the Grand Lodge of Georgia, due to a possible implication of the 1786 Charter of Solomon's Lodge. It might seem that the second Provincial Grand Master of Georgia, Gray Elliott, obtained his Warrant from Lord Aberdour while the latter was Grand Master of Scotland. Such an implication seems to be further strengthened by the fact that the exact date of the Warrant issued to Gray Elliott is not mentioned. The facts are established, however, by the Charter issued to George Handley, which gives the date of Gray Elliott's Warrant as October 10, 1760. Lord Aberdour was Grand Master of England at that time.

In Article I of the *Constitution* of the Grand Lodge of Georgia, the name of Major-General Samuel Elbert is omitted from the list of Provincial Grand Masters. This might seem to imply that Samuel Elbert was never legally made Provincial Grand Master of Georgia. Not one fact can be presented, however, to show that the name of Samuel Elbert should be omitted from the list of Provincial Grand Masters of Georgia.

Bearing in mind that many Provincial Grand Masters in America received Warrants containing a provision that empowered the Brethren to elect successors to Provincial Grand Masters in event of their removal from the Province or their inability to serve for some other reason, it is clear that Gray Elliott was given such a Warrant by Lord Aberdour. The Charter issued to George Handley proves this by the statement that " we, the Honorable Sir Samuel Elbert, Esquire, Right Worshipful Grand Master of all Masons in the State of Georgia and of all Lodges therein . . . in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Sholto Charles Douglass . . . Grand Master of England as will appear by his Warrant . . . directed to the Right Worshipful Gray Elliott, Esquire." This shows that Samuel Elbert was legally elected Grand Master under the authority contained in Gray Elliott's Warrant. It may readily be seen that when Gray Elliott left Georgia in 1774 to join Benjamin Franklin in representing the colonies at the Court of St. James, Bro. Elbert was elected by the Brethren as his lawful successor according to the authority contained in Bro. Elliott's Warrant, a method almost universal in America at the time.

It is true that in 1774 Lord Petre appointed Noble Jones to become Provincial Grand Master of Georgia, but the death of Bro. Jones in 1775, and his failure to use his Warrant, indicates either that he did not receive the Warrant before his death, or that illness prevented his taking the Chair. Bro. Elbert continued legally in office, while the outbreak of the War for Independence seems to have kept the Grand Master of England from making another appointment. It is

unfortunate that the omission of Bro. Elbert's name from the list of Provincial Grand Masters in Article I of the *Constitution* of the Grand Lodge of Georgia has placed a blot upon the record of one so devoted to the service of the Craft. He was an intimate friend of General Washington, and a member of Washington's little Masonic staff in whose members so much faith and trust was placed. After serving with distinction through the bloody battles of the campaigns of the South, he was with General Washington at Yorktown as Quartermaster-General of the Continental troops.

In 1786 when Bro. Elbert surrendered the permanent appointments under the Provincial *Regulations* of the Grand Lodge of England, to organise the present Grand Lodge of Georgia, the Craft gave him the Jewel of a Past Grand Master and the honoured title, " Father of Independent Masonry in Georgia." At that time the Brethren did not question the legality of Bro. Elbert's position.

All facts thus far considered deal with the history of the Provincial Grand Lodge of Georgia from 1735 to 1786. In 1774 circumstances rapidly tended to develop a situation which was to have its bearing upon the history of the Grand Lodge. The War for Independence was at hand. The records of Georgia Masonry show that at that time and during the period of the war the Brethren tended to break away from the authority of the Grand Lodge of England, just as the patriots resolved to sever relations with the mother country. The scanty Masonic records of the Revolutionary period show that no definite break took place until the close of the War of Independence. In the December 21, 1786, issue of *The Gazette of the State of Georgia*, a colonial newspaper published at Savannah, a short article says that on the preceding Saturday representatives of the Lodges in the State met the Grand Lodge at their room in the coffee house. At that meeting permanent appointments under the Provincial *Regulations* of England were voluntarily abolished, and annual elections were decided upon. Major-General Samuel Elbert resigned the Chair, and William Stephens was elected Grand Master. Other Officers elected were: Brigadier-General James Jackson, Deputy Grand Master; Sir George Houstoun, Senior Grand Warden; Thomas Elfe, Junior Grand Warden; James Habersham, Grand Treasurer; Samuel Stirk, Grand Secretary. The newspaper article, with its statement that permanent appointments under the Provincial *Regulations* of England had been abolished, is further evidence that the Brethren had elected Bro. Elbert to succeed Gray Elliott. The Provincial *Regulations* in his Warrant authorised the election of his successors until the Warrant should be revoked by the Grand Master of England.

Subsequent to the meeting of December 16, 1786, at which the present Grand Lodge of Georgia was organised, it is clear from the Charter issued to Solomon's Lodge a few days after the meeting, that no final step in the re-organisation of the Grand Lodge was taken until 1796. In that year a Petition for the incorporation of the Grand Lodge was presented to the General Assembly of Georgia. The Act incorporating the Grand Lodge of Georgia was signed by the governor on February 6, 1796. In their Petition to the General Assembly, the Officers of the Grand Lodge stated that " there have existed, and still exist, in

this State, divers Lodges or Societies of Freemasons on an ancient establishment, since the year 1735." Here, then, once more and finally, Officers of the Grand Lodge state authoritatively that no Grand Lodge or constituted Lodge of Masons had existed in Georgia before 1735. They knew that neither the first Lodge in Georgia nor the first Grand Master of Georgia had received any form of authority previous to that year. Details have been set forth in this article to show that an unbroken historical record from February 21, 1734, until the present time is based upon facts. In the past, Masonic histories have given small space to Georgia Masonry, for very little was known about it. This sketch first presents to students and historians of Masonry recently discovered facts which give Georgia a prominent place in the history of the Craft in America.

GEORGIA MASONRY IN HISTORY

Groups of Quakers, Lutherans, Puritans, Jews, Roman Catholics, and some few English high churchmen were to be found in the American Colonies during the early days. Those people had come to America to find that religious and political freedom denied them at home. In America each group largely continued the customs and living standards of the mother country. Because of religious and political differences among those groups, it was hardly to be expected that their interests could be so subordinated that the people would fuse into one body having a common interest. Nevertheless this thing was done. The story of the accomplishment is a highly interesting episode of American history. Though histories of the United States tell the story, they do not name the medium that brought about the fusion. The student of history should turn to the record of Freemasonry in America if he would find what he seeks. Freemasonry made possible the establishment of the United States as a great melting pot for the people of the world.

During the Colonial Period, Lodges were formed under the authority of the Grand Lodges of England and Scotland. Men of every faith were in them. Jews, Roman Catholics, Quakers, Anglicans, Lutherans, and Puritans were banded together. An abiding belief in a Creator was the foundation of their faith. The fact that all were bound together by a common faith, and that all had been persecuted for their belief, naturally encouraged in them a desire to practise the principles of religious tolerance. The only instrument offering them the opportunity to meet and encouraging the growth of their desires was Masonry.

Though it was not then permitted, and still is not, to argue religious questions in Masonic Lodges, nevertheless Masonry furnished the only opportunity these men had for gathering sympathetically about one Altar to express a common faith. In early taverns and about early Masonic banquet tables religious differences and religious ideals were often discussed informally. Since nearly all who met at such times had been persecuted, that made them friends and brothers in a common cause. The principles and teachings of Masonry aided and encouraged them in seeking tolerance and personal liberty. The universal desire to worship

God according to the dictates of conscience was found to be one of Masonry's foundation stones.

At a later date the English Government's unjust attitude toward the Colonies became a topic of discussion. Since, as Masons, these men met to lay aside religious differences, there slowly developed a demand for the establishment of a nation founded upon the principles of personal liberty and religious freedom which they enjoyed in Masonic Lodges. So it came about that when the War for Independence began, the leaders in that great struggle were largely Masons. Further, the great pronouncements which established the right of this people to govern itself, to have free thought and speech, and to worship God as conscience dictates were largely products of Masonic minds. Masonry was the instrument that welded apparently unrelated groups into a nation having a single purpose, namely, the establishment of a country built upon Masonic principles and Divine truth as Masonry teaches it.

Of all the American Colonies, none was more influenced by Masonry than was Georgia. The establishment of the Colony was a direct outgrowth of Masonic influence. A Mason, General James Edward Oglethorpe visualised a Colony where honest though unfortunate men might have opportunity to start life anew. Though the trustees of the enterprise laid down rules which barred Jews and Roman Catholics from the Colony, the Masonic heart of Oglethorpe persuaded him to disregard that restriction. Immediately after the establishment of the Colony those persecuted people were freely admitted. From that first group of Jews have come many prominent citizens of the State.

In any review of Georgia history it is impossible to separate the factors that influenced the growth of the State from those that directed the growth of the Craft. Men active in developing Colony and State were also guiding lights of Masonry. From the time when the first Board of trustees for governing the Colony was organised in England, that has been true until this present day. As soon as the Colony was established, two of the trustees, Bro. Holland and Bro. Blackerby, called upon the Grand Lodge of England to aid in sending worthy and distressed Brethren to the Colony. Bro. Desagulier, who contributed so much to the Ritual of the Craft, added his support to the movement. General Oglethorpe, who was responsible for the details of colonial organisation, openly gave aid and encouragement to the Craft.

Less than a year after the Colony was organised, Oglethorpe's Masonic character became evident. Through his efforts and leadership the first Lodge was organised in Georgia. To this Lodge the General gave the Great Light of Masonry. Just as the Psalms are the voice of those ancient Jews who through David thanked the Great Creator for His blessings, for releasing His people from bonds of oppression, for leading them into a new country where they might begin life anew, so, too, the Psalms reflect the condition of the first Georgia colonists. Through the efforts of James Edward Oglethorpe, the Mason, they had been released from the debtors' prisons of England and given a new chance in a new world. Thus it was that in Georgia Masonic effort laid the ground

work for an expression of Wisdom, Justice, and Toleration, words that later came to be a motto on the Great Seal of the State.

That the early Georgia Brethren were not unmindful of their obligation to the Supreme Architect is shown by their actions in public. Willie Stevens, secretary to General Oglethorpe, says in his journal that in 1736 the first Lodge held a procession on St. John's Day and publicly paraded to the church in Savannah. Some twelve Brethren, wearing Masonic regalia, were in line. Another interesting account of the first Lodge in Georgia is to be found in the diary of the great preacher, Rev. George Whitefield, co-worker with Rev. John Wesley, founder of the Methodist Episcopal Church. Whitefield says that on June 24, 1738, he was invited to preach to the Freemasons of Savannah and was cordially entertained by them. Under date of 1739, William Stevens again says in his journal that members of the Lodge in Savannah attended service at Christ Church and that they were addressed by Rev. Mr. Norris, who followed his predecessors' custom of addressing the members of the Craft once each year. From this it seems that Rev. John Wesley must have set the precedent, since he was the only predecessor of Rev. Mr. Norris. From the time of the arrival of John Wesley, Georgia's first preacher, members of the Craft in Georgia faithfully observed the customs of the Fraternity and dutifully paid public homage to God, the Supreme Architect.

Religious differences did not affect the Craft in Georgia. Among names of the first members of Solomon's Lodge appear those of Jews, Roman Catholics, Lutherans, and Episcopalians. Roman Catholics continued to become Masons until Pope Pius IX published an encyclical in 1857 which prohibited them from uniting with the Fraternity. Though few in number, Masons of colonial Georgia nevertheless laid a firm foundation upon Divine principles.

From 1740 till 1760 the Colony of Georgia passed through trying times. Historians seem to set small store by the fact that Georgia was the only buffer between the rich colonies of New England and the Spanish settlements of Florida. Prior to 1740 Spain had for some time been massing troops preparatory to making a determined attempt to destroy the settlements to the north. Fear and uncertainty beset Georgia colonists. They were fully aware that they would receive the first and strongest attack. Since at that time the colonists could obtain no labourers to work their farms, holdings were restricted to a size that a man and his family could work. Little profit could be made. Acts of the Colony's trustees in England were used by unscrupulous people for fomenting dissension. Even General Oglethorpe's character was assailed. Too, the warlike Indians were a constant menace. Merchants of South Carolina eager for the trade of Georgia colonists unjustly made false statements, and spread discord that caused the Colony's growth to suffer severely. During this period the Masonry of Georgia was also severely affected by conditions. Though fewer than ten names appear on the rolls of the Craft, the loyalty of that little group is indicated by the fact that during all those trying times they made regular reports to the Grand Lodge of England and regularly paid their dues to that Body.

The turn for the better came in 1749. During that year the Spanish menace reached a climax. In one of the bloodiest and most critical battles of early American history, a band of some 400 colonists and loyal Yamacraw Indians, under the inspired leadership and military genius of General Oglethorpe, met several thousand well-equipped Spanish troops at Bloody Marsh and annihilated them. This battle looms large in the military history of America.

As has been explained, warlike Indians were subdued by men directed by the military and diplomatic skill of Bro. Noble Jones, commander of Oglethorpe's militia. Imported slaves furnished labour for agriculture. Bro. James Habersham aided Rev. George Whitefield to build Bethesda Orphanage, now the oldest in America. Bro. Habersham also succeeded in getting the trustees of the Colony to pass laws requiring that slaves be humanely treated. When the first Provincial governor, Sir John Reynolds, arrived in 1751, he chose Bro. James Habersham, Bro. Patrick Houstoun, and Bro. Noble Jones to be members of his King's Council for the government of the Province. Bro. Henry Parker and Bro. John Graham had governed the Province prior to the arrival of Provincial Governor Reynolds. So soon as Governor Reynolds had started the machinery of Provincial government, new responsibilities fell upon members of the Craft in Georgia. Bro. Noble Jones became judge of the first General Court, as has been said. Bro. James E. Powell became judge of the first Admiralty Court; Bro. William Spencer became register of that Court; Bro. John Graham was lieutenant governor of the Province; Bro. Sir Patrick Houstoun was register of grants and receiver of quitrents; Bro. Charles Pryce was a leading lawyer; Bro. Charles Watson was a leader at the bar; Bro. John Graham, Bro. Gray Elliott, Bro. William Wright, Bro. James Edward Powell, and Bro. John Baillie were among the founders of the Presbyterian Church in Savannah. The Province became fully developed under Governor Ellis, who succeeded Governor Reynolds in 1757. Governor Ellis was received in state by members of Solomon's Lodge. They paraded to his home, where a public address was delivered. They had ships in the harbour fire a three-gun salute when they started from the Lodge Hall, another when they arrived at the governor's house, and still another when they left. Governor Ellis reported this celebration to the King of England. The Minutes of Solomon's Lodge carry a detailed record of the affair.

Sir James Wright, Past Grand Master of South Carolina, became Provincial governor in 1760. A man of exceptional ability, he furthered every opportunity for the progress of the Province. He appointed Bro. James Habersham to be president of his Council, and he made the following Masons members of it: Bro. John Graham, Bro. John Morel, Bro. James Parker, Bro. Benjamin Goldwire, Bro. Charles Watson, Bro. Gray Elliott, Bro. Sir Patrick Houstoun, Bro. Noble Jones, and Bro. James Edward Powell.

In Georgia, as in many of the other Provinces, the " Sons of Liberty " was organised at about that time. The organisation was led by Bro. Noble Wimberley Jones, Bro. Joseph Habersham, Bro. George Walton, and Bro. John

Houstoun. This group banded together to guard the best interests of the Province against the unjust laws of the mother country. Steps which they took included protests against the Stamp Act, support of the Massachusetts Colony, whose " circular " voiced the grievances of all Colonies against the acts of England, and finally agreement to forbid the importation of taxed products into the Province. This group of patriots obtained the support of the Provincial Assembly, and thus aroused Governor Wright's wrath.

According to the usual procedure, the Assembly chose a speaker in 1770. Bro. Noble Wimberly Jones was elected. Because he was a leader of the " Sons of Liberty," Governor Wright refused to accept him and forthwith ordered another election. Again Jones was elected, this time unanimously, and again the governor refused to accept him. The Assembly's refusal to elect a speaker other than Bro. Jones and dissatisfaction with the English Government throughout the Province, led Governor Wright to dissolve the Assembly and go to England for a rest. Bro. James Habersham, president of the Council, directed the affairs of the Province during the governor's absence.

At the time events in Georgia were fast shaping themselves towards the outbreak of the War for Independence, and the majority of Masons in the Province were openly and actively sympathising with the patriots. Just after Governor Wright returned from England, the Boston Port Bill was passed by the English Parliament. Then the famous speeches of Edmund Burke and Lord Chatham awakened echoes in Georgia. On July 29, 1774, Bro. N. W. Jones, Bro. John Houstoun, and Bro. George Walton called a meeting of the citisens of Savannah to discuss the situation. Despite dire threats made by Governor Wright, citisens met, approved the Boston Tea Party, and endorsed the actions of Massachusetts patriots. Those present even agreed to contribute 500 barrels of rice to the Boston patriots. Among Masons who were active on the occasion were Bro. John Morel, Bro. H. Bourquine, Bro. Joseph Habersham, Bro. George Walton, Bro. N. W. Jones, and Bro. John Houstoun.

Following the meeting, Governor Wright circulated a protest throughout the Province. In it he belittled the action of the citisens. Because Georgians were apart from events that were inflaming northern patriots, because they were only slightly affected by those events, they showed little interest. Many Georgians who became ardent patriots as soon as they learned the facts even signed Governor Wright's protest at the time.

When news of the battle of Lexington reached Savannah, Bro. Joseph Habersham, Bro. N. W. Jones, Bro. George Walton, and Bro. James Jackson waited till nightfall and then broke into the powder magazine of the English. The powder was carried to a hiding place and later sent to Boston, where it was used by the Colonists at the battle of Bunker Hill.

During that troubled time many posts of honour and responsibility were held by the Masons of Georgia. Bro. James Habersham, Bro. John Graham, Bro. Gray Elliott, and Bro. J. E. Powell were counsellors. Bro. Noble Jones, Bro. Sir Patrick Houstoun, Bro. John Simpson, Bro. Thomas Vincent, Bro.

Edward Barnard, and Bro. N. W. Jones were members of the General Assembly. Bro. Charles Watson and Bro. Matthew Roche were provost marshals. Bro. Charles Pryce was notary. Bro. William Stephens, later Grand Master of Georgia, was clerk of the Assembly. Bro. James Whitfield was quartermaster. Bro. George Walton and Bro. John Houstoun were solicitors. Bro. Sir Patrick Houstoun was justice of the peace. Bro. Charles Pryce was deputy register and examiner in chancery. Bro. John Simpson was clerk of the House. Bro. Moses Nunis was searcher for the Port of Savannah. Bro. Samuel Elbert, Grand Master of Georgia, Bro. Joseph Habersham, Bro. George Houstoun, and Bro. William Stephens were captains of militia.

On June 17, 1775, at the meeting of those Savannah citisens who had decided to stand with the other colonists, Bro. John Simpson, Bro. N. W. Jones, Bro. Josiah Tattnall, Bro. John Graham, Bro. George Houstoun, Bro. J. E. Powell, Bro. Francis Courvoisie, and Bro. William O'Bryan were participants. The first Council of Safety, organised five days later, included the Grand Master of Georgia, Samuel Elbert; Bro. Joseph Habersham, Bro. George Walton, Bro. George Houstoun, and Bro. John Morel.

The first Provincial Congress met in Savannah on July 4, 1775, with Bro. George Walton as its secretary. The Congress took over the government of the Province and ordered the arrest of Governor Wright. Among the members of this Congress were Bro. N. W. Jones, Bro. Joseph Habersham, Grand Master Samuel Elbert, Bro. John Houstoun, Bro. Oliver Bowen, Bro. George Houstoun, Bro. John Martin, Bro. William O'Bryan, Bro. Matthew Roche, Bro. George Walton, Bro. John Morel, and Bro. William Maxwell. Bro. N. W. Jones and Bro. John Houstoun were two of the four delegates sent to the Continental Congress. There those delegates voted to make Georgia one of the Original Thirteen States.

Governor Wright, whose arrest had been ordered by the Provincial Congress, was taken into custody by Bro. Joseph Habersham of the Georgia militia. An interesting sidelight to this incident was an occurrence that took place after the governor had been made a prisoner in his own home. Since Wright had been the Grand Master of Masons in South Carolina, and since he was acquainted with Georgia members of the Craft, it was only natural that the Savannah Brethren should desire that the governor escape to the British forces. In order to encourage him to do so, they casually fired shots through his house until he became fearful for his safety. Presently he made a break to escape, and no attempt was made to detain him as he made his way to an English ship in the river. Thus the patriots were rid of a liability.

On July 10, 1775, a British ship laden with gunpowder was captured by American forces commanded by Bro. Oliver Bowen and Bro. Joseph Habersham when it arrived at the mouth of the Savannah River. This was the first naval capture of the War for Independence. Early the next year, on February 28, 1776, two English men-of-war and a transport sailed up the Savannah River and attempted to capture some colonial rice ships lying there. During the night,

300 English soldiers landed on an island in the river, then boarded and took possession of the rice ships. At once all adult males in Savannah were called to arms. Presently one of the British ships went aground in the darkness. Before it could be floated clear, it was fired upon by troops under command of Bro. Joseph Habersham, and many of its crew were killed or wounded. Then a rice ship was manned by troops under command of Bro. Oliver Bowen, Bro. James Jackson, and Bro. John Morel, and floated down past the rice ships that had been captured by the British. Set afire, this vessel drifted toward the British ships. The outcome of this little plot and counterplot was that six British-held rice ships were burned, three were captured, and two were set adrift by the American attack. Americans captured during the fight were at once released when the British learned that the patriots of Savannah had arrested all members of the King's Council and were holding them as hostages. Those arrests were ordered by the Council of Safety at the order of Grand Master of Masons, Samuel Elbert.

Bro. John Houstoun had by this time been elected first governor of Georgia by the newly formed Provincial Congress. With Bro. George Walton, Bro. Button Gwinnett, and Bro. Lyman Hall he attended the meeting of the Continental Congress at which the Declaration of Independence was written, and there the three men signed that immortal document. Bro. John Houstoun who was also in attendance at the meeting of the Continental Congress, was called back to Georgia just before the document was ready for signatures.

The year 1776 saw the beginning of actual warfare in Georgia. British troops in Florida began a movement northward, and although the Americans were greatly outnumbered they engaged the British at Midway Church, in Liberty County, and there fought a bloody but losing battle. In this engagement Bro. James Jackson and Bro. John Habersham distinguished themselves.

The British siege of Savannah took place on December 27, 1778, the Americans being commanded by General Howe, who failed to take the advice of Bro. George Walton, one of his colonels, that he should defend the rear guard of his troops. Colonel Samuel Elbert, Grand Master of the Masons of Georgia, was in command of the line troops. Although greatly outnumbered, the Americans ably defended the city until the British crossed an unprotected marsh in the rear and surprised them. The battle would have been a rout for the Americans had it not been for the courage of Bro. Samuel Elbert, Bro. George Walton, and Bro. Joseph Habersham. Bro. Elbert held his troops on the left until the right and centre had retreated safely. Bro. Habersham kept his guns in action until every one of his men was either killed or wounded. Bro. Walton kept his troops in line and so protected the retreating Americans. All three of these Brethren were severely wounded, and Bro. Walton carried a grape shot in his thigh until the day of his death, some years later.

After the capture of Savannah the British published a list of leading rebels on which appeared the names of Grand Master Samuel Elbert, Bro. John Houstoun, Bro. N. W. Jones, Bro. Mordecai Sheftall, the " Great Rebel " and Senior Grand Warden; Bro. William O'Bryan, Bro. George Walton, Bro. William

Stephens, Deputy Grand Master and later Grand Master of Georgia; Bro. John Habersham, Bro. Sheftall Sheftall, Bro. Benjamin Lloyd, Bro. Samuel Stirk, later Grand Secretary; Bro. Oliver Bowen, Grand Steward; Bro. Joseph Habersham, and Bro. Sir Patrick Houstoun. Tradition tells that Bro. Sir Patrick Houstoun kept the Oglethorpe Bible hidden in his home to prevent its being carried away from Solomon's Lodge Hall by British looters.

A year later, with the aid of the French fleet, the Americans attempted to recapture Savannah. One of the bloodiest battles of the War for Independence was a result of this attempt. In this battle nearly all the Brethren named above again served loyally. After the disastrous siege of Savannah had been abandoned by the Americans, but only after thousands of men had been sacrificed, the patriots of Georgia joined forces with General Nathanael Greene and General "Mad Anthony" Wayne. Throughout the guerilla campaigns of those two leaders, whose troops bit steadily into the strength of the British in the South, Masonic Brethren served with distinction. The Minutes of Solomon's Lodge of Savannah contain references to meetings of the Lodge while its members were with the Continental troops. Largely through the military skill of Bro. General James Jackson, Junior Grand Warden, the city of Augusta was taken from the British. Letters and diaries still available tell of attempts on the life of this Brother by British spies. He it was who maintained the spirit of Georgia patriots during those dark months of privations and suffering. Bro. Jackson brought his troops into lower Georgia and struck telling blows at the British, who firmly held that part of the State. Using guerilla tactics, his men burned the property of the British governor, and so successful was this campaign that Governor Wright soon sought peace. The governor originated a clever scheme to sow discord among the ranks of the weary and starving patriots. He proposed to make peace on condition that the British retain property held by them, the Americans also to hold the property they occupied. This was tempting bait for the ragged patriot troops. Bro. George Walton destroyed the effectiveness of the proposal, however, by circulating a pamphlet he had prepared, which disclosed the cunning of the enemy. Governor Wright's peace offer was flatly refused.

By this time General Nathanael Greene had begun a campaign that was to result in clearing the South of the British. One of his most dependable commanders was General Samuel Elbert, Grand Master of Georgia Masons. General Greene's little army met the British at Briar Creek. In the ensuing battle the right and centre broke, but the left wing, under General Elbert, held firm until every one of his men was out of the action through capture, wounds, or death. Bro. Elbert himself was severely wounded, and while lying on the battlefield he gave a Masonic sign that was recognised and answered by a British officer, who dragged him to safety. Bro. Elbert was later released in an exchange of prisoners. He then went North and joined his friend, General Washington, who placed him in command of the central ammunition depot at Yorktown.

The patriots having cleared the State of British forces and being then in

control of the situation, the British decided to evacuate Savannah in 1782. General Anthony Wayne selected Bro. Major John Habersham to enter the city and arrange the terms of surrender. The American troops voted for the officer whom they wanted to represent them and to receive the formal note of surrender, and this honour was given to Bro. General James Jackson, later Grand Master of Georgia Masons. After the surrender took place, command of the city was given to him by General Wayne.

Now that a Nation and a State had come into being, the activities of Masonic Brethren in the events that came with the establishment of government upon a sound basis forms an interesting episode. Bro. William Pierce, Bro. William Houstoun, Bro. George Walton, and Bro. Nathaniel Pendleton were delegates to Congress during the drafting of a Constitution for the newly formed United States. The Convention called in Georgia for ratifying the Constitution included Bro. William Stephens, Bro. Joseph Habersham, Bro. James Powell, Bro. George Handley, and Bro. Henry Osborne. Bro. John Houstoun became the first mayor of Savannah in 1790, and the eight mayors following him were also Masons.

George Washington visited Savannah in 1791. On the committee appointed to receive him on behalf of the people were Bro. N. W. Jones, Bro. John Houstoun, and Bro. Joseph Habersham. Bro. Habersham as Postmaster General of the United States, was a member of the Cabinet of the first President. The Grand Lodge of Georgia visited the President in a body to deliver their address of welcome. President Washington cordially received them and then spoke to them. The Master's chair of Solomon's Lodge Hall was in use at that time, and in it the President sat during the ball held in his honour.

To the glory of Georgia Masons they have served their State and Nation well. As servants of the Commonwealth they have rarely failed to impress the public with their pride in Masonic membership. Publicly acknowledging themselves as Masons, they have furnished the great majority of those who have given the State of Georgia its being. Aware of the intimate relationship between the history of the State and the history of the Craft, all citisens to-day recognise the two as inseparable.

To continue with the record of the Colony, Province, and State would be only to repeat an account of the way in which the members of the Craft have intimately written their names into our glorious history. A great majority of men who in later years have fought to lead our people in the path of right, who have died upon the field of battle, who have served ably and creditably in all the public activities of Georgia, have been loyal and interested members of the Craft. Nearly 70,000 of them now labour in the places of those few who made the beginning. They have not failed to uphold the record of the Fraternity in teaching Georgians the great principles of Brotherly Love, Relief, and Truth.

FREEMASONRY IN THE HAWAIIAN ISLANDS

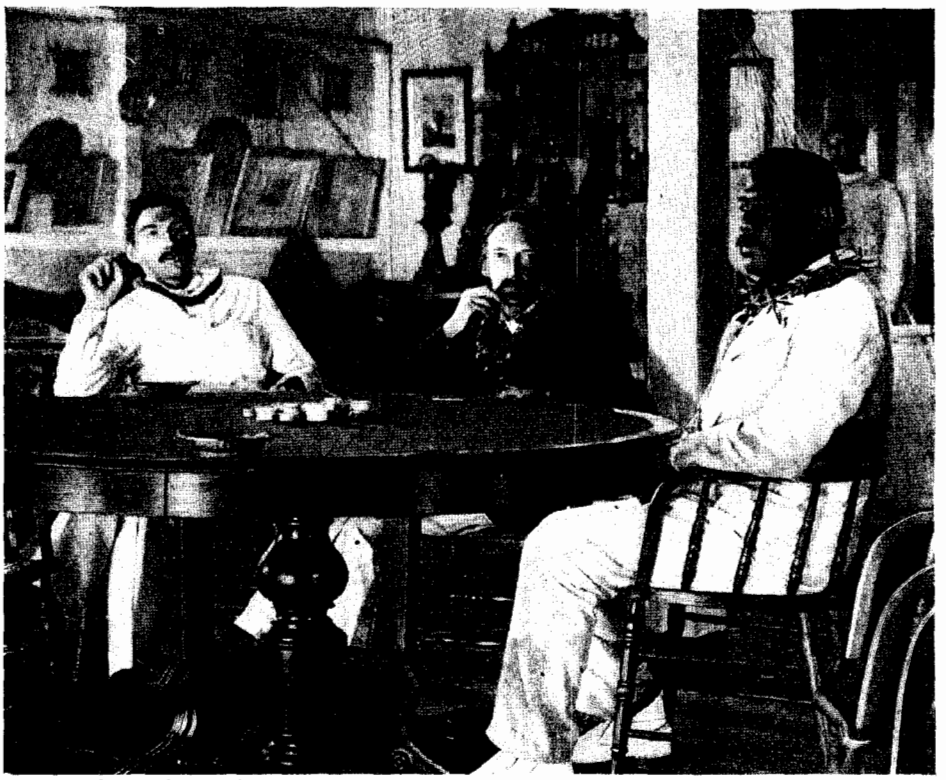
JOHN WICHER

THE oldest Lodge west of the Missouri River is Le Progrès de l'Océanie Lodge, located at Honolulu, Island of Hawaii. It was organised in 1841 on the whaling bark *Ajax*, then lying in the harbour of Honolulu, Sandwich Islands, by Captain Le Tellier, master of the ship, who held a Commission from the Supreme Council of France " to set up Lodges in the Pacific Ocean and elsewhere in his voyages; to issue Warrants; to call upon the Supreme Council for Charters; to make Masons at sight; to forever be given the Grand Honours upon his appearance in any Lodge of his creation." The membership was originally composed of American, English, Irish, Scotch, French, German, Italian, Central American, and South American Masons, and the Work was restricted to the three Craft Degrees. The Lodge was granted a Charter bearing the date of April 8, 1842, and the title Le Progrès de l'Océanie Lodge, No. 124. The Lodge continued under French obedience until October 1905, when its original allegiance was surrendered to the Grand Lodge of California. It is still flourishing as Lodge No. 371. In 1916 the Grand Lodge of California gave formal permission to the Lodge to retain a part of the old French Ritual in the Third Degree.

During the early days of the kingdom of Hawaii, royalty was active in Masonic affairs. King Kamekameha IV received the Degrees of Masonry in Le Progrès de l'Océanie Lodge during January and February 1857. He was Master of the Lodge in 1858, in 1860, and in 1861. He died on November 30, 1863. His successor, King Kamekameha V, was also an active member, as was Prince Leleiohoka. David Kalakaua received his First Degree on March 25, 1859, on which occasion King Kamekameha IV acted as Master. The Third Degree was conferred upon him, on July 28, 1859, and he was elected Master of the Lodge on November 29, 1875. This Brother was crowned as King Kalakaua I on February 12, 1883. His Masonic Brethren were special guests at the coronation ceremony. He died in 1891. John Dominus, " Prince Consort," the husband of Queen Liliuokalani, was made a Mason in 1858 and served as Master of the Lodge in 1862, 1863, and 1867. Prince David Kawananakoa of the Kalakaua dynasty was made a Mason in 1900.

In September 1848, the Grand Lodge of Massachusetts issued a Dispensation for a Lodge at Honolulu, but the Lodge was never organised. Fire having destroyed many old archives of the Massachusetts Grand Lodge, nothing can now be learned concerning the final disposition of this Dispensation.

The first Lodge to be formed in the Hawaiian Islands by the Grand Lodge of California was Hawaiian Lodge, No. 21, at Honolulu. The Charter is dated May 5, 1852. The Lodge has had a continuous existence.



From "Scribner's Magazine."

Lloyd Osbourne. Robert Louis Stevenson. King Kalakana.

At the King's Boat-house, Honolulu.

Stevenson wrote in January, 1899: ". . . H. M. [King Kalakana] (who is a gentleman of a courtly order and much tinctured with letters) is very polite; I may possibly ask for a position of palace doorkeeper."

At Wailuku, Island of Maui, a Lodge was formed on July 10, 1872, by Dispensation from the Grand Master of California, and a Charter was granted making it Maui Lodge, No. 223. The Charter was surrendered in 1877. In 1904 the Brethren on the Island of Maui secured a Charter from the Grand Lodge of Scotland and established the meeting-place of their Lodge at Kahului. This Lodge continued active until 1918, when, by permission of the Grand Lodge of Scotland, it transferred its allegiance to the Grand Lodge of California. Like all the other Lodges of the Hawaiian Islands, Maui Lodge, No. 472, is generous in its relief work.

Pacific Lodge No. 822 was organised in January 1895, by Dispensation from the District Grand Lodge of Queensland, Scottish Constitution, and was granted a Charter by the Grand Lodge of Scotland on August 1, 1895. In 1909 the Brethren reorganised as Honolulu Lodge, No. 409, under a Charter from the Grand Lodge of California. The next Lodge to be formed in the " Paradise of the Pacific " was Kilauea Lodge, No. 330, located at Hilo, Island of Hawaii. Its Charter is dated October 15, 1897.

The largest United States military reservation, Schofield Barracks, on the Island of Oahu, boasts of a splendid Lodge, Schofield Lodge, No. 443, under obedience to the Grand Lodge of California. Its Charter is dated October 14, 1914. The membership is almost exclusively composed of men in the armed service of the United States, and the meetings are very enjoyable. It is the only place on the reservation where the husbands of " Judy O'Grady and the Colonel's lady " can meet socially. It is true there as it was in Kipling's Mother Lodge; " *Outside*: Sergeant! Sir! Salute! *Inside:* Brother."

At Lihue, on the " garden isle," Kauai, is located Kauai Lodge, No. 589, Chartered by the Grand Lodge of California on October 15, 1924.

The last Lodge formed in the Hawaiian Islands was Pearl Harbour Lodge, No. 589, whose Charter is dated October 15, 1924. It meets at Honolulu, on the Island of Oahu.

The membership of the eight California Lodges in the group of islands comprising the Territory of Hawaii aggregates 1900, all masters of the peculiarly cordial hospitality for which the islanders are noted. Of rare beauty and infinite in its attractions, the land is aptly called the " Paradise of the Pacific." Though the social and economic problems there are difficult of solution because of the diverse interests of the polyglot population, the Territory's people generally are of the salt of the earth and its Masonry is honourable and influential for good.

FREEMASONRY IN IDAHO

JOHN H. MYER

JURISDICTION of the Grand Lodge of Washington, organised in 1858, at first covered the region now known as Idaho. Since it was easier to communicate with Oregon than with Washington Territory, the Masons of Idaho Territory found it preferable to act with Oregon Masonry rather than with that of Washington when they desired to organise Lodges. Consequently, upon the recommendation of Wasco Lodge, No. 10, of Oregon, and after the usual preliminaries, a Charter was issued on June 21, 1864, for the formation of a Masonic Lodge at Bannock, later known as Idaho City. This was called Idaho Lodge, No. 35. On June 20, 1865, the Grand Lodge of Oregon also issued a Charter to the Masons of Boise City for a Lodge to be known as Boise Lodge, No. 37, and on the same day it granted a Charter to the Masons of Placerville, Idaho, for a Lodge to be known as Placer Lodge, No. 38. On September 21, 1867, the Grand Lodge of Washington issued a Charter to the Masons of Pioneerville for a Lodge to be known in that Jurisdiction as Pioneer Lodge, No. 12. The Masons of Silver City, Idaho, received a Dispensation from the Grand Lodge of Oregon on July 21, 1866, and in 1867 they were operating under that Dispensation.

On December 16, 1867, at two o'clock in the afternoon, a Convention of the Free and Accepted Masons delegated by the several Lodges in the Idaho Territory assembled at the Masonic Hall in Idaho City. Their purpose was to establish a Grand Lodge for the Territory. George H. Coe, a Past Master, was called to the Chair, and P. E. Edmondston, Worshipful Master of Idaho Lodge, No. 35, was appointed Secretary. Acting upon a motion made by Bro. L. F. Cartee, a Committee on Credentials was appointed. It consisted of the following Worshipful Masters of Lodges represented in the Convention: P. E. Edmonston, G. W. Paul, George T. Young, and S. B. Connelly. On December 17 the Committee on Credentials found that Representatives of Lodge No. 35, Lodge No. 37, and Lodge No. 38, which were under the Oregon Jurisdiction, and the Representative of Lodge No. 12, which was under the Jurisdiction of Washington Territory, were entitled to seats in the Convention. The Committee also recommended that Bro. L. P. Mikkelson, Worshipful Master of Owyhee Lodge, then under Dispensation, be admitted to a seat in the Convention and to a vote, as an act of courtesy. At that same meeting, Bro. L. F. Cartee offered three resolutions that were adopted. The first of these was to the effect that the four Lodges were empowered to organise a Grand Lodge. The second to the effect that a Lodge of Master Masons be called for the purpose of organising the Grand Lodge. The

third to the effect that an election of Grand Officers be held. The following Officers were then chosen: M.·.W.·.George H. Coe, as Grand Master; R.·.W.·. G. W. Paul, as Deputy Grand Master; R.·.W.·.A. Haas, as Senior Grand Warden; R.·.W.·.George T. Young, as Junior Grand Warden; R.·.W.·.S. B. Connelly, as Grand Treasurer; R.·.W.·.P. E. Edmonston, as Grand Secretary; R.·.W.·.I. B. Curry, as Senior Grand Deacon; R.·.W.·.John Merrill, as Junior Grand Deacon. The *Constitution* of the Grand Lodge of Oregon, with necessary modifications, was adopted for the use of this new Grand Lodge. Thus the greater part of four days was devoted to laying the foundation of the structure which was to grow and mature as the years passed.

Just 200 Masons were enrolled in the 5 Lodges, and of those 70 belonged to Idaho Lodge, No. 1. The non-affiliate was early given attention by the adoption of a resolution to the effect that failure to contribute an amount equal to the regular dues of a member would deprive him of all rights and privileges of membership.

The second session of the Grand Lodge was held on June 22, 1868. Because all correspondence had been destroyed by a fire, the address of the Grand Master was very brief. All Officers except Bro. Jonas W. Brown were retained in their original positions. He was elected to be Senior Grand Warden. The fee for affiliation was abolished, but the non-affiliate was requested to contribute an amount equal to the dues of a member.

In 1869 the Session of the Grand Lodge was held on October 4. The first Roster, published that year, showed an increase of seventy-nine members and recorded only two deaths. At this Session the most momentous legislation ever enacted by the Grand Lodge of Idaho was put upon the records. It was the result of a resolution offered by Bro. L. F. Cartee that the sum of one dollar be collected annually from each member and placed in a fund to be known as " The Grand Lodge Orphan Fund." Payments were " to provide an irreducible fund, the interest of which is to be applied to the support and education of orphans of deceased Brethren or children of indigent Masons whom this Grand Lodge may deem worthy of said Masonic assistance." The resolution was unanimously adopted. Two years later (1871) the Grand Master stated that he thought the measure premature, and suggested that the plan be abandoned. The Committee to which this matter was referred reported that the fund even then amounted to $432. Joseph Pinkham, Chairman of the Committee, insisted that the fund be maintained and that was done. At the end of another two years (1873), the Grand Master suggested in his address that the " Orphan Fund " be merged with the " General Fund." Again Bro. Joseph Pinkham saved the day. This time he showed that the " Orphan Fund " was not at all needed for other purposes. As long ago as 1906 the annual levy for this fund was reduced from one dollar to fifty cents per member. Now Idaho's " Grand Lodge Orphan Fund " amounts to more than $158,000.

Though temperance, first named of the Cardinal Virtues, should properly apply to all manner of excess, nevertheless, in Idaho, as elsewhere, it usually

refers chiefly to the use of alcoholic drinks. In early days, when the main pursuit of Masons and others in Idaho was placer gold mining, conditions were favourable to the prevalence of the habits of gambling and liquor drinking. George H. Coe, Idaho's first Grand Master, was a wholesale liquor dealer. Jonas W. Brown, the second Grand Master, sometimes played cards and had also been known to drink some. Later in life, however, he became a total abstainer who wanted all others to refrain from drinking. In his annual address as Grand Master in 1872, Bro. Brown touched upon the topic of Masons as saloon keepers. The Grand Lodge supported his contention that a professional gambler and saloon keeper should not have been elected to the office of Junior Warden in any Lodge, though that had already been done. Then Bro. Brown issued an order stating that Masons engaged in the saloon business should dispose of their establishments or suffer the consequences of their failure to do so. The feeling caused by this order was general and pronounced. Many contended that, if a man were acceptable when made a Mason, then, regardless of his business, his status as a Mason was definite. Further, it was contended that the matter of putting a man out of the Fraternity, and keeping him out of it in the first instance, were two entirely different propositions. Many held to the theory that if a man had been good enough to be taken into the Fraternity, then he was also good enough to stay in it. The final result of all this discussion was that saloon keepers were gradually eliminated. Some sold their establishments then and there. Eventually death removed from the Order those who had seen fit to continue in the liquor business.

During the early years in Idaho Territory, the commonest medium of exchange was gold dust. This varied in value from one locality to another. It could be manipulated to personal advantage by the adept. Gold coin was difficult to obtain, and gold bars, though satisfactory for larger transactions, were useless in small ones. In consequence of these conditions, at the Session of 1874 it was " on motion ordered that the United States currency be the basis of account with the subordinate Lodges, and that the accounts of the Grand Lodge be kept in accordance therewith."

As early as the second Session of the Grand Lodge (1868), it was resolved " that the Most Worshipful Grand Master of this body be required to have a life-sized photograph of himself, as soon as practicable after Installation, for this Grand Lodge; and the Grand Treasurer is authorised to pay for the same upon presentation of an order by the Grand Secretary, who is hereby authorised to draw the same." The resolution has been faithfully complied with. The walls of the Masonic Temple in Boise, Idaho, now display portraits of the fifty-seven Brethren whom the Grand Lodge of Idaho has seen fit to honour.

In earlier days there was a rule that a Master or Warden of a subordinate Lodge might not enjoy a Grand Lodge elective office while holding one of the chief offices in his own Lodge. This custom was largely responsible for Bro. Stevenson's being four times elected Grand Master. When Grand Master in 1886, Bro. George H. Davis decided that the Masters and Wardens of Blue

Lodges were eligible to hold office in the Grand Lodge, and that their election to the higher office vacated their tenure of office in the local Lodge. For the last thirty years promotion to elective offices has been customary. So, too, has advancement from the appointive offices. There is, however, no hard and fast rule about these matters. Until 1895 the office of Deputy Grand Master was appointive. At that time the *Constitution* was amended so as to make the office elective.

In 1917 the Grand Lodge adopted a uniform code of By-Laws for the use of its constituent Lodges. These By-Laws provide that a man who continues to be a non-affiliated Mason for a period of six months cannot sit in Lodge more than three times, unless he contributes an amount equal to the monthly dues of the Lodge which he visits. Nor can he appear in any Masonic procession or be entitled to Masonic charity. Nor shall he have Masonic burial. Further, if he continue to be unaffiliated, or refuse to contribute, he shall be deemed a drone in the hive of Masonry, a useless member of society, and unworthy of our protection as Masons. The By-Laws also decree that no Grand Officer, Past Grand Officer, or Past Master shall be represented in the Grand Lodge by proxy. No Mason except one who has attained to the Degree of Past Master, and is at the time a member of some Lodge in this Jurisdiction, shall be eligible to any elective Office in the Grand Lodge except that of Most Worshipful Grand Master. He may be elected from the Body of the Craft. Although this provision is as old as Idaho Masonry, the Office of Grand Master has always been filled without looking for material in the Body of the Craft. The By-Laws also stipulate a year's residence in the Jurisdiction before a candidate is permitted to petition for Degrees, and membership is restricted to a single Lodge.

In the early history of Idaho Masonry there was entire lack of uniformity in the Work. Among the various Lodges this was especially the case so far as pertained to the conferring of Degrees. In 1887 Bro. Davis, then Grand Master, submitted a resolution calling for an exemplification of a particular Work on the first day of the following Session. When the next Session met the Committee reported but no exemplification took place. It was some ten years later that Bro. Anderson, Grand Lecturer of California, visited Idaho and gave instructions which led to the establishment of uniform Work and the publication of a monitor. Since that time the office of Grand Lecturer has been maintained. It has been filled by eleven different Brothers, some of whom have served only a single term, though one of them, Bro. William B. Goodheart, has served thirteen years.

IDAHO'S GRAND MASTERS

George H. Coe, first Grand Master of Idaho Freemasonry, died of a cancerous infection on December 17, 1873. The record does not give the date of his birth. In an address of 1874 Grand Master Kennaly in part said: "It is the nature of our common humanity that, one by one, we should yield to the

mandate of relentless death and enter upon the final rest. Not one of us may go forth from this meeting and not feel that, ere another, we may be summoned to join the innumerable caravan that moves to that mysterious realm where each shall take his chamber in the silent halls of death. In sadness I announce the death of our beloved brother, Past Grand Master George H. Coe, who died in the city of San Francisco on the 17th day of December, 1873. Bro. Coe, the first Grand Master of this Grand Lodge, served this Body faithfully for two terms. He possessed a generous heart that overflowed with kindness to his fellow men. As a presiding Officer he was dignified and impartial. His urbanity and gentlemanly manner endeared him to a host of friends. Green be his memory. You will need no incitement from me to place upon your records such a tribute as shall show your appreciation of his many sterling qualities as a man and Mason."

Jonas Warren Brown was elected Grand Master in 1879. He died on September 15, 1916, less than one day after the close of the annual session of the Grand Lodge for that year. The Committee appointed at the next session after Bro. Brown's death reported the following as having been written by him on July 11, 1916: " My father and mother, named Samuel Brown and Lydia Brown, were of North Danvers, Massachusetts. They moved to Roscoe, Coshocton County, Ohio, about the year 1841. They lived at Keokuk (Iowa), until the spring of 1853. I crossed the plains with an ox team in 1853, and stopped at Shasta for about one year. I then moved to Deadwood (California), near Yreka, and the following year I worked at mining. In 1855 I was elected county clerk of Siskiyou County, on the ' Know-Nothing' ticket. I was an old-line Whig in politics. I served as under sheriff under F. C. Horsley. I paid out $11,000 in surety notes, got broke, went to Sacramento Valley, and then to Florence, Idaho, to try again. A man who knew nothing about the business was elected county clerk, so he appointed me deputy with the understanding that he would go mining and would divide with me. I was afterwards appointed under sheriff. The treasurer got tired and appointed me deputy-treasurer, so I had charge of the whole thing. I ran the business of the county, and in the fall closed up the business of the county, having all debts paid and $400 in the treasury for the next year. My record for that year was very highly praised by courts and attorneys. Of that I am quite proud. I came across the country to Idaho City and arrived there on August 13, 1863. I lived in Idaho City nineteen years. Then, on October 2, 1882, I came to Boise. Here I have lived ever since. I united with the Methodist Episcopal Church when I was thirteen years of age. I am an acceptable member of it now."

Bro. Brown was born on June 27, 1825, at Roscoe, Ohio. In January 1849, he was made a Master Mason in Eagle Lodge, No. 12, of Keokuk, Iowa. Later he affiliated with St. John's Lodge of Yreka, California. Demitting from St. John's Lodge, he became a Charter member of Howard Lodge, No. 96. His membership in Idaho was first in Idaho Lodge, No. 37, under the Oregon Jurisdiction, then in Idaho Lodge, No. 1, and later in Boise Lodge, No. 2, both

under Idaho Jurisdiction. In 1857 he received the Council and Chapter Degrees in Yreka, California, and the next year he received the Degree of Knight Templar in Sacramento. Later he helped organise Idaho Commandery, No. 1 at Boise. Space will not permit the inclusion of many other interesting facts that might be related about this extraordinary man and Mason.

John Kennaly, who was born at Niagara Falls, New York, on August 29, 1833, died December 13, 1918. Fifty-five of his sixty-two years in Masonry were passed in Idaho. In 1856 he was made a Mason in Milwaukee Lodge, No. 3, of Milwaukee, Wisconsin. Later he belonged, successively, to Prairie du Chien Lodge, of Prairie du Chien, Wisconsin; to Willamette Lodge, of Willamette, Oregon; and to Boise Lodge, No. 37, of Boise, Idaho. He was Master of the Boise Lodge while it was under Dispensation. He received the Degrees of Royal Arch Masonry in Wisconsin Chapter, No. 7 during October 1856, and took the Orders of Knighthood in Idaho Commandery during 1883. Bro. Kennaly was a genial gentleman, who delighted to regale the Brethren with the story of his life and experience. He was well versed in the Work of the Blue Lodge.

Lars P. Mikkelson, who in 1874 was elevated to the Office of Grand Master, died on May 28, 1876. Since he had been born in distant Scandinavia, Grand Lodge records are extremely deficient in facts regarding his early career. The Committee appointed at the time of his death referred to the words of Grand Master Kennaly as befitting the subject, and recommended that a memorial page in the *Transactions* of the Grand Lodge be set apart to Bro. Mikkelson's memory. That was done. In his annual address, Grand Master Griffin, a very close friend of Bro. Mikkelson's, said this, in part: " Bro. L. P. Mikkelson, my immediate predecessor as Grand Master of Idaho, died on May 28, 1876. He was so well known as a zealous and kind-hearted man, and as an upright citisen, that any attempt of mine to eulogise him at this time would be superfluous. We must all deplore the circumstances under which he died. Let us cherish the charitable hope that the rash act which terminated his earthly career was the devious fancy of a disturbed and distracted mind, and a muscle raised obedient to its impulse, rather than an act of premeditation and reflection."

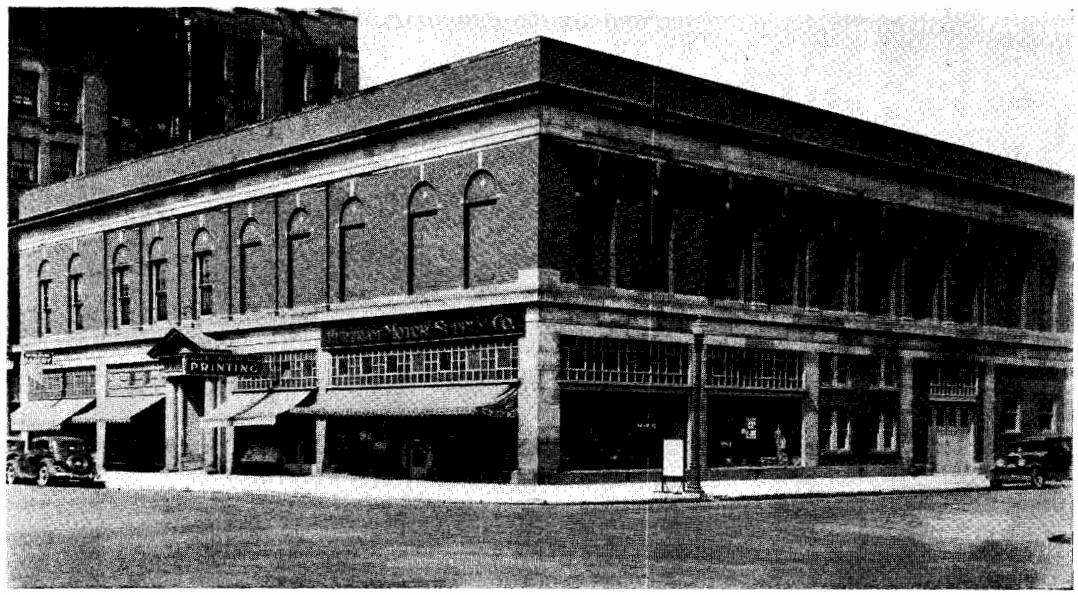
James W. Griffin, who was elected Grand Master in 1875, was born at Sebec, Maine, on August 29, 1830. He died on July 27, 1885. The sea had an attraction for Bro. Griffin early in life, and before attaining manhood he was master of a vessel. In 1842 he was married, and for more than twenty years his wife was the companion of his voyages. In 1849 he sailed round Cape Horn, and the following year he retired from the sea. Bro. Griffin came to Idaho in 1864 and was for many years owner of the Overland Hotel in Boise. About 1850 he was made a Mason in Brooklyn Lodge, No. 285, of Brooklyn, New York. He became a member of Boise Lodge, No. 2 in 1868, and was its Master in 1870. He was Grand Treasurer for a period of five years.

Edward Augustus Stevenson, born on June 15, 1825, at Lowville, New

York, lived for a time in Michigan. In 1849 he went to California by way of Cape Horn. There he was at different times alcalde, sheriff, Indian agent, and speaker of the House of Representatives. In 1863 he came to Idaho and followed the work of placer mining. He was twice elected to each house of the Territorial Legislature, and served four years as Territorial governor, having been appointed to that office by President Grover Cleveland. Bro. Stevenson's Masonic career began in California. He received the First Degree in Vesper Lodge, No. 84, at Red Bluffs, in 1857. Early in 1869 he received the Second and Third Degrees in Pioneer Lodge, No. 4, of Idaho, and in this Lodge he served as Secretary, as Junior Warden, as Senior Warden, and as Master. In 1874 he was appointed as Deputy Grand Master. He was elected Grand Master in 1876, 1877, 1878, and 1887. For many years Bro. Stevenson was Chairman of the Board of Trustees of "The Grand Lodge Orphan Fund." He was a member of Idaho Chapter, No. 1, Royal Arch Masons, and at the time of his death he was a member of Boise Lodge, No. 2, of Boise. It is said that Bro. Stevenson's funeral was the largest ever seen in Boise.

Charles Himrod, who was born at Burdett, New York, on November 4, 1842, came to Idaho in 1864, after crossing the plains on a mule. As a Mason he was raised in Shoshone Lodge, No. 7, on January 24, 1872. Later he became a member of Boise Lodge, No. 2, of Boise. He was Senior Grand Warden of the Grand Lodge in 1874. For four years he was Grand Secretary, and in 1879 he was elected Grand Master. From 1889 until 1917 he was Grand Treasurer. Then the infirmities of years compelled him to resign. Bro. Himrod had an unbroken record of forty-four years' attendance at the Grand Lodge. This record was surpassed only once in all the history of the Grand Lodge of Idaho. He had been High Priest of Boise Chapter, No. 2, Eminent Commander of Idaho Commandery, No. 1, and he was a life member of El Korah Temple of the Mystic Shrine. In civil life Bro. Himrod's career was varied and honourable. He served as mayor of Boise, Idaho, for four terms; as treasurer of Ada County for two terms, and as treasurer of Idaho Territory for two terms. He was a member of the seventh session of the House of the Territorial Legislature, and of the fourteenth session of its Council. For four years he was register of the United States Land Office, and county commissioner of Ada County for an equal length of time. At the time of his burial, on January 28, 1920, the Grand Lodge held an Emergency Session. There it was said, "We reverently laid his body in the grave, depositing therein the Masonic symbol of immortality, there to rest in the silent city where dwell so many of his old-time friends. There we left him until the day breaks and the shadows flee away."

Henry E. Prickett, who was born on February 1, 1829, in Fernshaw, County of Kent, England, arrived in the United States in 1836. In 1860 he started West and reached Idaho during the early days of the gold rush. Being a lawyer by profession, he became judge of the District Court at a time when the district judges composed the Supreme Court. He was Grand Secretary, Grand Orator, and Grand Senior Warden, before his elevation to the Office of Grand Master



From a photograph by Williams, Boise, Idaho.

Masonic Temple at Boise, Home of the Grand Lodge.



Masonic Hall, Idaho City.

Building in which the Grand Lodge of Idaho, A. F. and A. M., was organised, December 16, 1867. The building was still standing in 1935 and kept in repair by Idaho Lodge, No. 1.

in 1885. He was buried with Masonic honours at Boise, Idaho, on July 16, 1885. " Brother Prickett was made a Mason in Jackson County, Wisconsin, about the year 1854. He was able, zealous, and conscientious in every office he held, whether it was political, judicial, or Masonic. His qualities gave him preference among his fellows."

Francis Edward Ensign, commonly known simply as Frank Ensign, was born in Painesville, Ohio, on March 4, 1829. He was made a Mason on May 1, 1853, in Wayne Lodge, No. 35, of Fort Wayne, Indiana. Bro. Ensign was in California as early as 1854. From there he came to Idaho in 1886. As a Chapter and Commandery Mason he helped organise Idaho Commandery, No. 1, of the Knights Templar. A lawyer by profession, Bro. Frank Ensign was highly esteemed by all who knew him. He died at his home in Hailey, Idaho, on May 5, 1908. " He was generous. His integrity, and the other sterling qualities of his character, will ever be cherished by his Brethren of the mystic tie. He was buried at Hailey, Idaho, under the auspices of the Masons, by Hailey Lodge, No. 16.

Lafayette Cartee was born on December 2, 1823, at Syracuse, New York. He died on September 2, 1891. This Brother was indeed an argonaut of California in 1849, and of Idaho in 1863. By profession a civil engineer, he was for fourteen years surveyor-general of Idaho Territory. He was a pioneer in the fruit growing industry of this State. On April 6, 1867, he affiliated with Boise Lodge, No. 37, of Boise, and in December of that year he was one of the leaders who formed the Grand Lodge of Idaho. Bro. Cartee was the Grand Lodge's first Grand Orator. He served as Grand Secretary for two years and as Deputy Grand Master for one year. In 1882 he was elected Grand Master. The Committee appointed by the Grand Master, at the Session of the Grand Lodge held a few days after Bro. Cartee's death in 1891, embodied this tribute in their report: " Noble Brother, we have laid you in the tomb, there to sleep under the fragrant acacia until the trumpet of the eventful morn shall summon us all into the presence of the Grand Architect of the Universe. Until then, dear Brother, until then, farewell."

Chester P. Coburn was born on May 3, 1832, at Rochester, Vermont, and died on October 17, 1911, at Lewiston, Idaho. Having travelled to the Pacific Coast by way of Panama, after ten years of life in California Bro. Coburn came to Idaho. He was one of the pioneers of 1862. In 1875 he joined the Masonic Fraternity and received his Degrees in Nez Percé Lodge, No. 10. Later he became a member of Boise Lodge, No. 2. He was a Royal Arch Mason and a member of Lewiston Consistory of the Scottish Rite. In 1883 he was Deputy Grand Master, and in 1884 he was elected Grand Master.

John A. Post, Grand Master, in 1885, and for a number of years postmaster at Boise, Idaho, ended his life in a sudden and untimely manner during the very year when he held this high Masonic office. In his first annual address, Grand Master Davis spoke as follows about the death of Bro. Post: " On the 8th day of August just passed, John A. Post, Past Grand Master, was instan-

taneously killed by the discharge of a gun in his own hands. A most careful investigation by a coroner's jury resulted in a verdict of accidental death. We mourn the demise of one who was endeared to us by many virtues. Bro. Post was possessed of many estimable traits of character. He was an earnest and devoted Mason, a kind husband, a loving father, a generous friend, and an honoured citisen."

At the Session of the Grand Lodge in 1882, the Deputy Grand Master announced the presence of Bro. George H. Davis, R.·.W.·.Deputy Grand Master of the Grand Lodge of Minnesota. The distinguished Brother was cordially welcomed and was escorted to a position in the East. In 1884 Bro. Davis affiliated with Boise Lodge, No. 2. He was an Episcopalian minister and a man of signal ability. He was elected to the Office of Grand Master of Idaho in 1885, and re-elected the following year, thus holding the Office two terms without having held previous Office in the Grand Lodge. He demitted from Boise Lodge, No. 2, on July 6, 1889. After fulfilling his mission in Idaho Bro. Davis travelled in an easterly direction on his life's journey, and on January 9, 1907, he crossed over the river to that land whose beauties he had for years praised in many delightful sermons. The world is better for his having lived.

Born in Booneville, Missouri, on October 30, 1838, George Ainslie received his early education in Scotland and later attended St. Louis University. The year 1860 found him in Colorado. Two years later he was in Idaho. Having been educated in the law, Bro. Ainslie mingled law with politics early in his career. He filled the office of prosecuting attorney efficiently. He served two terms in Congress as a delegate from Idaho before the Territory was admitted to Statehood, and he was one of the most prominent members of the convention that framed a constitution for the State of Idaho. On January 29, 1868, a few weeks after the formation of the Grand Lodge of Idaho, Bro. Ainslie was made a Mason in Idaho Lodge, No. 1. He served his Lodge as Warden and as Master. In 1889 he filled the position of Deputy Grand Master, and he was elected Grand Master in 1890. He was a Royal Arch Mason and a member of Columbia Commandery, No. 2, of Washington, District of Columbia. For fourteen years he was one of the trustees of "The Grand Lodge Orphan Fund." Bro. George Ainslie was a fluent talker, a good reasoner, a devoted Mason, and a loyal friend. It were well if there were more like him.

Isaac C. Hattabaugh, who was born on an Indiana farm on December 24, 1851, died on December 11, 1927. When only twenty-three years of age he was made a Mason in Indiana, in Middle Fork Lodge, No. 304. In 1879 he was a member of Nez Percé Lodge, No. 10, of Lewiston, Idaho. He was Deputy Grand Master in 1887 and Grand Master in 1882. Bro. Hattabaugh was a Royal Arch Mason and a member of the Commandery at Moscow, Idaho. He was also a member of the Independent Order of Odd Fellows, of the Woodmen of the World, and of the United Artisans. In addition, he was a Charter member of the Elks Lodge at Moscow. He held his Shrine membership with Katif Temple, of Spokane, Washington.

James Alonzo Pinney was born on September 28, 1835 and died on February 4, 1914. In 1850 he was in California, twelve years later he was in Idaho, and from 1864 to 1872 he served as postmaster in Idaho City. For forty years Bro. Pinney was zealous in working for the interests of the people of Boise City, where he resided after leaving the mining regions of Boise Basin. He built the first modern theatre building in Boise and was five times elected mayor of the city. Originally an Iowa Mason, Bro. Pinney early identified himself with Masonry in Idaho. He filled both the Warden stations in Idaho Lodge, No. 1, and was Master of Boise Lodge, No. 2. He was a York Rite Mason, a member of the Scottish Rite, and a Past Potentate of El Korah Temple of the Mystic Shrine. In the Grand Lodge he was a Junior Warden, a Deputy Grand Master for one year, and Grand Master in 1893. In 1894 he was elected to be one of the trustees of " The Grand Lodge Orphan Fund," a post he retained until his death. Genial and generous, Bro. Pinney was loved and respected both as man and Mason during the full period of his eventful career.

Adelbert B. Clark was elected Grand Master in 1894. In 1901 the Appeals and Grievance Committee reported that they approved the action of Elmore Lodge, No. 30, with regard to the case of a certain Bro. Howie, but that they disapproved of the Lodge's action so far as concerned Bro. Clark. The report of the Committee read in part as follows: " In the matter of said Lodge *versus* Bro. A. B. Clark, wherein said Clark was found not guilty, we must say that we cannot agree with the conclusion arrived at by said Lodge. In our opinion, Clark was guilty of un-Masonic conduct as charged, and is rather entitled to punishment than was Bro. Howie. The evidence is certainly conclusive as to his guilt. It is another instance of the perversity of human nature, that one should be found guilty and the other not guilty, when the latter is proven guilty by his own letters and subsequent conduct, violating not only his written word but his contract with a Brother Mason. If it were possible, we should recommend some action be taken as to Clark, but as no appeal was taken on behalf of Elmore Lodge, No. 30, from the judgment in Clark's case, and we are informed that Clark has not only removed from the Jurisdiction of said Lodge, but from the Jurisdiction of the Grand Lodge, and that he demitted from Elmore Lodge, No. 30, we do not see that we now have any Jurisdiction over him, as we learn that he is now a resident of the State of Washington."

Isidor Samuel Weiler, known to nearly everybody as Sam Weiler, was born on October 1, 1851. He died on July 1, 1898, and was buried two days later in the Masonic cemetery of Boise, Idaho. Bro. Weiler's earliest years were spent in New York City, but as a young man he came to Placerville, Idaho, and there spent his early manhood. Amid such surroundings he developed many of those touches of character which seem to distinguish the denizens of a placer mining camp. He went much among the gold diggers, for as a mere lad he worked at distributing meat among the mining camps at the behest of his guardian uncle, Mark Schmidt, a butcher. With wares loaded upon a pack mule's back, Sam Weiler visited every mining party in the region. One of the most genial

of men, Bro. Weiler attracted many friends. He was not only a member of the ninth Territorial Legislature, but also a member of the first State Legislature. After being made a Mason in Placer Lodge, No. 3, at Placerville, Idaho, he demitted and joined Mount Idaho Lodge, No. 9. He was a Royal Arch Mason and attained the Thirty-second Degree of Scottish Rite Masonry. In 1895 he was elected Grand Master. Bro. Sam Weiler had the proverbial " host of friends," both Masonic and non-Masonic.

George Dickson Golden, a native of England, was elected Grand Master in 1900 and died on May 17, 1901, while occupying that Office. The Grand Lodge was convened to officiate at his burial, which took place on Sunday, May 26.

Joshua M. Cowan was born in Massachusetts on March 23, 1851. In 1875 he came to Atlanta, Idaho, where he engaged in mining. Later he removed to Mountainhome, Idaho. The year of his departure from the " Old Bay State," Bro. Cowan was made a Master Mason of Pythagoras Lodge (Massachusetts). Later he affiliated with St. Johns Lodge, No. 15 (Idaho). In 1901 he was Senior Grand Warden, and in 1903 he was elected Grand Master. Bro. Cowan's funeral was held at Mountainhome on Sunday, August 10, 1919, the Grand Lodge having been convened for the burial rites. Bro. Arch Cunningham, acting as Grand Master, officiated on the occasion.

Albert W. Gordon, who was born at Marysville, California, was made a Mason in Ruby Lodge, No. 36, at Granite Mountain, Montana, in the year 1887. Bro. Gordon's Lodge membership was held in different Lodges. He was at one time affiliated with Kendrick Lodge, No. 29, of Kendrick, Idaho. He was a member of State Lodge, No. 68, at Tacoma, Washington, and later of Hiram Lodge, No. 36, at Nez Percé, Idaho. In 1904 he was elected Grand Master of Idaho. Bro. Gordon died at Spokane, Washington, on June 12, 1926, and that same day the Grand Lodge of Idaho conducted burial services at Hope, Idaho, with full Masonic honours.

William Carroll Whitwell, who was born in Tennessee in 1850, came to Idaho at the age of thirty-seven to be official physician at the Lemhi Indian Agency. While yet in his home State, Bro. Whitwell had become identified with the Masonic Fraternity. He was elected a Grand Master of Idaho in 1907, and three times he represented Lemhi County in the State Legislature. Yet throughout his whole life the honour which he most highly prized was his long service as a Master Mason. In 1918 Bro. Whitwell died at Salmon City, Idaho. Since the Grand Lodge was not notified of his death with sufficient timeliness, burial rites were conducted by the local Lodge of Salmon City.

Ezra A. Burrell was elected Grand Master in 1912. At the 1930 session of the Grand Lodge the following report was made: " On June 5, 1930, I received a message from Bro. F. N. Dryden, Worshipful Master of King Solomon Lodge of Montpelier, saying, ' I am advised that Past Grand Master Ezra A. Burrell died in California to-day.' Not having Bro. Burrell's address, I made further inquiry of Bro. Dryden as to particulars of address, death, and burial of the demised. I learned the address, but other particulars were not available. Two

days later I received a message from the Masonic authorities of Los Angeles saying that Bro. Burrell was buried on June 7 with a private funeral."

John D. Bloomfield was elected Grand Master in 1916, after having successively filled the office of each of the Wardens, and after having been Deputy Grand Master in the Grand Lodge. Born in Peoria, Illinois, in 1870, Bro. Bloomfield came to Idaho in 1898 and was made a Mason in Nampa Lodge, No. 29, on September 12, 1903. For three successive years he served his Lodge as Master, and for seven years he was its Secretary. His Masonic record was a splendid one. Marked by ability and devotion, he was a Mason true and trusty, one of God's noblemen who left behind him an influence that will not soon die.

Andrew Lounsbury, who was born in Bangor, Maine, on November 1, 1845, was elected Grand Master of Idaho in 1918. Having enlisted as a soldier in the war between the States, he was present when General Robert E. Lee finally surrendered. As an upstanding citisen of his community, Bro. Lounsbury was the proud parent of three sons and three daughters. He served his county as sheriff and as treasurer. In 1886 he was made a Mason and five times he was Master of Cassia Lodge, No. 14. He was a member of the Scottish Rite and a Shriner as well. While still Grand Master, Bro. Lounsbury died on June 16, 1919. The Grand Lodge was convened by Bro. Arch Cunningham, Deputy Grand Master, on August 10, 1919, and on that occasion the death of Bro. Lounsbury was commemorated with full Masonic honours.

George Laird Shoup was born in Pennsylvania on June 15, 1836. After being educated in the public schools, he came into the West where he led a long and distinguished career as citizen, as soldier, and as Mason. He reached Colorado some time in 1859. During the war between the States he was in the military service of the North. At the conclusion of hostilities he was commissioned as colonel of the Third Colorado Cavalry. In 1864 he was a member of the Colorado Constitutional Convention, and later he was a member of the eighth and tenth sessions of the Idaho Territorial Legislature. He became a governor of Idaho Territory and later a governor of the State. At one time he was United States senator from Idaho. Bro. Shoup was made a Mason in Denver Lodge, No. 2 (Colorado), in 1863. Later he was a member of Lemhi Lodge, No. 11, of Salmon City, Idaho. Though he had not previously held any Office in the Grand Lodge, Bro. Shoup was elected Grand Master in 1889, since a ruling of the Grand Lodge of Idaho makes it possible to select the Grand Master from the Body of the Craft. Past Grand Master Shoup died on December 21, 1904, at Boise, Idaho. The Grand Lodge over which he had so ably presided conferred the funeral Rites.

George M. Waterhouse, a physician who had an extensive experience in general practice and hospital work, was born on October 7, 1860, at New Lebanon, Ohio. In all civic affairs, especially in those connected with medical and educational matters, he had an active interest. For four years he was treasurer of his county, and he served one term as regent of the State University at Moscow. Bro. Waterhouse was the first candidate elected in Weiser Lodge,

No. 23, having been raised on December 23, 1887. He was elected Junior Grand Warden in 1892; Senior Grand Warden in 1894; Deputy Grand Master in 1895, and Grand Master in 1897.

William R. Hamilton was born in Brant County, Province of Ontario, Canada, on July 16, 1866. He was made a Mason in Silver City Lodge, No. 13, of Silver City, Idaho, on June 9, 1900. In 1905 he was elected Junior Grand Warden, and in 1907 he became Deputy Grand Master. The next year he was chosen Grand Master. Bro. Hamilton's worth as a citisen was shown by his election as mayor of his home city for a third time.

Francis Jenkins, a native of South Wales, was born on March 12, 1850. He was made a Master Mason in Deadwood Lodge, No. 7 (Dakota Territory) on August 28, 1881, and later a member of Paradise Lodge, No. 17, of Moscow, Idaho. In 1912 he was elected Junior Grand Warden, and the next year he was made Senior Grand Warden. He became Deputy Grand Master in 1914, Grand Master in 1915. Bro. Jenkins was a York Rite Mason, a member of Cyrus Chapter, No. 2, of Silver City, and a member of Moscow Commandery, No. 3, of Moscow, Idaho. He was associated with the State University of Idaho, at Moscow, for many years.

Of the Past Grand Masters now living, the oldest in point of service is John Hunter. All his predecessors are deceased. Bro. Hunter was born in Paisley, Scotland, on July 5, 1850, and was made a Mason in Evanston Lodge, No. 4, of Evanston, Wyoming. In 1886 he was the first Worshipful Master of Portneuf Lodge, No. 18 (Idaho). He was the Senior Grand Warden of the Grand Lodge in 1887, and in 1888 he was elected Grand Master. Since 1883 he has been a Scottish Rite Mason of the Utah Jurisdiction. As a boy of thirteen years John Hunter accompanied his father, who in 1863 removed from St. Joseph, Missouri, to Salt Lake City, Utah. Since then he has passed his life in the Inter-Mountain Country, first in the transportation work of the United States Government, and later with the Union Pacific Railway. Bro. Hunter was still living in Salt Lake City, Utah, where he had resided for many years.

John H. Myer was born at Sing Sing, New York, on June 5, 1848. His family removed to Illinois in 1855. Having reached his majority, he set out for Idaho in 1870. In July of the next year, Bro. Myer was made a Master Mason in Placer Lodge, No. 3, of Placerville, Idaho. He is still (1931) a member of that Lodge. He became a Royal Arch Mason on March 7, 1873, and a Knight Templar on the same day of the same month ten years later. He is also a Charter member of El Korah Temple of the Mystic Shrine. In 1886 Bro. Myer was elected Senior Grand Warden, in 1890 he was appointed Deputy Grand Master, and in 1891 he was elected Grand Master. In civil life Bro. Myer has been a postmaster, a member of the Territorial Legislature, a prosecuting attorney, and a member of the Constitutional Convention. From among the original sixty-five members of the last-named body, Bro. Myer is to-day among some half-dozen survivors. Of a company of forty-two men who enlisted in the Nez Percé Indian War of 1877, he is now one of the two survivors.

Fred G. Mock was born in Cumberland County, Illinois, on November 24, 1861. On October 4, 1890, he was made a Mason in Burlington Lodge, No. 77, of Burlington, Colorado. He is still a member of Nampa Lodge, No. 29, of Nampa, Idaho, having been a member of that Lodge since the day it was Chartered. Of all Idaho's Past Grand Masters, Bro. Mock is probably the most widely travelled. He went around the world in 1926. In 1929 he travelled in South America, Africa, and northern Europe. He was elected Grand Master in 1896, having previously been Grand Lecturer.

George Hiram Storer was born in Nottingham, England, on February 17, 1860. He was initiated, passed, and raised in the Lodge at Corinne, Utah, in October 1884, and there received all three Degrees within a single month. The next year he became a member of Eagle Rock Lodge, No. 19 (Idaho). Bro. Storer, who is a York Rite Mason and a member of Lewiston Commandery at Lewiston, Idaho, was elected Junior Grand Warden in 1896, Senior Grand Warden in 1897, and Grand Master in 1898. This well-known Past Grand Master first reached Idaho in 1879. For a while he lived in Blackfoot, then in Idaho Falls. In earlier years he was first in the lumber business and later in the real-estate business. In 1896 he was elected treasurer of the State of Idaho. At present Bro. Storer resides in Southern California.

John Charles Muerman was born in Deerfield, Ohio, in 1865. He was made a Mason in Paradise Lodge, No. 17, of Moscow, Idaho, on June 22, 1893. In 1895 he was appointed Senior Grand Deacon, in 1896 he was elected Deputy Grand Master; he filled that Office again in 1898, and in 1899 he was elected Grand Master. Recognition of Bro. Muerman as a Mason of sterling worth was shown by his reaching the topmost round of the ladder within six years after becoming a Mason. He is a member of the Royal Arch Chapter at Moscow, Idaho, and of Washington Commandery, No. 1, and Alma Temple of the Mystic Shrine at Washington, District of Columbia. Bro. Muerman is a specialist in rural education, associated with the Federal Bureau of Education. Though his work has taken him to the Orient and elsewhere in distant lands, in all his travels he has never failed to remember his Masonic duties and obligations.

Jeremiah William Robinson was born in McLean County, Kentucky, on July 18, 1860. He was made a Mason in Carson Lodge, No. 132, of Elk City, Kansas, in 1886. Since 1892 he has been a member of Boise Lodge, No. 2, and he is, besides, a Thirty-third Degree Mason and a Knight Templar. Bro. Robinson was elected Junior Grand Warden in 1902, Senior Grand Warden in 1903, Deputy Grand Master in 1904, and Grand Master in 1905. Since 1910 he has filled the position of trustee of " The Grand Lodge Orphan Fund " with credit to himself and benefit to the Fraternity.

Victor Peterson was born in Sweden on April 16, 1880. That same year he came with his parents to the United States. He arrived on the Pacific Coast in 1905 and from then till now he has been at one time and another school teacher, placer miner and grain dealer. In 1902 he was made a Mason in Magnolia Lodge, No. 220, of Emerson, Nebraska. He is now a York Rite Mason,

a member of Lewiston Commandery, No. 4, a Scottish Rite Mason, and a member of Lewiston Consistory, No. 1. He was elected Junior Grand Warden in 1920; Senior Grand Warden in 1921; Deputy Grand Master in 1922, and Grand Master in 1923. As an ardent Mason Bro. Peterson has always been active in Lodge Work.

Frank Knox, a native son of Idaho, was born in Boise, on June 1, 1878. He received the Third Degree on July 21, 1910, in Butte Lodge, No. 37, of Emmett, Idaho. Having held the Office of Grand Steward and of Deacon, he was elected Junior Grand Warden in 1921, Senior Grand Warden in 1922, Deputy Grand Master in 1923, and Grand Master in 1924. Bro. Knox is securely anchored to Masonry by his own acts and by inheritance, so to speak, his father, Douglas Knox, being at this time a Mason with a record of more than fifty years of activity. Bro. Frank Knox is a Scottish Rite Mason and a member of El Korah Temple of the Mystic Shrine. He has been absent from the regular meeting of his Lodge only once in the last fourteen years, and even on that occasion he was in attendance at the Grand Lodge.

David C. Chase was born in Johnsville, Ohio, April 26, 1853. After starting life as a newsboy, he later became a telegraph operator, and was active in the service of the Union Pacific Railroad during the early history of that company, at the town of Payette, Idaho. For many years he has been a merchant and fruit grower in the Payette Valley. Having been made a member of Washoe Lodge, No. 28, in 1892, Bro. Chase twice became Master of his Lodge. He was elected Grand Master in 1901, having already served one term as Senior Grand Warden.

Byron Defenbach, who was born at Rome, Wisconsin, on December 5, 1870, spent his early life in Kansas. He became a member of the Masonic Fraternity as soon as he attained his majority, and after holding membership in several Lodges, and serving the Grand Lodge of Idaho as Senior Grand Warden and as Deputy Grand Master, he became its Grand Master in 1910. Bro. Defenbach places himself in Masonry with these words: " I am a progressive in Masonic affairs and usually classed as an insurgent. I am opposed to Masonic interference and Masonic activity so far as concerns political or religious affairs. I hold that the Masonic field is exclusively the elevation, improvement, and refinement of the character of man himself."

I. Edgar Meek, who made the overland trip to Idaho with a team in 1882, was born in Philadelphia, Indiana, on February 16, 1859. He grew to manhood in Indiana and Kansas. Bro. Meek was made a Mason in Hope Lodge, No. 155 (Kansas). After being affiliated with several Lodges in Idaho, he became Grand Master in 1920, having filled the Office of Deputy Grand Master and of Senior Grand Warden during the years immediately preceding. He is now a member of Mount Moriah Lodge, No. 39, of Caldwell, Idaho.

Born on a farm in Madison County, Illinois, on July 29, 1860, Curtis F. Pike was educated in the country school of his neighbourhood, and later in the University of Illinois. As a young man he taught school for several years

in Illinois, Colorado, and Idaho. On May 12, 1900, he was made a Master Mason in Vulcan Lodge, No. 103, of Hooper, Colorado. The following September he transferred his membership to Boise Lodge, No. 2, of Boise, Idaho, and since then he has been a member of that Lodge. In 1906 and again in 1917 Bro. Pike served as Worshipful Master of Boise Lodge, No. 2. He was elected Senior Grand Warden in 1911, Deputy Grand Master in 1912, and Grand Master in 1913. From 1918 to 1922, inclusive, he served as Grand Treasurer. He was elected Grand Secretary in September 1922. He is a Scottish Rite Mason.

Jay Glover Eldridge, who was born in Janesville, Wisconsin, on November 8, 1875, is a graduate of Yale University and is now Dean of the State University of Idaho, at Moscow. In 1918 he was with the American Expeditionary Force in France. Bro. Eldridge was made a Master in 1910, and elected Master of his Lodge, Paradise Lodge, No. 17, of Moscow, only five years later. As a York Rite Mason he is a member of Moscow Commandery, and as a Scottish Rite Mason he belongs to Calam Temple of the Mystic Shrine. He has served in the Grand Lodge as Junior Grand Steward, as Senior Grand Warden, and as Deputy Grand Master. In 1930 he was elected Grand Master. Since the inception of the Grand Lodge of Idaho, the Office of Grand Master has been filled by some who came from the one-room schoolhouse, and by some who have been graduated from the most renowned temples of learning in our country. Bro. Eldridge, of course, is to be numbered among those at the very forefront of the latter group.

By means even of those slight observations that the least mindful of us makes with the passing of the years, we are constantly reminded how the wisdom of sages and seers has throughout the ages crystallised into apothegms still pregnant with meaning though trite with century-old use. One such is the well-known phrase, "Tall oaks from little acorns grow." And indeed they do, figuratively as well as actually. On a December day of 1867, the Grand Lodge of the Free and Accepted Masons of Idaho came into being at Idaho City. Then it consisted of only 5 subordinate Lodges having a total membership of some 200 Master Masons. After the lapse of a short span of little more than half a century, this same Grand Lodge of Idaho numbers 10,396 Master Masons, 2469 Royal Arch Masons, 1482 Knights Templar, 2350 Scottish Rite Masons, and 2304 members of the Mystic Shrine. Time has indeed worked wonders with Freemasonry in Idaho. And certainly the end is not yet!

FREEMASONRY IN ILLINOIS

EVERETT R. TURNBULL

A DESCRIPTION of Kaskaskia, capital of the Illinois Country, written in 1810, said that it was then " a port town, and the chief one of Randolph County," that it contained " forty-five houses, many of them well built, several of stone, with gardens and large lots adjoining," and that it boasted " 467 inhabitants, of whom 47 were slaves." From here, on March 9, 1805, seven Brethren of Kaskaskia and vicinity sent the following letter to the Grand Lodge of Pennsylvania—a letter which shows the sentiments that actuated those Brethren of pioneer days.

To the R.∴W.∴Grand Lodge of Pennsylvania, Greeting:

The subscribers, and many others of our Brethren in the counties of St. Clair and Randolph, beg leave to approach your Worshipful Body and state to you that they are far removed from those social enjoyments which they once as Masons have experienced; that from the growth of population many worthy and respectable Brethren have settled, and many more will soon come to this country; and that your suppliants, from a sense of duty incumbent on them as Masons and as men, to promote their mutual happiness, the happiness of their neighbours, and as far as in their power lies, humanise society; and furthermore, to impress on their memory what has long ago been written on their hearts.

Wherefore, your suppliants thus presume to approach your Worshipful Body and request that, if in your councils you think it expedient, your Worshipful Body will grant to your suppliants a Warrant, or if that can't be obtained, a Dispensation, authorising them to hold a regular Lodge in the town of Kaskaskia, appointing such of your suppliants to preside therein as may seem proper to your Worshipful Body, sending with the said Warrant your Constitution, all other necessary instructions, and the amount of expenses attending the same, which will be duly remitted by your suppliants, etc. etc.

Robert McMahan
Stanton Lodge, No. 13 (Virginia)
Wm. Arundel
St. Andrew's Lodge, No. 2 (Quebec)
James Edgar
Lodge No. 9 (Philadelphia)
Michael Jones
Lodge No. 45 (Pittsburg)
James Galbreath
No. 79 (Chambersburg)
Rufus Eaton
Roman Lodge, No. 82 (New York)
Robt. Robinson
Stanton Lodge, No. 13

Return of the Members of the Western Star Lodge No 107 Ancient York Masons held in the Village of Kaskaskia in the Indiana Territory, under the Authority of the Right Worshipful Grand Lodge of Pennsylvania and of their Institutions, admissions, Raisings &c— From the Commencement of the said Lodge, Being the 14th December 1805 and of Masonry 5805 to St John Day December 1806 — — — By —

Names	What Degree	When Initiated or admitted	When Passed	When Raised	Members Expelled When	Members withdrawn When —	Remarks Deceased When
James Edgar	P. M.	14 Decr. 1805					
Rufus Easton	M. M.	14 Decr. 1805					was Called to the Worshipful Master's Epitaron at the Commencement and had Signed —
Michael Jones	M. M.	14 Decr. 1805					
Robert Robinson	P. M.	14 Decr. 1805					
William Arundel	P. M.	14 Decr. 1805					
Alexander Anderson	P. M.	14 Decr. 1805				24 March 18	
James Galbraith	P. M.	14 Decr. 1805					
Charles Quirey	M. M.	3 Feby. 1806	4 Feby. 1806	5 Feby. 1806			
Doctr Walter Fenwick	F. C.	17 Feby. 1806	1 March 1806				
George Bullitt	M. M.	17 Feby. 1806	1 March 1806	6 Decr. 1806			
John Rays	M. M.	18 Feby. 1806	19 Feby. 1806	10th March 1806			
John Ray	M. M.	18 Feby. 1806	19 Feby. 1806	10 March 1806			
Francois Vallé	M. M.	1 March. 1806	16 March 1806	24 March 1806			
Louis LaSource alias Morse	M. M.	1 March 1806	16 March 1806	24 March 1806			
Stephen Foster	M. M.	1 March 1806	16 March 1806	17 March 1806			
Andrew Henry	M. M.	24 March 1806	24 March 1806	24 March 1806			
James Moore	Ent. A.	1 Novr. 1806					
Henry Dodge	Ent. A.	6 Decr. 1806					
Thomas Oliver	Ent. A.	6 Decr. 1806					

I James Edgar Worshipful Master of the Western Star Lodge No 107 Ancient York Masons do hereby Certify to the Right Worshipful Grand Lodge of Pennsylvania that the foregoing is a Just and true Return of the Members of the Western Star Lodge No 107 and of the Institutions admissions &c— in the said Lodge, as above Stated during the time above mentioned —

In Testimony whereof I have hereunto Set my hand and affixed my Private Seal. there being no Seal of the said Lodge, at Kaskaskia 27th day of December 1806 and in the year of Masonry 5806 —

J. Edgar (Seal) Worshipful Master W. S. Lodge No 107

Attest William Arundel Secretary of W. S. Lodge No 107 —

P.S. On the 13th September 1806 This Lodge was Instituted and the Officers Installed in Conformity with Warrant and Dispensation Granted for that Purpose By the Right Worshipful Grand Lodge of Pennsylvania Dated 2d June 1806 and of Masonry 5806 as will appear by the Return heretofore made —

J. Edgar

In response to this request, the Dispensation was granted on the following September 24, and James Edgar was named first Master, with power to appoint the Wardens and other Officers. Bro. Edgar then appointed Rufus Eaton to be Senior Warden, and Michael Jones to be Junior Warden, and directed the two of them to select a name for the new Lodge. They reported " Western Star Lodge " to be their choice and the name was adopted. The first three petitions which the new Lodge received were from residents of Ste. Genevieve, a small town across the Mississippi River, in Louisiana Territory. Indeed, so many were the Petitions received in those days that the new Lodge was compelled to hold special meetings to take care of them. The Minutes record those meetings as " extra Lodge."

The Charter for Western Star Lodge was issued on June 2, 1806, and the Lodge was constituted on the following September 13 by Robert Robinson. The return for the year 1806 is now in possession of the Grand Lodge of Illinois. Although only nineteen names are entered on it, eighty-four members affixed their signatures to the By-Laws, which were adopted on June 24, 1808. This first Lodge in what is now Illinois was instituted, and frequently held its meetings in the first brick building erected for public purposes in the Mississippi Valley. The building, built in 1792, served first as a town hall, then as the meeting-place of the Territorial Legislature, and later of the State Legislature. Finally it was used as a court house until the removal of the county seat in 1848.

On December 27, 1806, a Petition signed by several Brethren of Western Star Lodge asked that Lodge to recommend the organisation of another Lodge at Ste. Genevieve, Louisiana Territory. The recommendation was granted although the formation of a second Lodge meant the loss of about half the membership of Western Star Lodge. The Dispensation for the new Lodge, known as Louisiana Lodge, No. 109, was granted on July 17, 1807, by the Grand Lodge of Pennsylvania, and James Edgar, Master of Western Star Lodge, was named proxy to institute the Lodge at Ste. Genevieve. Bro. Edgar performed that ceremony on November 14. The Wardens of the new Lodge were two of the first three Petitioners to Western Star Lodge. Likewise, when the Petition to organise St. Louis Lodge, No. 111, was circulated, three of the signers had also been members of Western Star Lodge.

The first Masonic funeral held in Illinois occurred on October 16, 1811. On that date, Robert Robinson, who had Constituted Western Star Lodge, was buried. Six years later, on November 2, 1817, James Edgar, the first Master, was also buried with Masonic ceremonies. As a token of mourning, the Brethren were directed to " wear a piece of black ribbon through the second and third button-holes of their coats for three months." On October 2, 1819, the Lodge suffered another loss when Bro. Michael Jones demitted. The Lodge passed resolutions of regret over losing such an active member. Since Bro. Jones had removed to Shawneetown, his attendance at Lodge in Kaskaskia entailed a journey of about a hundred miles across an unsettled region. Inasmuch as a Lodge had recently been organised at Shawneetown and he could meet the

Brethren there without undergoing the hardship of the long journey, it was not surprising that Bro. Jones should demit.

Although there are no Records of the activities of Western Star Lodge from December 2, 1820, until its new Charter as Lodge No. 1 was granted, we know that it continued to exist and that it was represented in the first Grand Lodge of Illinois every year of its existence. We also know that the first Grand Master of Illinois was a member of Western Star Lodge, even though the Lodge was unable to sever its connection with the Grand Lodge of Pennsylvania until November 30, 1826.

On February 14, 1827, the Grand Lodge of Illinois issued a Charter to Western Star Lodge as No. 1. Under that Charter the Lodge was Constituted on June 24, 1828, by Thomas Reynolds, Deputy Grand Master. But the Lodge was destined to disappear. The immediate cause of its closing was the failure of the Grand Lodge to acknowledge its *Constitution* and the installation of its Officers. The Record of the last nine meetings, those held bewteen June 24, 1828, and February 7, 1829, discloses the truly pathetic struggle of a few faithful Brethren against overwhelming odds. Some nights only three members were present at the Lodge meetings. In one instance, a Brother was recorded as having served at one meeting as Treasurer, Senior Deacon, Junior Deacon, and Tyler. On February 7, 1829, the Lodge was closed forever, but it left its impress on Illinois nevertheless. That little band of Brethren furnished the State its first governor, one United States senator, two Supreme Court justices, four State senators, twelve national representatives, and many other State and Federal officers. In addition one member became attorney-general and congressman from Missouri, while still another served as Territorial governor and as United States senator for Wisconsin. Indeed, the record of Western Star Lodge is an example for all time. It always celebrated St. John's Day with a public procession, a banquet, an oration, and the Installation of Officers. The call of the widow was always answered, and the destitute were cared for. Western Star Lodge was the forerunner, the inspiration, the beacon light for the Masons of the Mississippi Valley. Its Temple is destroyed and even the site of it is unknown, but the Work of that pioneer Lodge still lives to point the way for thousands of later Lodges of the Middle West.

For ten years Western Star Lodge was the only Lodge in Illinois, but as Masons began congregating in other settlements they asked for Dispensations and other Lodges came to be Chartered. The early Lodges were Western Star Lodge, No. 107, at Kaskaskia, Chartered on June 2, 1806, by the Grand Lodge of Pennsylvania; Lawrence Lodge, No. 34, at Shawneetown, Chartered in September, 1815, by the Grand Lodge of Kentucky; Libanus Lodge, No. 29, at Edwardsville, Chartered on October 6, 1820, by the Grand Lodge of Tennessee; Olive Branch Lodge, No. 5, at Upper Alton, Chartered on April 3, 1822, by the Grand Lodge of Missouri; Vandalia Lodge, No. 8, at Vandalia, Chartered on October 8, 1822, by the Grand Lodge of Missouri; Sangamo Lodge, No. 9, at Springfield, Chartered on October 9, 1822, by the Grand Lodge of Missouri;



Courtesy of Illinois State Historical Society.

Shadrach Bond.

First governor of Illinois and first Grand Master



L. L. Emmerson.

Governor of Illinois and Grand Master.

Union Lodge, No. 10, at Jonesboro, Chartered on October 24, 1822, by the Grand Lodge of Missouri; Eden Lodge, No. 11, at Covington, Chartered on October 8, 1822, by the Grand Lodge of Missouri; Albion Lodge, No. 9, at Albion, for which the Grand Lodge of Indiana issued a Dispensation on March 12, 1822, and Hiram Lodge, at Brownsville, concerning whose Charter we have no record. Temple Lodge, No. 25, at Belleville, received a Dispensation from Tennessee on June 28, 1820, but its organisation was not perfected, and no meetings were ever held.

The first reference to the organisation of a Grand Lodge in Illinois is found in the Minutes of Western Star Lodge under date of November 16, 1820, at which time the Lodge concurred in a resolution from Libanus Lodge, No. 29, that it was expedient to organise a Grand Lodge. A Committee was then appointed to correspond with the other Lodges. An active correspondence was then carried on between the Lodges, and as a result a Masonic Convention was held at Vandalia, on December 9, 1822. This meeting was held at the same time as the Session of the State Legislature. Eight Lodges were represented, and twenty-four Delegates were present. The Presiding Officer was Thomas C. Browne, a Supreme Court justice, who was a Delegate from Lawrence Lodge, No. 34. Sangamo Lodge and Hiram Lodge were not represented. Hiram Lodge later became a member, however, but Sangamo Lodge never affiliated with the Grand Lodge. The following day a *Constitution* for the " Grand Lodge of Illinois Ancient Free and Accepted Masons " was adopted. Then, on December 11, the election of Grand Officers was held. Officers elected at that time were as follows: Shadrach Bond, Grand Master; John Y. Sawyer, Grand Senior Warden; William M. Alexander, Grand Junior Warden; Richard T. McKinney, Grand Secretary, and James O. Wattles, Grand Treasurer. From then on the Grand Lodge held its Communications at Vandalia, then the State capital, at the same time as the sessions of the Legislature were convened there. This was especially convenient, since many of the Lodge members were connected with the State government. The Grand Lodge Communications were held in the Senate chamber, and resolutions thanking the Senate for the use of the room were usually adopted. The Grand Lodge held its first meeting during December 1823. At that time it was formally organised, and its Officers were Installed by George C. Melody, Deputy Grand Master of the Grand Lodge of Missouri. The complete reprints of the *Proceedings* for 1824–1826 are in existence. The Returns of January 1, 1825, from seven Lodges show that they had a total of 128 members. The other Lodges made no Returns at that time.

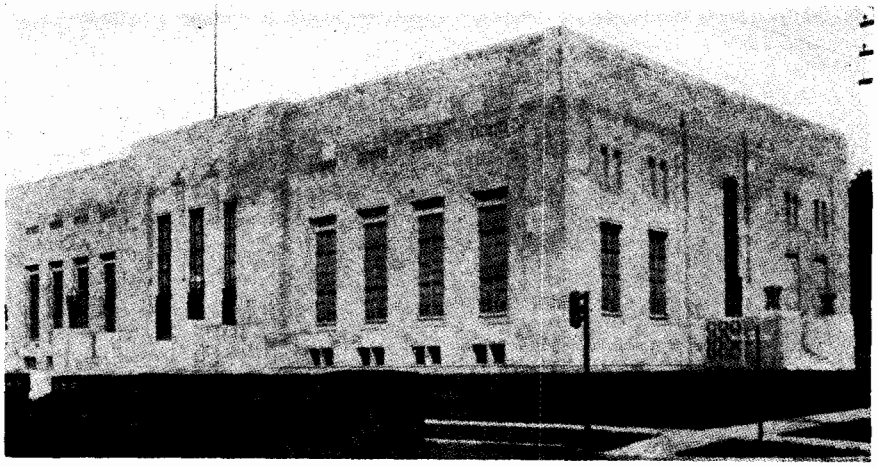
This first Grand Lodge of Illinois Chartered the following Lodges: Palestine Lodge, No. 10, at Palestine, on December 14, 1824; Greene Lodge, No. 11, at Carrollton, by Dispensation on December 14, 1824; Illion Lodge, No. 12, at Carlyle, on January 10, 1826; Frontier Lodge, No. 13, at Lewiston, on January 10, 1826; Strangers' Union Lodge, No. 14, at Fever River, now Galena, on January 1, 1827; Lafayette Lodge, No. 15, at Atlas, on January 7, 1826, and Cincinnatus Lodge, No. 16, at Shawneetown, on January 1, 1827.

The last-known Session of the first Grand Lodge of Illinois was held on January 3, 1827, for it, too, was destined to disappear. Just what caused its dissolution is not known, but it is supposed that the anti-Masonic wave that swept the country reached Illinois about that time. Nevertheless, that Grand Lodge numbered among its members many distinguished persons. A check of membership shows that it included two governors, one attorney-general, one State auditor, two secretaries of State, two State treasurers, seventeen representatives, six State senators, and several secretaries and clerks in the State Legislature. There were also among them two United States senators, two Supreme Court judges, and two Circuit Court judges.

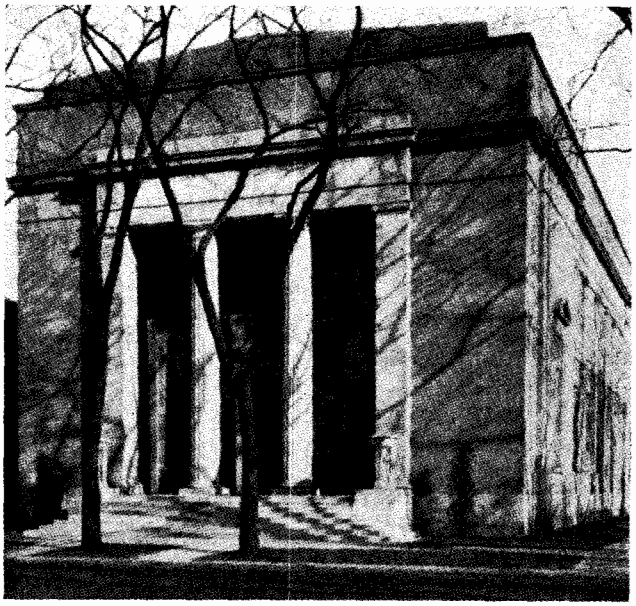
After the closing of Western Star Lodge, Strangers' Union Lodge, No. 14, was the only one left in the State. Then, on June 11, 1829, this Lodge voted to return its Charter and to apply to the Grand Lodge of Missouri for a new Dispensation, " further proceedings on which is postponed until Thursday the 18th inst. at 4 P.M., when the Brethren are requested to give general attendance." With this action, Illinois became for a time a place of Masonic darkness. Nevertheless, there remained in the State many faithful members who waited patiently for the time when they could once more assemble about a Masonic Altar.

Masonic darkness continued in Illinois until December 6, 1834, when seventeen Brethren met at Quincy and Petitioned the Grand Lodge of Kentucky for a Dispensation to open and hold a Lodge. Accordingly, the Dispensation for Bodley Lodge was granted on August 31, 1835, and Bro. H. H. Snow was delegated to Institute it. Bro. Snow had been Deputy Grand Master of the first Grand Lodge. Dispensations for other Lodges rapidly followed, and Freemasonry again began to spread throughout the State. During the next five years the following Lodges were established, all by Dispensation: Franklin Lodge, No. 22, at Alton (November 9, 1836, Missouri); Equality Lodge, No. 102, at Equality (1836, Kentucky); Harmony Lodge, No. 24, at Jacksonville (October 4, 1837, Missouri); Temperance Lodge, No. 27, at Vandalia (June 30, 1838, Missouri); Columbus Lodge, No. 20, at Columbus (June 3, 1839; Missouri); Far West Lodge, No. 29, at Galena (March 23, 1839, Dispensation read in Lodge, Missouri); Mount Moriah Lodge, No. 33, at Hillsboro (August 17, 1839, Missouri); Springfield Lodge, No. 26, at Springfield (February 25, 1839, Missouri); Ottawa Lodge, No. 114, at Ottawa (December 19, 1839, Kentucky), and Friendship Lodge, at Dixon (November 6, 1840, Kentucky), Dispensation read in Lodge.

The first corner-stone laid by the Masonic Fraternity in Illinois was laid in Shawneetown on February 24, 1838. During the 1830's Shawneetown was the most active business centre on the Ohio River. Since an army post was located there, the government took charge of the river front and paved several blocks southward from the northeast corner of the town. This improvement was known as the " Public Works." Equality Lodge, No. 102, was invited to lay the corner-stone of this pavement. The ceremony was in charge of the

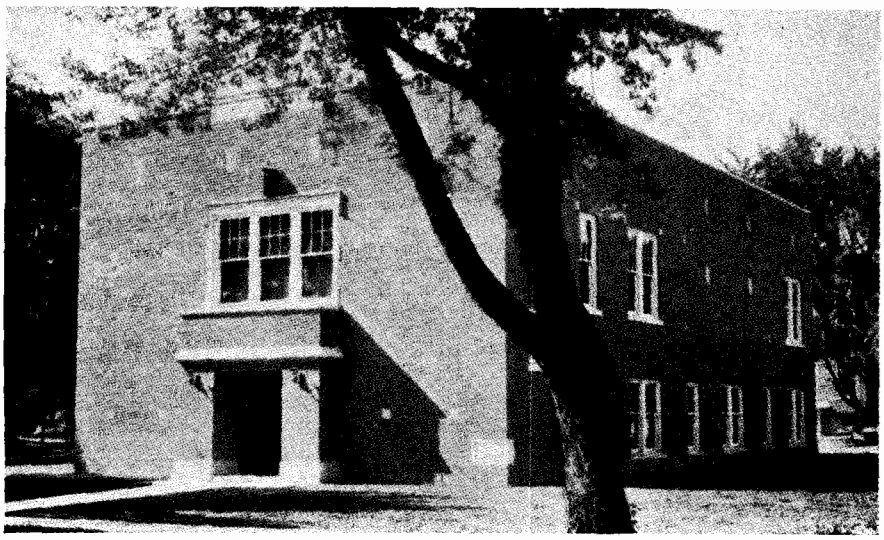


Above: Decatur Masonic Temple.
Dedicated February 8, 1929.

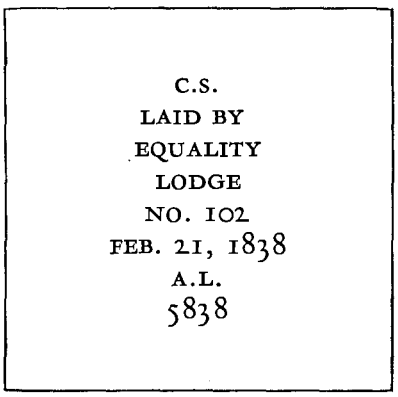


Centre: Evanston Masonic Temple.
Dedicated December 17, 1927.

Below: Marshall Masonic Temple.
Dedicated March 5, 1928.



Lodge's Master, Bro. Arnold B. Dake, a nephew of Benedict Arnold, who acted as proxy for the Grand Master of Kentucky. The stone was of sandstone and measured thirty-two inches by twelve inches by sixteen inches. Only one face of the stone was dressed, and on it a crudely chiselled inscription reads as follows:



The date on the stone is three days earlier than that given in the Record of the ceremony. Sometime during the 1880's this corner-stone was removed and placed in the Lodge Room of Warren Lodge, No. 14, where it still remains. The following year Equality Lodge, No. 102, laid the corner-stone of the Bank of Illinois at Shawneetown.

Early in 1839, Harmony Lodge, No. 24, sent a circular to the other Lodges in the State, asking for a Convention to organise a Grand Lodge in Illinois. The first Convention was held in Jacksonville, on December 27, 1839, and a second one met on January 20, 1840, at which time it was deemed advisable to meet again on April 6 of that year, and then formally to organise a Grand Lodge. In response to the invitation, " a Convocation was held in Masons' Hall " at Jacksonville, on the date stipulated. The Representatives present at that meeting were James Adams, of Springfield Lodge, No. 26; H. Rogers and H. Dills, of Bodley Lodge, No. 29; W. D. McCann, of Columbus Lodge, No. 20; John T. Jones (proxy) of Equality Lodge, No. 102; D. Rockwell, of Far West Lodge, No. 29, and W. B. Warren and A. Dunlap, of Harmony Lodge, No. 25. The object of the meeting having been fully considered, it was unanimously " *Resolved*, That the several subordinate Lodges of Ancient Free Masonry in the State of Illinois here assembled, represented by Delegates and proxies properly authorised, consider it as a matter of right and as conducive to the general benefit of Masonry that a Grand Lodge be established in the State of Illinois, and that they now proceed to establish, organise, and locate the same accordingly, to be known and designated by the name of the Grand Lodge of Illinois."

The Committee appointed to draft a *Constitution* and *By-Laws* then reported that it had performed that duty. After amendment, the *Constitution* and *By-Laws* were adopted, and Jacksonville was designated as the location of the next Grand Lodge. The ballot for Officers resulted in the election of Abraham

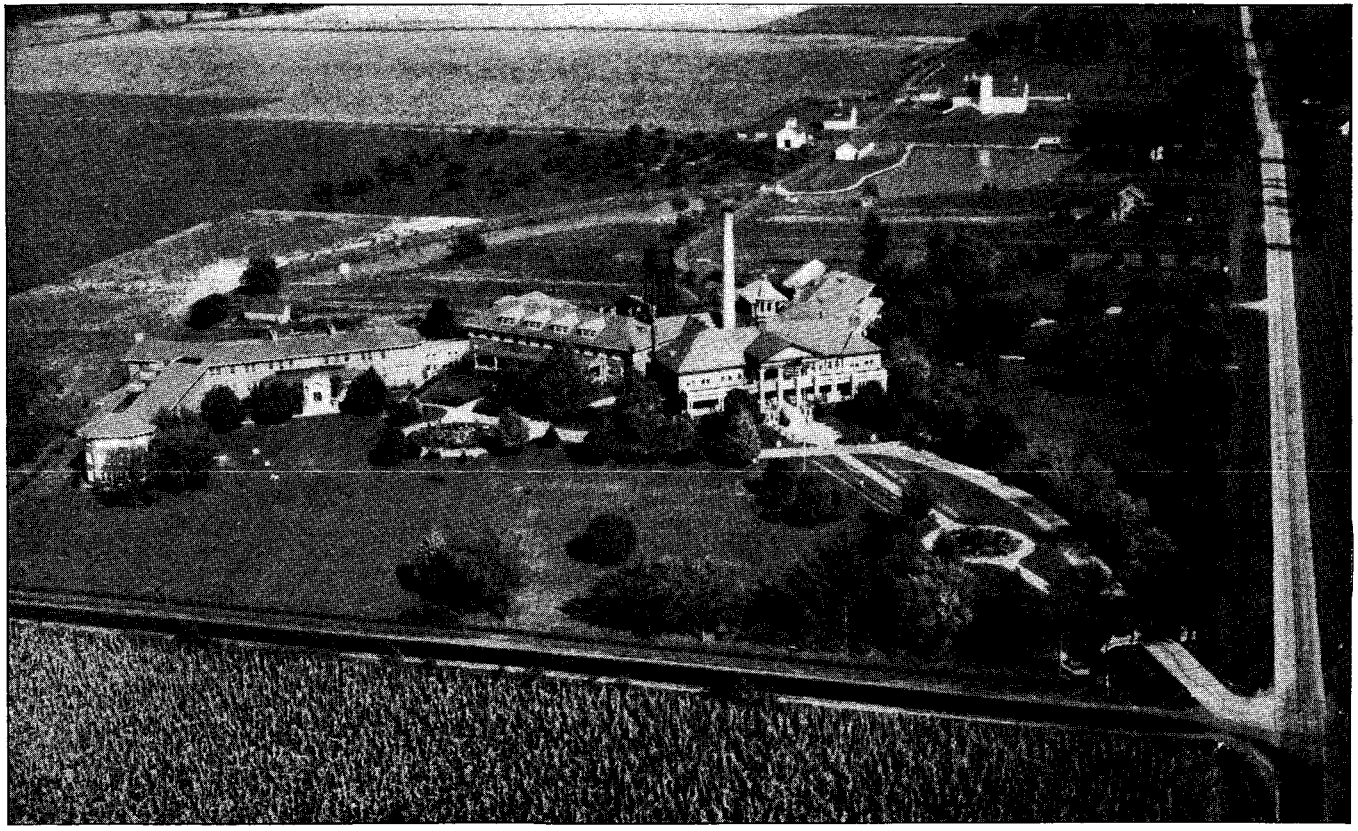
Jonas, of Columbus Lodge, No. 20, to be Grand Master; James Adams, of Springfield Lodge, No. 26, Deputy Grand Master; W. S. Vance, of Harmony Lodge, No. 24, Grand Senior Warden; H. Rogers, of Bodley Lodge, No. 29, Grand Junior Warden; W. B. Warren, of Harmony Lodge, No. 24, Grand Secretary, and A. Dunlap, also of Harmony Lodge, No. 24, Grand Treasurer. The Grand Secretary was then ordered to procure a seal, and the Grand Lodge was called to Refreshment until April 28. On that date, Labour was resumed and, " all but Past Masters having retired, a Convocation of Past Masters was declared and the M.·. W.·. Grand Master was installed by proxy and the Grand Honours paid him agreeably to Ancient Form and Usage. The Convocation was then dissolved, and the M.·. W.·. Grand Lodge was called from Labour to Refreshment until to-morrow morning at eight o'clock."

On the following morning the other Grand Officers were Installed. Jacksonville and Springfield Lodges then surrendered their Charters and received new ones, which were registered as No. 3 and No. 4, respectively. The Grand Secretary was also directed to issue Charters to Bodley Lodge as Lodge No. 1, to Equality Lodge as Lodge No. 2, to Far West Lodge as Lodge No. 5, and to Columbus Lodge as Lodge No. 6. Temperance Lodge, No. 27, received a Charter as Lodge No. 16, on December 10, 1842; while Friendship Lodge became Lodge No. 7 on October 6, 1841. Franklin Lodge became Lodge No. 25 in 1843. Although Ottawa Lodge, No. 114, received permission to unite with the Grand Lodge of Illinois in 1841, there is no further Record of it. There is, however, a Record of the Chartering of Occidental Lodge U. D. (Kentucky), on October 7, 1841.

On February 20, 1847, the Legislature of Illinois granted the Grand Lodge a special Charter under which it still operates.

When the Grand Lodge was only a year old, an event occurred that caused serious trouble. A Petition for a Dispensation to establish a Lodge was received from the Mormons in Nauvoo, Illinois. The Dispensation was issued on October 15, 1841, and the Lodge was Instituted on March 15, 1842. George Miller, Worshipful Master; Hyrum Smith, a brother of the Mormon " prophet," Senior Warden; and Lucius N. Scoville was Junior Warden. From the date when this Lodge was Instituted till August 11, 1842, when the Record was closed, 286 candidates were Initiated and 243 were Raised. The statement was made that " if this Lodge had been suffered to Work two years longer, every Mormon in Hancock County would have been Initiated."

The Lodge at Nauvoo refused to send its Records to the Grand Lodge for inspection, and since it was suspected of irregularities a special Committee was appointed to visit the Lodge and investigate its Work. Meantime the Grand Master had suspended all Work until the Report of the Committee should be received. Jonathan Nye, Past Grand Master of the Grand Lodge of Vermont, who was a visitor at the Illinois Grand Lodge at the time, was elected to honorary membership, and granted a seat in the Grand Lodge of Illinois, and then was made Chairman of the special Committee appointed to investigate the



Airplane View of the Illinois Masonic Home.

Nauvoo situation. Other members of the Committee were the Grand Secretary, and Bro. H. Rogers. After investigation, the Committee reported that it had found " much to regret, much to deplore," but it recommended that the Dispensation for the Nauvoo Lodge be continued until the next Annual Communication of the Grand Lodge. The Grand Master then divided the Lodge into four Bodies by issuing Dispensations for Nye Lodge and Helm Lodge at Nauvoo, and for Eagle Lodge at Keokuk, Iowa. But this action did not help matters, for all four Lodges refused to abide by the rulings of the Grand Lodge. They were therefore declared to be clandestine, and their members were put under suspension. We know that the Mormons continued to hold meetings, however, for in 1844, St. Clair Lodge, No. 24, preferred charges against a member for wearing his Regalia and marching in a procession at the dedication of a Masonic Hall at Nauvoo. Grand Master Helm reported to the Grand Lodge that the subject had " excited no little discussion both in and out of this Body, and the action of the Grand Lodge in reference to it has been made the object of much animadversion, criticism, and remark. Several communications from eminent and honoured names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic Lodge to exist in Nauvoo."

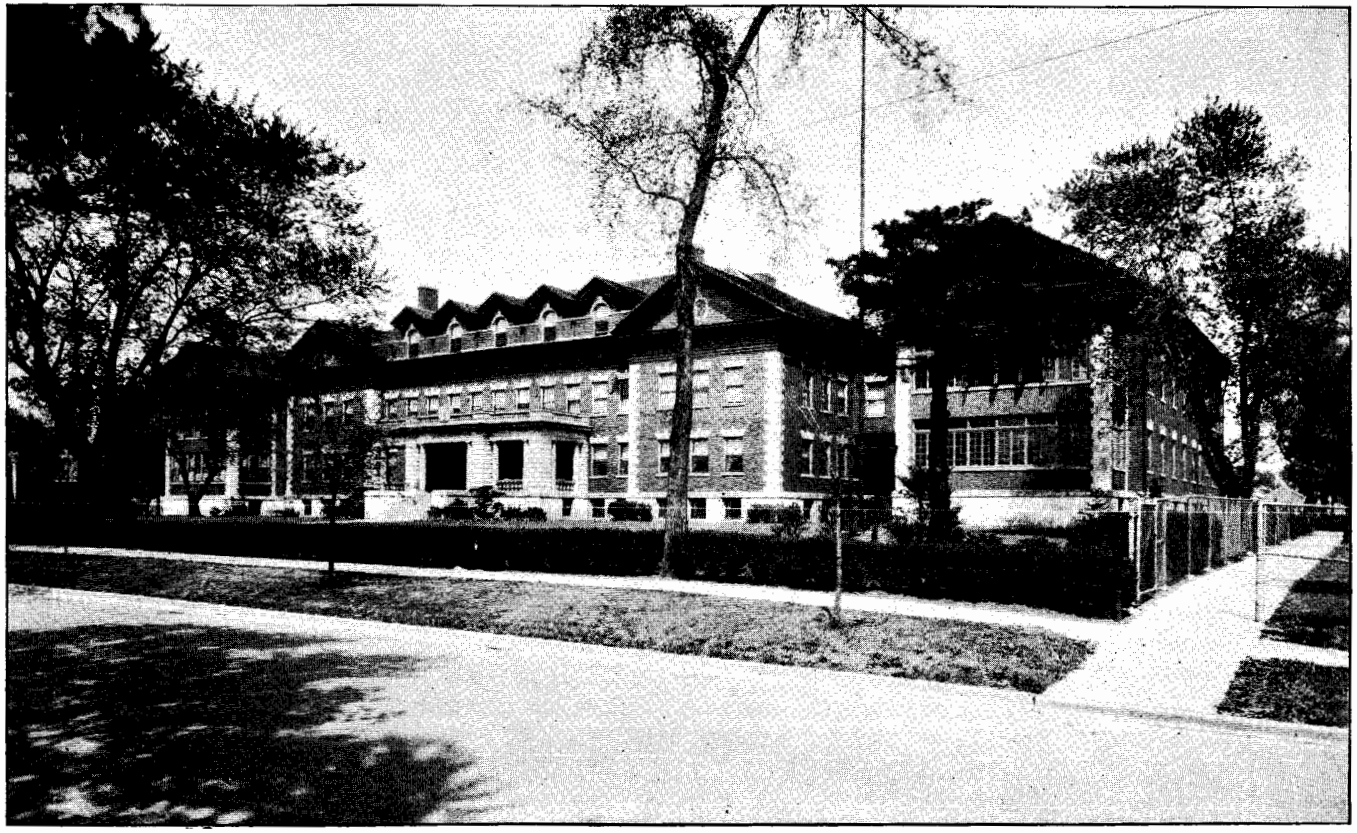
Then, in 1845, another event occurred that for a time almost disrupted the Grand Lodge. A man of mixed African-Indian blood, having a duly signed Diploma which certified to his membership in another Jurisdiction, was permitted to visit Chicago Lodges a few times. About the same time Apollo Lodge, No. 32, received the Petitions of two men of mixed Anglo-Saxon and African blood. Although it was reported that " the proportion of African blood " was " evidently small," and that the Petitioners were men " reputed ' freeborn,' certainly of good report, and one or two entitled to vote by the laws of the State," the Committee on Petitions was directed not to report until an expression regarding the advisability of accepting the Petitions could be obtained from the Grand Lodge. The Delegate sent to obtain such an expression, failing to get an expression from the Grand Lodge, the Committee then reported favourably on the Petitions, and the men were accepted. When the failure of the Delegate became known, however, a resolution was adopted authorising the withdrawal of the Petitions. These facts then became generally known, and eighteen other Lodges passed resolutions regarding the matter. Some called for a Convention to reorganise the Grand Lodge; others demanded the resignation of the Grand Master for permitting such an outrage. One Lodge called a Convention of Delegates to meet in Peoria during April to consider the course to be pursued. Then Springfield Lodge, No. 4, addressed a Communication to the Grand Master, asking for the facts in the case. It remained, however, for Piasa Lodge, No. 27, to still the tempest with a dignified letter which deplored the precipitate action of the Lodges, and ended by stating " that the Proceedings of Springfield Lodge, No. 4, at their meeting of February 2, A.L.

5846, meet our cordial approbation and concurrence, and that their course in first communicating the charges to the Brethren implicated, and hearing what they had to say in their defense, before proceeding to pass judgment upon them, is perfectly honourable, fair, and Masonic, and worthy of universal imitation in all similar cases."

The matter was thoroughly debated in the Grand Lodge, the offending Chicago Brethren were reprimanded, and the Report of the special Committee was adopted. This Report closed as follows: " *Resolved*, That this Grand Lodge is unqualifiedly opposed to the admission of Negroes or mulattoes into Lodges under its Jurisdiction." Again in 1851, however, a Negro asked permission to visit a Lodge in Chicago, and presented a Certificate showing that he had visited Lodges in Kentucky, Missouri, Wisconsin, and Ohio. Despite the ruling of the Grand Lodge, he was examined and admitted as a visitor. The action was reported to the Grand Lodge. This led to the passage of a second resolution to strengthen that of 1846. It read as follows: " *Resolved*, That all subordinate Lodges under this Jurisdiction be instructed to admit no Negro or mulatto as visitor or otherwise, under any circumstances whatever. And be it further *Resolved*, That if any Lodge under this Jurisdiction hereafter violates this expressed will of this Grand Lodge, it shall be the duty of the M.·.W.·. Grand Master of this State at once to arrest their Charter."

In the year preceding the outbreak of the war with Mexico, the Grand Lodge had its first experience with Military Lodges. On October 4, 1847, seven Brethren, members of Company B, United States Mounted Volunteers for Mexico, Petitioned for a Dispensation for a Travelling Lodge. Although the Grand Lodge had authorised the Grand Master to issue such Dispensations, none was granted at that time. There was, however, an active Lodge connected with the First Regiment of Illinois Foot Volunteers, but it received its Dispensation from Missouri. John Ralls, Grand Master of Masons of Missouri, was colonel of the Third Missouri Volunteer Militia. On October 9, 1847, while in the field, he issued a Dispensation for Hardin Lodge, No. 87, and named Vantrump Turner as Master. This Lodge was named in honour of Colonel John J. Hardin, of the First Illinois Regiment, who had lost his life at the battle of Buena Vista. No Report of it was ever made, but the Dispensation is still in the archives of the Grand Lodge of Missouri. " It is on paper discoloured by age and bears evidence of considerable rough usage. How it came to be recovered, and the name of its custodian, will probably never be known."

Then, during the war between the States, fifteen Military Lodges were granted Dispensations by the Grand Lodge of Illinois. This action finally brought complaints from other Jurisdictions which objected to the Travelling Lodges accepting Petitions from soldiers who came from States other than Illinois. Consequently, at the Session of 1865 the Grand Master made the following report against the Travelling Lodges: " Most of our Military Lodges suspended Work, and, the War being closed, they ceased to exist—having done some good and much mischief." The Committee on the Grand Master's Ad-



The Illinois Masonic Orphans' Home at La Grange.

Front view, main building.

dress also said: " It is to be hoped that this experience will forever close the question of Travelling Lodges operating within regular foreign Jurisdictions." Thus ended an unfortunate phase of Masonry in Illinois.

Meantime, however, Illinois had some more experience in granting Dispensations to Lodges of a somewhat similar character. On March 17, 1849, the Grand Master of Illinois granted a Dispensation to Past Grand Master Nelson D. Morse, and six others, " to form and open a Lodge to be named Pacific Lodge, in any place in said Territory (California) where they may sojourn, or on the journey there where there is no Grand Lodge established." In discussing the Lodge which was finally established, Assistant Grand Secretary John C. Reynolds said: " Of the Labours, difficulties, and scenes which this Lodge went through, we have no Record, but the Dispensation, which now lies before us in three separate and distinct pieces, speaks of rough usage. The Lodge was in existence as late as October, 1851, at which time its last Return was made." We do know that twenty-seven Brethren were Initiated into the Lodge and that twenty-five were Raised. The last Return of this Lodge was made from " Long's Bar, Upper California." On the same date a similar Dispensation was granted for " Lavely Lodge." The Dispensation was given to John R. Crandall, Past Deputy Grand Master, and others, but there is no further Record of it. Shortly afterward, the Grand Lodge suffered a singular misfortune. On February 20, 1850, a terrific explosion, followed by a fire, destroyed all the Grand Lodge Records, including the *Minutes* of the 1849 Communication. Consequently, on April 8, 1850, the Grand Master convened a Special Session of the Grand Lodge for the purpose of restoring the Records. This meeting has since been known as the " Grand Lodge of the Recovery."

During the first ten years of the Grand Lodge's existence, the question of educating the children of Masons was seriously considered. At one time it was proposed that the Grand Lodge of Illinois should unite with that of Missouri in supporting the Missouri Masonic College, but the suggestion was never carried out. Nevertheless, Macomb Lodge, No. 17, purchased the property which had formerly belonged to McDonough College and offered to repair the building and donate it to the Grand Lodge, provided the Grand Lodge would maintain an institution of learning there. Franklin Lodge, No. 25, also maintained a school for girls. This school was held on the first floor of Franklin Lodge's building. No extensive educational plan ever presented was satisfactory to the Grand Lodge, and the enactment of the free-school law, in 1855, made such a plan unnecessary.

The Ritual adopted by the Grand Lodge of Illinois was that agreed upon at the Baltimore Convention of 1843—a Convention at which Illinois was not represented because of its recent organisation and lack of money to pay the expenses of a Delegate. Nevertheless, in 1844, the Grand Lecturer, Levi Lusk, was sent to St. Louis to perfect himself in that Ritual. The next year John Barney came to Illinois and taught the same Work. These lectures were rehearsed before the Grand Lodge in 1845 and unanimously approved. At the

Session of 1860, Past Grand Master Morris of Kentucky asked permission to lecture on Ritual. This was the beginning of the trouble with the Conservator's Association. In 1863 the true nature of this association was exposed by Grand Secretary Reynolds, who proved that its members were bound by an oath blindly to obey the orders of its head. The length to which it would go to carry out its purpose was shown in a letter to the Grand Secretary, which said: " Your position would be damaged by taking sides against us, and we don't need you for us." But threat to defeat him for re-election did not deter the Grand Secretary from defending the Standard Work, and the Grand Lodge sustained his position by adopting a resolution making expulsion the penalty for using the Ritual of the Conservator's Association. In fact, a signed agreement not to countenance the use of that Ritual was required of every Officer before Installation. So serious did the problem become that it was necessary to expel one Master and to suspend the Work of his Lodge for one year because the Lodge refused to obey the Grand Lodge resolution.

In 1870 the Grand Lodge, in company with the Committee for the Examination of Visitors, held three-day schools of instruction in several towns throughout the State. This was the beginning of a plan of instruction still in use. For more than sixty years now such schools have been the means of disseminating Ritualistic instruction. They are conducted by a Board of Grand Examiners, consisting of five members. To-day there are more than 500 commissioned Grand Lecturers in Illinois.

In 1887 the Grand Master was asked whether " charges could be sustained against a Mason who disbelieves the Bible and who does not believe in the God of the same." The Grand Master answered by ordering that a trial should be held and, if the charges were proved, the accused Brother should be expelled. The specifications included the charge of atheism, a disbelief in God on the part of the accused, and a denial of the Divine authenticity of the Bible, and accused the Brother on trial of ridiculing the Bible, of declaring some portions of it to be false, and of speaking contempuously of it. The accused was acquitted of all charges but that of having ridiculed the Bible and of having held it in contempt. Although he was found guilty of those charges the Lodge of which the accused was a member refused to fix a penalty. Thereupon, the Grand Master promptly suspended the Lodge and reported its action to the Grand Lodge. The stand taken by the Jurisprudence Committee, of which Joseph Robbins was Chairman, was that " there is nothing to be gained in inflicting punishment upon those who have broken the law, which is at all comparable to the mischief of continued agitation of a question so dangerous to the peace of the Fraternity. Your Committee, therefore, recommends that the whole proceedings be regarded in fact, as it is in law, void *ab initio*, leaving all parties enjoying the same status as before the mischievous proceeding was begun."

This ruling was severely criticised by many reviewers. For example, Josiah H. Drummond, of Maine, called it the " most dangerous attack upon Freemasonry that has ever come to our knowledge, and all the more dangerous

because it is made in the name of Masonry and by Masons who love Masonry."

In 1872 still another disaster seriously affected the Masons of Illinois. At that time the great fire in Chicago destroyed the property and halls of eighteen Lodges. But other Lodges came to the rescue, and contributions amounting to $90,000 were received from various Bodies to relieve the necessities of the Masons whose property had been damaged. Fortunately, the Grand Tyler was able to preserve the Grand Lodge Jewels, and by so doing won the thanks of the Grand Lodge, as well as a sum of money for his act.

At the time of the organisation of the Grand Lodge, there were only ten Lodges in Illinois. Their total membership was about 150. The Grand Lodge's financial weakness is shown in the following statement made at the time by Grand Master Jonas: "A Brother rather more able than the most of us generously loaned it a Hundred Dollars to enable it to get along."

Twenty-five years later there were 465 working Lodges, having more than 20,000 members, while at the time of its fiftieth anniversary, there were 675 Lodges and 43,930 members. By 1900 there were 837 Chartered Lodges and 139,271 members. The latest Report gives 1012 Chartered Lodges and a total membership of over 264,000.

In 1865 Grand Master Turner recommended that " steps be taken to found and establish a school for the education of the children of deceased and indigent Masons, and an asylum for aged, decrepit, and decayed Master Masons." For a time, however, nothing was done. Then, in 1874, a resolution was adopted to appoint a Committee to inquire into the wisdom of establishing a Masonic Widows' and Orphans' Home. Two years later the resolution was referred to the subordinate Lodges for a referendum vote. It was decisively rejected. Thus, then, the first organised Masonic charity was a private venture. On March 11, 1885, the Illinois Masonic Orphans' Home was incorporated " for the nurture and intellectual and physical culture of the indigent children of deceased Freemasons of the State of Illinois and a temporary shelter and asylum for the sick or indigent widows of such deceased Freemasons."

A four-story building surrounded by ample, well-shaded grounds was purchased in Chicago. The property was Dedicated by the Grand Lodge on October 7, 1886. It was managed by an Association, incorporated under the general laws of Illinois, whose membership was composed entirely of Masons. The funds were collected by membership fees and donations. In 1894 the Grand Lodge contributed a sum of $5000 to assist in the erection of an additional building. In 1900 the Finance Committee recommended an appropriation of $15,000 to this Home, but Past Grand Master Joseph Robbins, an opponent of organised relief, introduced a resolution to prorate all money in the treasury in excess of $30,000 back to the Lodges. The motion prevailed, and $85,344.22 was returned.

Then, on April 7, 1888, Robert A. Miller executed a will bequeathing 264 acres of land near Sullivan, to the Grand Lodge, upon condition that a suitable home for widows and orphans be erected upon it. He reserved a life-interest for

his wife, however, but upon Mrs. Miller's death, on August 20, 1901, the Grand Lodge took steps to secure the title to the farm. The following year a Board of Trustees was organised. During the same year the Trustees of the Illinois Masonic Orphans' Home deeded their property to the Grand Lodge on condition that the Home be maintained at or near Chicago. The Grand Lodge accepted the condition, sold the property in 1908, then purchased a tract of ground at LaGrange, Illinois, and erected new buildings there.

In 1909 the Grand Lodge directed the Trustees to erect a building at LaGrange, the cost of which should not exceed $100,000. The corner-stone of this building was laid on April 30, 1910. The children who were to be cared for there were moved into the building on the following March 15, but the dedicatory exercises were not held until June 24. The following year the city school board demanded tuition for all Home children attending the LaGrange city schools. This the Grand Lodge declined to pay, whereupon the school board brought suit. The Circuit Court held the Grand Lodge liable for tuition, but the case was appealed, and during October 1916, the Supreme Court reversed the decision. Having vindicated its right to use the public schools, the Grand Lodge has nearly every year since contributed largely towards the support of the LaGrange schools. In 1924 the Chapters of Chicago and vicinity contributed funds to build a wading pool at the LaGrange Home. This was to be a permanent memorial of the seventy-fifth anniversary of the organisation of the Grand Chapter. In July of that year, " a basket picnic was held on the Home grounds at LaGrange to celebrate the completion of the memorial, which consists of a circular wading pool, sixty feet in diameter, a sand pavilion twenty by forty feet, with roof, and a handsome four-cup drinking fountain, suitably inscribed, showing the purpose of the memorial and the donors on bronze tablets, on a keystone in the centre of the fountain."

Constantly increasing demands have required the construction of additional buildings. In addition to the original building, three dormitories and a power plant have since been built. The institution now has about ten acres of ground and buildings, the estimated value of which is $685,427. Children living there are given a regular course in Bible study as well as in the common branches of school study. There is a printing plant which turns out very creditable work.

When the Grand Lodge acquired title to the Sullivan farm, architects were employed to draw plans for a series of buildings, and the sum of $25,000 was appropriated to commence work on a dormitory. The first building was completed, and on September 8, 1904, the Illinois Masonic Home was dedicated to the purpose for which it was intended. At the Session of the Grand Lodge held in 1915, an additional 200 acres adjoining the Sullivan property was donated to the Grand Lodge by Edwin C. Swain, a brother-in-law of Bro. Miller, upon condition that he be given a life annuity of $800. Swain, who was not a Mason, had passed his seventieth birthday at the time of making his donation.

Hospital facilities at the Sullivan Home having been badly needed, the



From a photograph by Underwood and Underwood.

Masonic Temple, Randolph and State Streets, Chicago, Illinois.

Grand Chapter, in 1913, donated $50,000 to the Grand Lodge for the construction of a hospital. On October 3, of the following year, the corner-stone was laid by the Grand Lodge, and work proceeded rapidly thereafter. The building was dedicated on July 5, 1915, in the presence of perhaps the largest assemblage of Masons ever brought together in Illinois either before or since that event. The procession was more than two miles long, and many thousands witnessed the ceremony. In 1924 the Grand Lodge and Grand Chapter jointly provided $100,000 to pay for constructing an addition to the hospital. Every year the Grand Chapter has contributed $5000 for the upkeep of the hospital and has made, besides, several special donations to provide for needed facilities. The hospital is called the Royal Arch Memorial Hospital.

The property at Sullivan consists of the administration building, which is an imposing structure, two dormitories, and two hospital buildings. The whole is surrounded by beautiful lawns and flower gardens. Ten acres are used for lawn in which is planted a large collection of rare and beautiful flowers. The lawn is further beautified by shade trees, shrubbery, vines, flowerbeds, and a fountain. There is also a greenhouse, with hotbeds. The buildings are made of dark and light pressed brick, trimmed with Bedford stone and cement columns. They are three-story buildings, splendidly constructed, and are equipped with the most modern devices. The furniture and furnishings are the best that could be obtained for the comfort and pleasure of aged men and women. There is a five-acre fruit orchard. In the twenty-three acre garden berries, melons, and vegetables are raised for use in the Home. The Home owns as fine a dairy barn as there is anywhere in the State, and a herd of Holstein cattle which furnish milk and butter. It also possesses five libraries, containing more than 2000 books, which afford entertainment and relaxation for the Home guests.

The men living in the Home have formed a Masonic club which holds regular meetings twice a month, and which performs the Masonic funeral service for those who pass away. The average cost per member has been $32.10 per month. The appraised valuation of the property is $789.073. This sum does not include the value of the land.

The Illinois Masonic Hospital is a voluntary organisation composed of members of the Masonic Fraternity, of the Order of the Eastern Star, and of other allied Bodies in Chicago. The Association was Chartered on July 21, 1909, to provide free hospital service for members of the Fraternity and their families, who are without means to pay for such service. Donations were solicited, memberships sold, and picnics and other entertainments were promoted in order to raise money. At first the Association made other arrangements with hospitals to care for its patients. Thus the constantly increasing demands for service required all the funds of the Association, and the building of a hospital had to be deferred. On February 1, 1921, however, the Association accepted the offer of Chicago Union Hospital to purchase their property for $100,000. A campaign for funds was then started, and within six months' time a

sum of $130,000 was raised. In 1925 an addition which cost $500,000 was added. This raised the capacity of the hospital to 150 patients. The physical property has an approximate value of $750,000. Accommodations not needed for the Work of the Association are available to other members of the Fraternity and to the general public, as paying patients. In a single year 3414 patients were admitted, of whom 374 were treated gratis. Of 1764 operations performed, 211 were done at no cost to the patient.

The government of the hospital is vested in two Representatives from each Masonic Lodge, each Eastern Star Chapter, or each other Masonic Body in Cook County, which cares to send such Representatives. The management is in charge of a board of twenty-one trustees, and the annual meeting is held in November. This institution has received official recognition through generous gifts from the various Grand Bodies.

The Eastern Star and Masonic Home is located on the west bank of the Rock River, about one mile from the centre of the city of Rockford. It stands on a beautiful hill which rises about twenty feet above the water's edge. The Home was built in 1922 and was dedicated on September 28 of that year. The building is of yellow brick with stone trimmings. The cost of the building and furnishings was $140,000, all raised by voluntary donations from the Chapters. An addition which cost approximately $90,000 was built in 1925. There are 128 rooms. Ninety guests can be accommodated. At the present time all rooms are occupied, and there is a long list of those waiting for admission. The remainder of the space is taken up with the administrative offices, a sun parlor, a hospital section, and servants' quarters. The expense of management is paid by a twenty cent per capita tax and from donations by Chapters and individuals.

Every applicant for admission must have been a member of an Illinois Chapter of the Eastern Star for two years, must be sixty-five years old, possessed of not more than $500, able to care for herself, and have no relative capable of caring for her.

For their helpless members, the Grand Chapter maintains a sanitarium at Macon. At the present time this institution has sixty-seven guests. Each member has a room of her own. Every effort is made to care for these invalids and make their last days comfortable. Members of the local ministerial association conduct religious services for them every Sunday.

The most eminent of early Illinois Masons was Shadrach Bond, the first governor of the State. Born on a plantation in Fredrick County, Maryland, in 1773, he came to Illinois twenty-one years later. In 1812 he was elected as the first Illinois Delegate to Congress. There he was instrumental in securing the passage of the " Right of Pre-emption," which permitted settlers to secure title to their land and opened the new Illinois Country to settlement. This act was called " the keystone to the arch of the prosperity and growth of Illinois." At the expiration of his term in Congress, Bro. Bond was appointed receiver of public money at Kaskaskia. About this time he moved from Monroe County to Kaskaskia. On November 27, 1810, the date of his marriage at Nash-

ville, Tennessee, he manumitted 600 slaves he owned in Maryland. He was a captain in the military service against the Indians and in the United States Army during the War of 1812. When Illinois was admitted to the Union in 1818, Bro. Bond was unanimously elected governor. He was inaugurated on October 5, 1818, and served until December 5, 1822.

Bro. Bond was made a Mason in Temple Lodge, No. 25, of Reisterstown, Maryland. The date of his becoming a member is unknown, but we do know that the Lodge existed from 1797 to 1815. Bro. Bond's first visit to Western Star Lodge occurred on October 4, 1806, and at that time he Petitioned for affiliation. He was elected to membership on December 27 of the same year. He served as Junior Deacon in 1814, and as Master in 1815, 1817, 1818, and 1819. December 11, 1822, he was elected Grand Master, in which office he served until the installation of James Hall on December 1, 1824. Bro. Bond was a regular attendant at the Grand Lodge, and always took an active part in its affairs. When General Lafayette visited Kaskaskia, on April 20, 1825, ex-Governor Bond responded to the toast in the following words: " General Lafayette: May he live to see that liberty established in his native country which he helped to establish in his adopted country." Bro. Bond died April 15, 1832, and was buried in the family cemetery at Kaskaskia. Later, however, when the Mississippi River began to wash away the land on which the cemetery stood, the remains of the deceased governor and his wife were removed to Evergreen Cemetery, at Chester. A monument was there erected to their memory by the State of Illinois.

Another distinguished Illinois Mason was Richard M. Young. In 1816, at the age of eighteen, he was admitted to the bar in Kentucky. The following year he removed to Illinois, and early in 1818 he was enrolled as a member of the Union County bar. His public life began when he was elected a State representative from that county. At the age of twenty-two he was the leader of the movement to establish the State bank. The debate was " a contest of intellectual gladiators " who had " few equals in the State, and victory was won by Young." At the age of twenty-three he was commissioned as colonel of the tenth Illinois Militia. He was also a member of the committee appointed by the Legislature to welcome General Lafayette when the distinguished Frenchman visited Kaskaskia. During those festivities it was said that " no couple shone more resplendently than Judge and Mrs. Young." In 1837 Judge Young was elected to the United States Senate, where he served six years. While in the Senate he was appointed one of the Commissioners to visit England to attempt borrowing $4,000,000 to complete the Illinois and Michigan Canal. On his retirement, he was elected Supreme Court justice, a position for which his profound and far-reaching knowledge of law particularly fitted him.

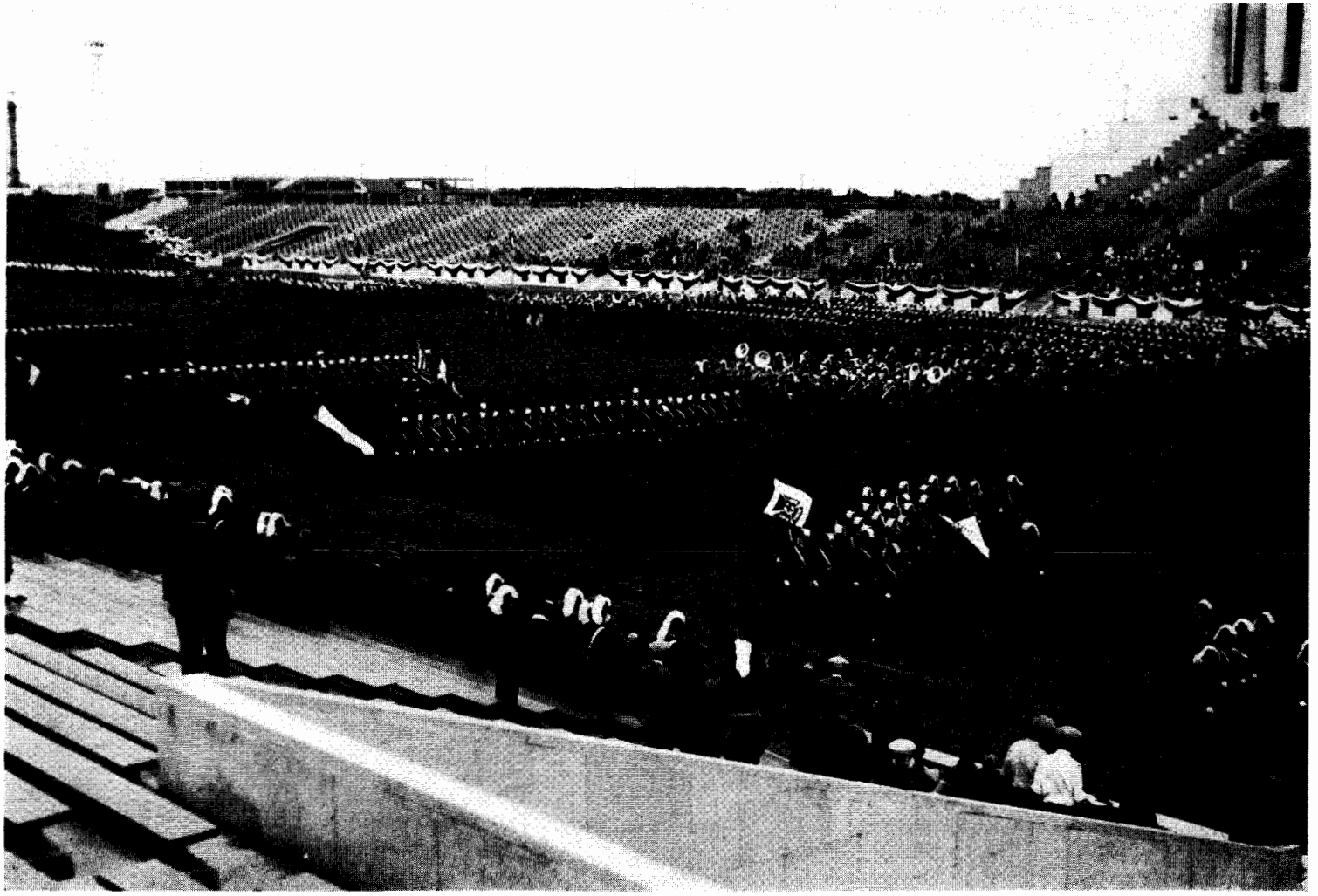
Bro. Young was raised on July 16, 1822, in Union Lodge (No. 10 Missouri; No. 8 Illinois). At the Constitution of Western Star Lodge, No. 1, under its Illinois Charter, on June 24, 1827, when the Lodge had returned to the " Court House and Lodge," he delivered an appropriate address. Then, in 1831, he re-

moved to Quincy, and although busily engaged as Circuit Court judge, he attended the meeting and signed the Petition for the Dispensation of Bodley Lodge, No. 29. He remained a member of that Lodge until 1846, when, on his removal to Washington, District of Columbia, he demitted. He died in 1861, and was buried in the Congressional Cemetery in Washington.

Although the facts regarding Stephen A. Douglas's life are too well known to need repeating here, it is appropriate that his Masonic record be told. On April 20, 1840, Bro. Douglas received the Degrees in Springfield Lodge, No. 26. On the following December 28 he was elected Junior Warden. He was a regular attendant until April 19, 1841, when he resigned, having changed his residence to Quincy. In 1840, Bro. Douglas was elected Grand Orator of the Grand Lodge, but he was unable to attend the following Communication. Nevertheless, while acting as Circuit Court judge, he was a regular visitor to the Lodge whenever possible. He received the Degree of Mark Master on August 22, 1842, in Springfield Chapter, No. 1, and was exalted in Quincy Chapter, No. 5, on September 3, 1847. His Petitions to the Springfield Lodge and Chapter now hang framed on the walls of the Masonic Temple there.

Bro. Douglas died on June 3, 1861. Three days later the Grand Master, Ira A. W. Buck, " convened an Emergent Grand Lodge at Chicago, to pay such last sad rites as were in our power to his memory. Accompanied by the Lodges and Brethren of Chicago and from abroad, we repaired to the Hall, where the body lay in state, when the public ceremonies were performed, an oration pronounced by Bro. H. A. Johnson, and a procession formed, which occupied over an hour in depositing the evergreen upon the body, singing all the while the burial dirge. It was, for its majesty, significance, awe, and solemnity, the most imposing funeral pageant I ever beheld. Every feature of the face was natural, majestic, and imposing, even in death, and one could hardly resist the solemn impression that his spirit hovered over, hushed, and awed the vast throng into a mournful silence, to sobs, grief, and tears. In the meridian of life he is gone; of his public career I will not speak, for I should only repeat what you all know; his manners, talents, and endowments it is unnecessary to describe, for who, in all Illinois, has not seen the people's tribune—Stephen A. Douglas? "

Another outstanding Mason of Illinois was Joseph Robbins. He was born in Leominster, Massachusetts, on September 12, 1834, and was made a Mason at that place. On December 16, 1859, he affiliated with Quincy Lodge, No. 296, and was Master of it from 1863 to 1869, inclusive. He was also Master again in 1880. He first attended the Grand Lodge in 1863, and with one exception only he attended forty-six consecutive Sessions of that Body. He was Grand Orator in 1869, and served as Grand Master in 1876-1877. He was Master of his Lodge when the Grand Lodge adopted the resolutions condemning the Conservators' Association and prohibiting the use of its Ritual under severe penalties. Bro. Robbins believed that the " privileges and prerogatives of an individual Lodge could not be controlled by the Grand Body," and refused to stop the use of the prohibited Ritual. In consequence he was called before the Grand Lodge and



From a photograph by Underwood and Underwood.

Knights Templar Grand Commandery of Illinois in the Stadium at Chicago, September 30, 1925, for their 69th Annual Conclave.

suspended for a period of twelve months " for contumacy and disobedience of the resolutions of the Grand Lodge and the lawful edict of the Grand Lodge." But after " suitable explanations and acknowledgments " had been made, the penalty was stricken from the Record. He was also a member of Chapter, Commandery, and Consistory.

Bro. Robbins's great record as an outstanding member of the Craft was made during the thirty years he prepared the Reports on Fraternal Correspondence. His writings on Masonic law and usage brought him a world-wide reputation as a master of Masonic jurisprudence. He died on July 19, 1909, at which time universal tribute was paid to him. The Grand Master of the Grand Lodge of Queensland said: " He was looked upon in the Masonic world as the greatest authority on Masonic jurisprudence, and who had contributed probably more than any other living Mason of his time towards the upholding of the Ancient Landmarks and good government of the Craft generally."

Illinois Masonry was also fortunate in having among its membership the famous General John A. Logan. Although he was made a Mason in Mitchell Lodge, No. 85, he demitted the following year to affiliate with Benton Lodge, No. 64. Lack of space prohibits any mention of his public life, but none is needed here. As commander-in-chief of the Grand Army of the Republic in 1868, he issued his famous order establishing Memorial Day. This he considered the most important act of his life. At memorial services held in his honour, F. M. Cockrell, ex-Confederate General and United States senator from Missouri, said: "Among all the great and distinguished volunteer officers during the late war, it is no disparagement of any of them to say that General Logan was the greatest and most distinguished. Courageous, fearless, energetic, untiring, generous, and dashing, he was the beau ideal of the American volunteer soldiery. As a representative and senator in the Congress of the United States he was incorruptible, faithful, diligent, and laborious, and was earnest in his convictions and forcible and aggressive in their advocacy." General Logan lived a stormy life and it seemed a fitting end to his career that his last journey with his old comrades should be made in a storm. His temporary resting-place was in a vaulted tomb in Rock Creek Cemetery, in Washington, District of Columbia. When the remains of General Logan were laid away, " the procession was more than a mile in length. The veterans of the Grand Army of the Republic made a superb appearance. Though the snow and water were ankle deep, the grief-stricken mourners marched through it with regular step, paying the last tribute to their illustrious departed comrade-in-arms." The body was later removed to the Soldiers' Home Cemetery, where Mrs. Logan had erected a granite mortuary chapel. He also held membership in Washington Chapter, Chevalier Bayard Commandery, and Oriental Consistory, all of Chicago.

One of the best known members of the Craft in Illinois is Louis Lincoln Emmerson. He was born at Albion, Illinois, on December 27, 1863. In 1886 he located in Mt. Vernon and began his business career. Five years later he organised the Third National Bank, and has since made banking his business.

He has also held several political offices. In 1916 he was elected Secretary of State for Illinois, an office to which he was re-elected twice. Then, in 1928, he resigned to serve as governor, an office he held till 1933. He received the Lodge, Chapter, and Council Degrees at Mt. Vernon, and was Knighted in Cyrene Commandery of Centralia. He has presided over Lodge, Chapter, and Commandery, having been the first Commander of Patton Commandery at Mt. Vernon. In 1913 he was elected Grand High Priest. Then, in 1919, he was made Grand Commander, and in 1927-1928 he served as Grand Master of Masons in Illinois. He is one of the Trustees of the General Grand Chapter and Treasurer of the Grand Encampment of Knights Templar. Since his retirement from Masonic Office, Bro. Emmerson has been Chairman of important Committees in all three Bodies. He is the only Mason who has been governor of the State and Grand Master at one and the same time. He was created a Sovereign Grand Inspector General, 33d Degree, on September 19, 1911, and was crowned an active member of the Supreme Council on September 18, 1928. He is still active in serving the Craft of his State.

Although space will permit the bare mention of several well-known members, the names of a number of other distinguished Illinois Masons should be given. George M. Moulton, Vincent L. Hurlburt, and William L. Sharp have each held the Office of Grand Master of the Grand Encampment of Knights Templar. Joseph E. Dyas and Charles C. Davis have served as General Grand High Priest. The list of Grand Orators of the Grand Lodge contains the names of Adlai E. Stevenson, first assistant post-master general and vice-president of the United States; John M. Palmer, governor, United States senator, and candidate for the Presidency of the United States, on the Gold-Democratic ticket; William E. Mason, James H. Lewis, and Lawrence Y. Sherman, all United States senators; Charles S. Deneen, governor and senator; Richard Yates, governor and congressman-at-large; and Frank O. Lowden, governor, and the only Honorary Member of the Grand Lodge. In addition to these there have been nine congressmen, one Supreme Court justice, three lieutenant-governors, one secretary of State, and one attorney general.

Many have asked what was the attitude of Abraham Lincoln towards the Masonic Fraternity. In answer to them we quote here the following statement, which was printed in the *Masonic Trowel*, on August 15, 1868: "About 1838 or 1839, Mr. Lincoln and James H. Matheny concluded to ' join the Masons.' Matheny did so and has been Deputy Grand Master and Standing Orator ever since. Before starting for Washington, the matter was broached by Judge Dubois and Grand Master Buck. He (Lincoln) declined them upon the ground that his motives would be liable to misconstruction. Much conversation was had between him and the present Grand Master French, and he was somewhat inclined to Petition, but did not. He was friendly to the Institution." Ira A. W. Buck was Grand Master of Masons of Illinois, in 1858, 1859, and 1860, while Grand Master French lived in Washington, District of Columbia.

FREEMASONRY IN INDIANA

ROBERT ARCHER WOODS

FREEMASONRY came to Indiana by way of the South-gate. After the Grand Lodge of Kentucky was organised, in 1800, it issued Dispensations or Charters for the formation of eight Lodges in Indiana, as follows: Vincennes, August 27, 1807, renewed September 1, 1808, and Chartered October 31, 1809; Madison, by Charter, August 30, 1815; Charlestown, by Charter, April 1816; Lawrenceburg, Corydon, Rising Sun, and Salem, by Charter, August 1817; Vevay, by Charter, September 1818. Brookville Lodge received its Dispensation from Ohio, May 9, 1817. These nine Lodges were represented at the permanent organisation of the Grand Lodge, held at Madison, January 12, 1818.

On January 15, 1818, Vincennes, Madison, Charlestown, Lawrenceburg, and Corydon were given Charters numbered 1, 2, 3, 4, and 5, respectively. Brookville and Salem, for some cause, did not accept Charters, and Vevay and Rising Sun, working under Dispensation, were as yet ineligible. Rising Sun was Chartered September 14, 1818, as No. 6, and Vevay as No. 7, on September 14, 1819.

Alexander Buckner, Charlestown, was the first Grand Master; Alexander A. Meek, Madison, D.G.M.; John Tipton, Corydon, S.G.W.; Marston G. Clark, Salem, J.G.W.; Samuel C. Tate, Charlestown, G.T.; Henry P. Thornton, Madison, G.S.; Jeremiah Sullivan, Madison, G.Orator; Isaac Hawk, Charlestown, S.G.D.; Jonathan Woodbury, Lawrenceburg, J.G.D.; Alexander McCoskey, Madison, G.Stew. and Tyler. Most of these men were prominent in the political and legal arena of the State.

The first Lodge organised in Indiana, a decade earlier, was that of Vincennes. A Petition for a Dispensation was prepared by General W. Johnson, an able lawyer and an orator of no mean ability, a member of Abraham Lodge at Louisville, Kentucky. The Grand Lodge of Kentucky granted Dispensation August 27, 1807, to George Wallace, W.M.; James Adams, S.W. and General W. Johnson, J.W. Organisation failed thereunder and a new Dispensation was granted to the same Officers September 1, 1808. The Lodge was Instituted March 13, 1809; the Master and Senior Warden being absent, William Jones was installed Master and General W. Johnson as Junior Warden; the Office of Senior Warden was left vacant.

Johnson has been heralded as the Father of Masonry in Indiana, and a monument erected in the cemetery at Vincennes by the Grand Lodge to commemorate that event; but the record of Vincennes Lodge and the Grand Lodge does not

bear out this claim. His only claim to pre-eminence rests on his preparation of the original Petition for Dispensation and a large number of Masonic orations, which he delivered very extensively.

Gen. John Gibson, secretary of Indiana Territory, Fellow-Craft from a Lodge in Lancaster, Pennsylvania, was raised to the Sublime Degree of Master Mason, March 14, 1809. This was the first degree work done by the Lodge and makes Gibson the *first* to be " raised " in Indiana. William Prince and Parmenas Beckes presented their Petitions on March 17, 1809, the first meeting at which Petitions were received, and were elected, and the Entered Apprentice, Fellow Craft and Master Mason Degrees were all conferred upon them that same day; these two are therefore the first to have received all three Degrees of Freemasonry in Indiana. Prince was a major on General Harrison's staff at the battle of Tippecanoe, U.S. Indian agent, lawyer, judge, and died a member of Congress. He was a member of the commission that, in 1820, selected Indianapolis as the permanent capital of the State. The town of Princeton was named in his honor.

Elihu Stout, the editor and publisher of the first newspaper, excepting the *Cincinnati Gazette*, west of the Alleghenies, was the first member of this Lodge to become Grand Master, in 1827; then came John B. Martin, in 1835, and Mason J. Niblack, in 1897. Although General W. Johnson was twice Deputy Grand Master, he failed to become Grand Master, Brethren from the floor being passed over him.

The history of the Grand Lodge of Indiana has been rather uneventful, but it may be said that our ancient Indiana Brethren laid its foundations substantially and satisfactorily, for no Grand Lodge has existed so long with so little friction. Its record for the past century and more is one of which its members may well feel proud.

The most exciting and trying period the Grand Lodge ever passed through was in connection with the remodelling and new construction of Grand Masonic Temple, wherein the Building Committee, authorised to spend $75,000, really expended $115,500. Much bitterness arose, but the problem was solved by Biennial Communications and the raising of dues. During this period, from 1877 to 1885, the membership dropped from 28,101 to 22,548, a net loss of 5553. The present membership, in 555 Lodges, is 113,945.

Alexander Buckner, the first Grand Master, was born in 1785, presumably in Jefferson County, Kentucky. As early as 1812 we find him practicing law at Charlestown, Indiana. Directly after serving as Grand Master in 1818, he removed to Missouri, where he was a member of the State Constitutional Convention in 1820; he served several years as a member of the Missouri Legislature and was elected United States senator, serving from March 4, 1831, until his death at St. Louis, June 15, 1833.

Alexander A. Meek, second Grand Master, was a resident of Madison. He was elected Grand Master September 15, 1818, and served until September 14, 1820. He was born in Ireland, about 1786, from whence he came to America



Knights Templar Hospital, Knightstown, Indiana.

with his parents when quite young. Engaging in the practice of law, he afterwards became one of the most noted practitioners in Indiana. During the war of 1812 he served as lieutenant in the Regular Army of the United States. On the admission of Indiana into the Union in 1816, he became U. S. attorney for the first district, serving as such until his death in 1821.

John Tipton, third Grand Master, was born in Sevier County, Tennessee, August 14, 1786. In 1807 he became a resident of Indiana, and in 1811 served as captain of a company in the battle of Tippecanoe. He then settled at Corydon, which later became capital of the State and, by regular gradation, was promoted to the rank of brigadier-general, and given command of the militia in southern Indiana. He served in the State Legislature and was a member of the commission that, in 1820, selected Indianapolis as the permanent capital of the State. He was elected Grand Master September 14, 1820, while a resident of Corydon; and again November 28, 1828, serving one year each. He was elected United States senator in 1831, to fill a vacancy, and was re-elected in 1833. His latter years were spent at Logansport until his death, April 5, 1839. Tipton Lodge, at Logansport, was named in his honour, as was also the town of Tipton and Tipton County.

John Sheets, fourth Grand Master, of Madison, was elected Grand Master at Corydon, September 12, 1821, and again October 9, 1822.

Jonathan Jennings, fifth Grand Master, of Corydon, and later of Charlestown, the first governor of Indiana after its admission into the Union as a State, was elected Grand Master October 7, 1823; re-elected October 4, 1824; declined a third term, October 1825. He was born in Hunterdon County, New Jersey, in 1784. His father was a Presbyterian minister, and soon after Jonathan's birth removed to Pennsylvania, where the son received a liberal education; studied law, but before being admitted to the Bar he migrated to Indiana Territory. He became clerk of the Territorial Legislature at Vincennes, and while such was elected to Congress; re-elected in 1811, and again in 1813. Early in 1816, he reported a bill to Congress to enable the people of the Territory to take the necessary steps to convert it into a State. He was a member of the convention to form the State Constitution in 1816, was chosen to preside over its deliberations, and, in the election which followed, was elected governor by a good majority; he served six years as such. At the close of his term as governor he was elected representative in Congress and was chosen for four consecutive terms. He died July 26, 1834.

The few brief sketches above mentioned will serve to indicate the character of the foundation stones of Indiana Masonry. Their successors in office maintained the same high standard of intelligence and patriotism. To this we attribute the excellence of Masonic standards and customs in the Hoosier State.

The establishment of a Masonic Home in Indiana was considered by Grand Lodge May 26, 1909, upon receipt of a memorial from the Grand Chapter, Order Eastern Star. Voted, " That this Grand Lodge declare in favor of providing a home for dependent Master Masons, widows and orphans." A special Com-

mittee, to formulate and recommend plans, reported in 1910, recommending a tax of twenty-five cents on each of its 53,000 members, to be continued " until funds are sufficient to begin work." The Grand Chapter, Order Eastern Star, made the initial contribution of $25,000. By May 1913 contributions from all sources, Lodges, Chapters, Councils, Commanderies, Scottish Rite, and O. E. S., amounted to $79,750.19. The venture was named " Indiana Masonic Home." It is located at Franklin, twenty miles south of Indianapolis. The Grand Secretary of the Grand Chapter, O. E. S., is a member of the board of directors. To-day, the Home is one of the most complete and best arranged institutions of its kind in the country. Since its inception not one cent of indebtedness has ever been incurred. The Maintenance Fund is now $213,571.12; Endowment Fund, $571,897.09; a gain in the latter in a year of $27,000. The inmates are segregated in buildings of their own, men, women, boys, and girls. A print shop, band, orchestra, and other features for well-rounded development and enjoyment are fostered, besides a full school curriculum, including high school, for the children and youth.

The George Washington National Masonic Memorial early received Grand Lodge support and its contribution, when completed, will be on the basis of one dollar for each of its more than 100,000 members.

GRAND CHAPTER ROYAL ARCH MASONS OF INDIANA

The Grand Chapter of Indiana was organised in the city of Indianapolis, December 25, 1845. Preliminary thereto we find the following historical data:

1. MADISON, MADISON

Organised July 14, 1819, under Dispensation issued April 1, 1819, by D. Gen. Gr. H. P. Thomas Smith Webb; but Webb died without making official report of his action to Gen. Gr. Ch. The Chapter made no returns, believing it working under Charter as independent Body. Hence G.G.C., at its September 1819 meeting, having only hearsay evidence of its existence, took no action and no Charter was granted; but Chapter continued to work U.D. until 1829, when it suspended until July 19, 1842, when it resumed labour. In 1843 its irregularity was brought to G.G.C. attention by D.G.G.H.P. Stapleton, and it ceased labour and petitioned Gen. Gr. Chapter to heal and confirm its doings from September 1819, to date; this was done by G.G.C. September 12, 1844, and a Charter was granted, upon the Chapter healing the members by re-obligating them. This confirmation gives the Chapter an unbroken record since July 14, 1819.

BROOKVILLE, BROOKVILLE

Organised under Dispensation given by D.G.G.H.P. Thomas Smith Webb sometime during 1819, but Webb died before G.C. Chapter met in September 1819, and no official report was made of its formation; upon the hearsay evidence G.G.C. did not act, and no Charter was granted. G.G.C. gives the order of formation as Madison first and Brookville second. Brookville met with Madison



The Indiana Masonic Home (from the air) at Franklin, Indiana.

and Vincennes, at Madison, May 13, 1823, and organised a Grand Chapter, which never functioned thereafter; and Brookville Chapter passes out of existence, with no records left even of its brief career.

VINCENNES, VINCENNES

Organised June 16, 1820, under Dispensation issued May 13, 1820, by Gen. Gr. King John Snow. September 15, 1826, the Committee on Doings of Gen. Grand Officers reported " that charters have been granted to Vincennes Chapter on May 13, 1820, and the Jennings Mark Lodge at Vevay on May 4, 1821." This Chapter during its early years was very unstable, and aside from taking part in the formation of a Grand Chapter at Madison in May 1823, which went for naught, it suspended functions on four different occasions, viz.: from March 9, 1830, to December 29, 1834; from August 7, 1836, to May 2, 1838; from February 3, 1839, to February 28, 1842; and from November 16, 1842, to May 7, 1845. On this last date it resolved to participate in the approaching meeting at Indianapolis for the purpose of forming a Grand Chapter and, although five Delegates were named, not one was present at the formation. About this time the history of Vincennes Chapter was rather clouded. Whether it was working under Dispensation or Charter is not clear; for on May 22, 1848, Grand Chapter provided that " a charter or dispensation be issued in vacation by the G.H.P. and one other Grand Officer, which, although the Chapter met on June 30, 1848, to receive it, and the G.H.P., at the May 1849, Annual, reports that a Charter has been issued to Vincennes Chapter, No. 7, yet future developments reveal that it was never delivered, and that the Chapter really received a Dispensation granted in 1848, signed by the G.H.P., but not even attested by the G. Sec.," as reported by G.H.P. William Hacker in 1858, and upon Hacker's recommendation a Charter was granted on May 21, 1858.

FIRST GRAND CHAPTER

Madison Chapter, Brookville Chapter, and Vincennes Chapter met at Madison on May 13, 1823, and organised a Grand Chapter. From some cause, it never met afterwards, and was actually and legally dissolved by reason of its failure to comply with its own constitutional requirements to meet and elect Officers at the regular meeting in May 1824. Neither was Gen. Gr. Chapter advised of its existence, except hearsay; said Body therefore on September 12, 1844, declared it to have no legal existence or authority. This paved the way for the present *Grand Chapter* of December 1845.

2. LOGAN, LOGANSPORT

Organised October 7, 1837, pursuant to Dispensation issued October 7, 1837, by D.G.G.H.P. Poinsett; this Dispensation and Returns miscarried in the mails and failed to reach G.G.C. at its meeting in 1838, and the same thereupon renewed on March 12, 1839, by D.G.G.H.P. Stapleton, and Charter granted by G.G.C. on September 17, 1841. Charter arrested December 11, 1854, and

restored May 21, 1856. Logan Chapter and Vincennes Chapter occasionally conferred Degrees upon Sunday; and Logan Chapter and Madison Chapter conferred the Past Master Degree upon Masters-elect of Lodges.

3. LAFAYETTE, LAFAYETTE

Dispensation issued by D.G.G.H.P. Joseph K. Stapleton on August 17, 1843. Reported to G.G.C. at its meeting on September 10, 1844; but no record of granting of Charter. Stapleton organised fourteen Chapters, only one of them being granted a Charter, according to G.G.C. Proceedings. Lafayette Chapter, therefore, must have participated in the formation of the Grand Chapter in 1845, as a Chapter under Dispensation. September 13, 1844, is date of Charter, as claimed by Lafayette Chapter. Probably correct.

4. KING SOLOMON, RICHMOND

The Proceedings of the General Grand Chapter at its Session on September 14, 1838, reads: " The Committee on the Doings of General Grand Officers made a report in which they approved the granting of a Dispensation by M.E. Companion Stapleton for a Chapter at Richmond, Indiana, and recommended the granting of a Charter "; the recommendation was agreed to, and the Charter issued. This Dispensation was doubtless issued near the close of 1837, as the first entry upon King Solomon's Records, January 1, 1838, is a record of its organisation under said Dispensation. The Return of King Solomon gives the date of Charter as " May 21, 1838," which is at variance with the above record of Gen. Gr. Chapter. Their Records also show that on January 2, 1838, Officers were " installed " in pursuance of a letter of Dispensation from Companion Stapleton, General Grand Scribe. Their Minutes further show that the Charter was received on November 3, 1838; hence, we conclude the correct Charter date is September 14, 1838; as six weeks surely is ample time for delivery of mails even at that period, especially so, as G.G. Chapter only met in September of that year, as per its record.

GRAND CHAPTER (1845)

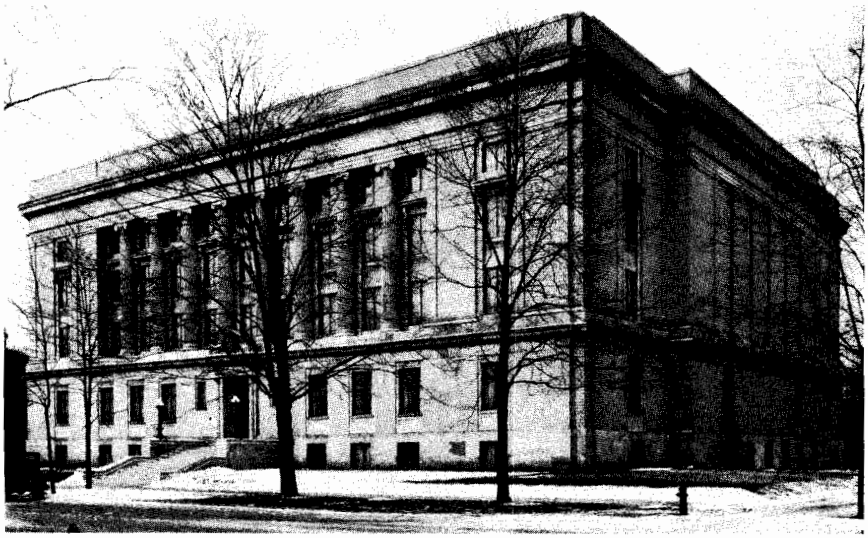
The Grand Chapter of Indiana was organised under a Dispensation granted by Joseph K. Stapleton, D.G.G.H.P., under date of November 18, 1845. The organisation was effected December 25, 1845, by Madison Chapter, No. 1, Logan Chapter, Logansport, as No. 2, Lafayette Chapter as No. 3, and King Solomon Chapter, Richmond, as No. 4.

From the Record it would seem that King Solomon should have ranked at least Logan and Lafayette, and but for Madison's work being " healed " might have ranked that Chapter also. William B. Smith of King Solomon, Richmond, was elected the first Grand High Priest. King Solomon may have sacrificed her right to number one for the honour of office. Perhaps there was a bit of Indiana politics in that early formation.

It is also a matter of history, Proceedings of General Grand Chapter of 1826,



Masonic Temple, Indianapolis, Indiana.



Masonic Temple, South Bend, Indiana.

that John Snow, G.G.K., on May 4, 1821, granted a Charter to Jennings Mark Lodge at Vevay. The records of Madison Chapter, twenty-five miles away, a few years later show a number of candidates healed in the Mark Degrees, because they had received it " under the old constitution." This doubtless referred to some who had taken the Mark Degree in the Jennings Mark Lodge. No further record of this Mark Lodge is available.

INDIANA COUNCIL OF HIGH PRIESTHOOD

M.E. Companion William Hacker is authority for the statement that the origin of the Order of High Priesthood dates from January 10, 1799, when the General Grand Chapter became its sponsor and retained authority over it until the Triennial Convocation of September 19, 1853.

The Indiana Council was fathered by the Ohio Council, under the supervision of Companion John Snow, a business partner of Companion Thomas Smith Webb.

The first reliable account we have of the Conference of the Order in Indiana is that sometime in the year 1825, Companions James T. Moffett and Thomas Bishop conferred it upon the much celebrated Companion Lorenzo Dow, the High Priest-elect that year of what is *now* known as Vincennes Chapter, No. 7.

Moffett was a member of Vincennes Chapter, No. 2, in 1820, and the records show was Anointed at the home of David G. Cowan, G.H.P. of Kentucky, on June 16, 1820, the date he was Installed as the first High Priest of Vincennes Chapter, under Dispensation from John Snow, Gen. Gr. King.

Bishop is shown to have been a member of Vincennes Chapter on September 1, 1822, and to have affiliated with Vincennes Lodge, No. 1, on October 6, 1828. Bishop claimed to have been Anointed in Toronto, Canada, in the year 1818, but of this we have no proof.

It is further claimed that Companion Dow, with the proper assistance, subsequently conferred the Order upon others, names unknown. The Degree was conferred upon John Law, May 10, 1842, in Vincennes Chapter, doubtless at the hands of Thomas Bishop.

We have no further Record of the Order in Indiana until May 26, 1848, when a Council was convened in Indianapolis, with Samuel Reed, of Cincinnati, the Lecturer of the Ohio Council, acting as President; Elizur Deming, of Lafayette, Vice-President; Abel C. Pepper, of Rising Sun, Master of Ceremonies, and Isaac Bartlett, of Logansport, Conductor. When Deming, Pepper, and Bartlett got the Order we do not know, possibly from Companion Dow in 1825. At the Conference in 1848, four Companions were Anointed, Caleb Schmidlap of Madison, Alexander C. Downey of Rising Sun, Henry C. Lawrence of Lafayette, and C.S. Ramsay of Indianapolis.

Several Companions, whose names appear on the Roster as Officers of the Indiana Council, are without any record when Anointed or affiliated. One of these, Rev. William H. Raper, served as Chaplain in 1850. He may have

been Anointed by the Ohio Council, as he was pastor at Urbana, Ohio, at an early date. The Commanderies of Knights Templar at Urbana and Indianapolis take their names from him.

The Indiana Council was finally organised on May 20, 1853, and since that date the Record is full and complete.

On October 21, 1931, the *Constitution* was amended with the name and title of the " Council of High Priests of the State of Indiana " changed to that of " Grand Council of High Priesthood of the State of Indiana."

GRAND COUNCIL ROYAL AND SELECT MASTERS OF INDIANA

The Grand Council Royal and Select Masters of Indiana was organised in the city of Indianapolis on December 20, 1855. Many years previous to this Cryptic Masonry was practised in the State. The Council Degrees were first conferred outside of a Royal Arch Chapter of Indiana in the city of Richmond.

August 22, 1838, Companion John Barney, Grand Lecturer of the Grand Council of Ohio, visited Richmond and conferred the Degrees of Royal and Select Master upon Companions Francis King, Lynde Elliott, Benjamin Sayre, J. R. Mendenhall, W. S. Addleman, C. W. Appleton, Rees C. Jones, Thomas K. Peebles, William B. Smith, Samuel Fleming, and B. W. Addleman. On October 16, 1838, a Dispensation was granted to these Companions by the M.P. Grand Master of the Grand Council of Ohio, to organise Richmond Council, the Officers named being Francis King, T. I. Grand Master, Lynde Elliott, D.I. Grand Master, and Benjamin Sayre, P.C.W. This Council held irregular meetings for some three years, the last entry being June 18, 1841. After a lapse of four years, the Companions at Richmond received another Dispensation granted by the Grand Puissant of the State of Ohio, empowering Companion W. B. Smith and eight other Companions to form a Council of Select Masters, which was done on April 12, 1845. There is no evidence that this Council ever held any meeting thereafter. In 1853 the General Grand Chapter passed a resolution that Royal Arch Masonry had no rightful jurisdiction or control over the degrees of Royal and Select Master. This appears to have stopped the further conferring of these degrees by Chapters in Indiana, and soon thereafter the organisation of regular Councils began in this State.

The first Council thus organised in Indiana was Indiana Council, No. 21, at New Albany, under a Dispensation granted by the Grand Puissant of the Grand Council of Kentucky, under date of June 7, 1854, the Officers named being George W. Porter, T.I. Grand Master, George W. Bartlett, D.I. Grand Master, and L. L. Garner, P.C.W. Under that Dispensation New Albany Council held its first Assembly on June 17, 1854, at which time fourteen petitions were received and the petitioners duly elected. They then received the degree of Royal Master and were separately introduced and " exalted " to the degree of Select Master, after which the Council was closed " in silence." Nothing further appears in the Records of New Albany Council except petitions received and degrees conferred until September 3, 1855. Meantime a Charter was issued



Masonic Temple, Logansport, Indiana.



Masonic Temple, Marion, Indiana.

by the Grand Puissant of the Grand Council of Kentucky to Indiana Council, No. 21, which was dated at Frankfort, Kentucky, on September 4, 1854.

On July 16, 1855, a Dispensation was granted by the Grand Puissant of the Grand Council of Ohio for the formation of Indianapolis Council at Indianapolis, Indiana. It was so organised on July 24, 1855, with Andrew M. Hunt T.I. Grand Master, Francis King, D.I. Grand Master and L. R. Brownell, P.C.W. A Charter was duly issued October 18, 1855, at Mansfield, Ohio, by the Grand Puissant of the Grand Council of Ohio, under which it was constituted November 5, 1855.

On August 10, 1855, a Dispensation was granted by the Grand Puissant of the Grand Council of Ohio to Companion William Hacker, and eight others, to form Shelby Council at Shelbyville, Indiana. The Council was organised under Dispensation August 31, 1855. A Charter was granted by the Grand Council of Ohio under date of October 18, 1855, under which Shelby Council was constituted November 10, 1855, with William Hacker, T.I. Grand Master, Cyrus Wright, D.I. Grand Master, and Eden H. Davis, P.C.W.

From the Records it would seem that William Hacker immediately busied himself with the formation of a Grand Council, as appears from his letters to the several Councils in Indiana urging consideration thereof.

Grand Council was organised at Indianapolis on December 20, 1855, by Representatives of the three Councils then working in the State: New Albany, Indianapolis, and Shelbyville. The following Officers were elected and installed: George W. Porter, Grand Puissant Master, New Albany; William Hacker, Deputy Grand Puissant Master, Shelbyville; Andrew M. Hunt, Thrice Illustrious Grand Master, Indianapolis; L. L. Garner, Grand Principal Conductor, New Albany; Loring R. Brownell, Grand Captain of Guard, Indianapolis; Eden H. Davis, Grand Treasurer, Shelbyville; Francis King, Grand Recorder, Indianapolis; John W. Sullivan, Grand Chaplain, Edinburg, and Henry Colestock, Grand Steward and Sentinel, Indianapolis. Rank was distributed as follows: Indiana Council, No. 1, New Albany; Indianapolis Council, No. 2, Indianapolis, and Shelby Council, No. 3, Shelbyville. These Councils are still active. Between the formation of Grand Council on December 20, 1855, and its next Assembly in May 1856, five new Councils were organised, at Fort Wayne, Lafayette, Connersville, Aurora, and Terre Haute, to which Charters were granted in May 1856.

There is nothing of special interest to note in the annals of this Grand Council, except its rise and progress during the past eighty years. This may perhaps be best shown by a division into decades. In May 1855 there were three Councils with about 50 members. In May 1865 there were 16 Councils with a membership of 500. In May 1875, there were 44 Councils with a membership of 1803. The next decade was not a prosperous one. From 1875 to 1880 there was a loss of three Councils and nearly 500 in membership. This was the time of great dissatisfaction among the Masons of Indiana; because of the condition of affairs of the Grand Lodge in regard to the debt on the Masonic

Temple, when the Grand Lodge lost nearly 6000 Master Masons. The tide turned in 1881, and in 1885 Grand Council registered 1801, being a net loss of two in this decade. In 1895 there were 46 Councils with a membership of 2457. In 1905 there were 62 Councils with a membership of 4200. In 1915 there were 72 Councils with 9364 members. In 1925 there were 75 Councils with 19,850 members, second only to the Grand Council of Ohio. The latest figures show 71 Councils with 14,562 members.

During its history seventy-one Grand Masters and six Grand Recorders have served Grand Council. Of the latter, Francis King served from 1855 to 1865, William Hacker from 1865 to 1868, John M. Bramwell from 1868 to 1888, William H. Smythe from 1888 to 1901, Calvin W. Prather from 1901 to 1920, and Robert A. Woods, from 1920 to 1935.

Henry M. Mordhurst, Fort Wayne, was General Grand Recorder of General Grand Council from 1886 to 1929, inclusive, and Robert A. Woods, Princeton, was General Grand Master for the triennial term 1933 to 1936.

The history of Cryptic Masonry in Indiana is worthy of all praise. There has been nothing to detract from its high standing. It is the second largest *independent* Grand Council in this country. We trust the Companions of Indiana duly recognise its honourable record and their responsibility for its future, that it may pass down to their successors, pure and undefiled, through many generations to come.

GRAND COMMANDERY KNIGHTS TEMPLAR OF INDIANA

The initial steps in Chivalric Masonry in Indiana are due to Raper Commandery No. 1, of Indianapolis, instituted under Dispensation May 17, 1848. Rev. William H. Raper, an eminent Methodist Divine, of Dayton, Ohio, was a motivating agent. He was assisted by Sir Samuel Reed, Grand Lecturer of all the Ohio Bodies. The Dispensation was issued to Sir Knights Abel C. Pepper, James H. Pepper, and James Stirratt of Rising Sun; Isaac Bartlett and Frederick Fabel of Logansport; Richard Sopris and James W. Weaver of Aurora; Benjamin F. Kavanaugh and Francis King of Indianapolis; and Caleb Schmidlap of Madison. The Convention, at which the determination was made to apply for a Dispensation from the Grand Encampment, was held at the residence of Governor Whitcomb, in the city of Indianapolis. Sir Knights William H. Raper and Samuel Reed, of Ohio, were present at the institution.

The Encampment went at once to work, and upon May 20, conferred both Orders upon Governor Whitcomb, who was the first candidate. When the Conclave closed, thirty-one members composed the roll.

October 25, 1848, the Encampment participated in the laying of the cornerstone of Masonic Grand Hall. In 1849 the Orders were conferred upon M.·. W.·. Bro. Elizur Deming, Grand Master of the Grand Lodge.

September 10, 1853, Raper Encampment requested the General Grand Encampment to organise a Grand Encampment for Indiana, and on May 16, 1854, a Convention for such purpose was held in Indianapolis, and the Warrant duly

executed. The first regular Conclave convened at Lafayette, December 27, 1854, when the following Officers were elected: Henry Lawrence, Lafayette, Grand Commander; William Sheets, Indianapolis, Deputy Grand Commander; John S. Scobey, Greensburg, Grand Generalissimo; Solomon D. Bayless, Fort Wayne, Grand Captain General; Andrew Hunt, Grand Treasurer; Francis King, Indianapolis, Grand Recorder; John O. Barton, Lafayette, Grand Prelate; William Hacker, Greensburg, Senior Grand Warden; Henry Rudisill, Fort Wayne, Junior Grand Warden; Charles Case, Fort Wayne, Grand Standard Bearer; J. E. Houser, Greensburg, Grand Sword Bearer; Isaac Bartlett, Lafayette, Grand Warder; Henry Colestock, Indianapolis, Grand Sentinel. The Encampments (Commanderies) participating were: Raper of Indianapolis, Greensburg, Lafayette, Fort Wayne, and New Albany. In 1857 the word Encampment was changed to Commandery.

Raper Commandery of Indianapolis has ever been the outstanding member of the Grand Commandery of Indiana. Raper Drill Corps, under Sir Knight Nicholas R. Ruckle, since June 1875, became known throughout the land and its Asylum began to accumulate the magnificent trophies won in competitive drills at the triennials of Grand Encampment. A Libation service was awarded at Cleveland in 1877; a costly jewelled sword and banner at Chicago in 1880; a mounted knight in bronze at San Francisco in 1883; a bronze lectern at Denver in 1892; a clock at Saratoga in 1907; silver punch bowl and cups at Denver in 1913; watches at New Orleans in 1922; and a knight in armour at Seattle in 1925; and minor awards.

The Boys' Dormitory at the Masonic Home in Franklin, a substantial and elegant building, was the gift of the Templars of Indiana during the administration of R. E. Sir Eugene Vatet, of Muncie, Grand Commander.

The elevation of Past Grand Commander Leonidas Perry Newby, of Knightstown, to the head of the Grand Encampment, as Grand Master, in 1922, is Indiana's important contribution to Templary in the United States. The present Grand Recorder of Grand Encampment, R.E. Sir Adrian Hamersly, is another outstanding gift to Templary in general.

Since organisation in 1854 to date there have been seven Grand Recorders: Francis King from 1854 to 1865; William Hacker 1865 to 1868; John M. Bramwell 1868 to 1888; William H. Smythe 1888 to February 1901; Jacob W. Smith, February 1901 to April 1901; Calvin W. Prather, April 1901 to August 1920; William H. Swintz, August 1920 to 1935.

There are now 60 active Commanderies with a membership of 10,000.

ANCIENT ACCEPTED SCOTTISH RITE IN INDIANA

In May 1863 a number of Brethren in the city of Indianapolis were impressed with the idea of organising a body of the Scottish Rite in that city. Caleb B. Smith, a member of the Bodies at Cincinnati, Ohio, was the only one in possession of any of the Scottish Rite Degrees. On October 7, 1863, Brothers James M. Tomlinson, Edwin A. Davis, William John Wallis, Dr. Phineas G. C. Hunt,

John C. New, and Horace W. Smith went to Cincinnati to receive the Degrees in Lodge and Council. Brother Caleb B. Smith accompanied them to assist in the conference. These seven Brethren thus became the Charter members of the first Scottish Rite Bodies in the Valley of Indianapolis.

The period from October 1863 to May 15, 1865, constituted the formative period of the Rite in Indianapolis, and was fraught with great interest and activity among the Brethren.

At the first election of Officers, held October 15, 1863, Caleb B. Smith was chosen as Thrice Potent Master, James M. Tomlinson as Senior Grand Warden, William John Wallis as Junior Grand Warden, John C. New as Grand Treasurer, Horace W. Smith as Grand Secretary, Phineas G. C. Hunt as Grand Master of Ceremonies, and Edwin A. Davis as Grand Captain of the Guard. Sixteen Brethren were elected to receive the Perfection Degrees. The first quarters used was the upper story of the Yohn Block at the corner of Washington and Meridian Streets.

At the meeting held October 19, 1863, it was decided that the name of the Lodge should be Adoniram Grand Lodge of Perfection. Caleb B. Smith died January 7, 1864, and Edwin A. Davis was elected Thrice Potent Master to succeed him.

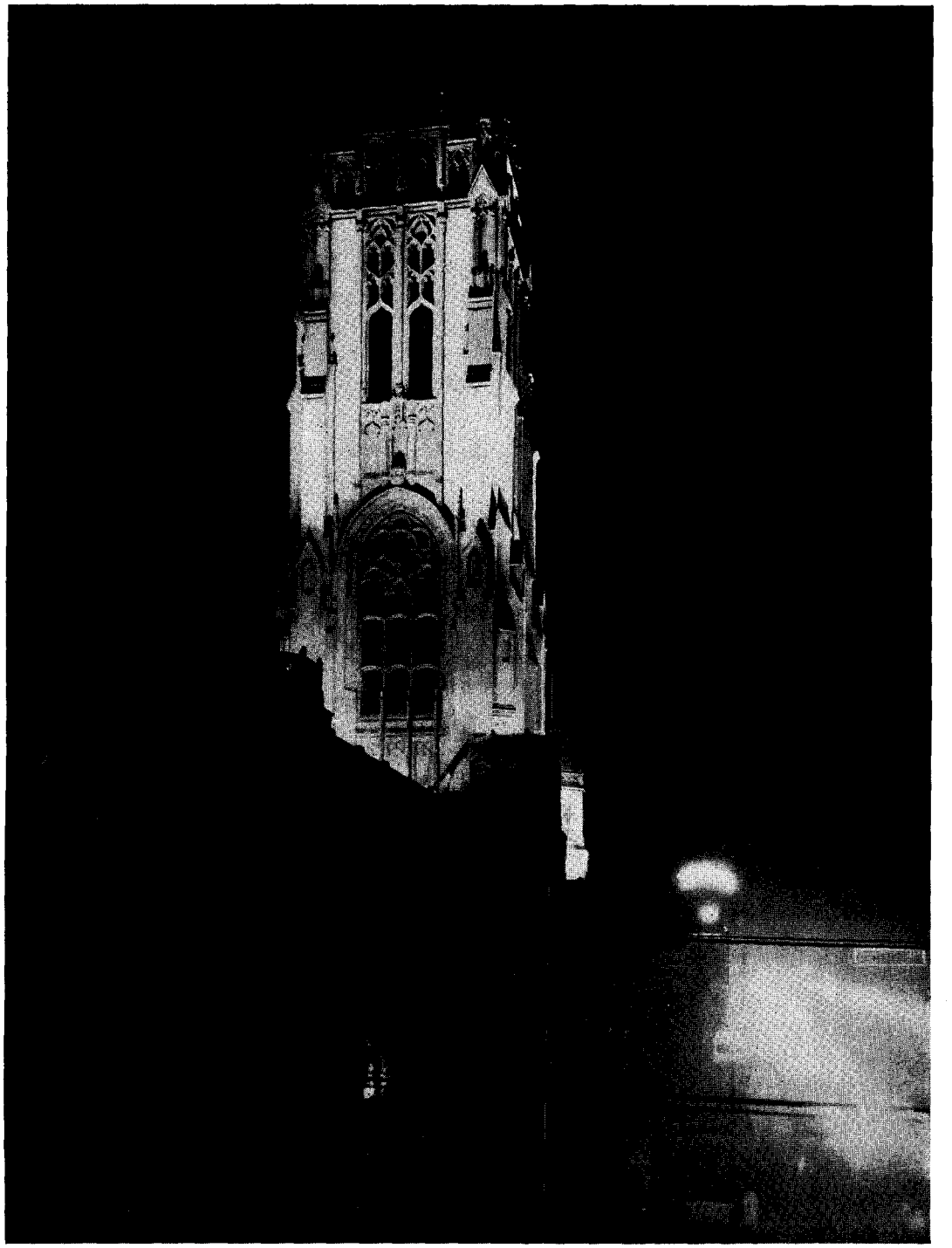
Both Lodge and Council were a part of the Division of Ohio, of which Bro. Enoch T. Carson, 33°, was Deputy. On April 26, 1864, Bro. Killian H. Van Rensselaer, Sovereign Grand Commander, was present and inspected the Work. During the year 1864, the number Initiated was thirty-nine, making a total membership with the six charter members of forty-five.

At the election of Adoniram Grand Lodge of Perfection on February 3, 1865, John Caven became Thrice Potent Grand Master, and on May 19, 1865, Charters were issued for the four Bodies, Adoniram Grand Lodge of Perfection, Saraiah Council Princes of Jerusalem, Indianapolis Chapter of Rose Croix, and Indiana Consistory.

The year 1866 brought much turmoil to Scottish Rite affairs in Indiana. It was then that the rivalry of the warring Scottish Rite Supreme Councils was carried into Indiana. Under the authority of the New York (Raymond) Supreme Council, a Grand Consistory had been established at Laporte, Indiana, with Ill. E. W. H. Ellis as Grand Commander. Bodies were Instituted at Laporte, Fort Wayne, Logansport, Anderson, Richmond, Cambridge City, New Albany, Terre Haute, and Lafayette; of these, Logansport had only a Lodge and Council, and Laporte, Anderson, and Cambridge City each a Lodge.

Elbridge G. Hamilton of Laporte was designated as District Deputy Inspector-General for Indiana (New York Supreme Council); and E. W. H. Ellis, of Goshen, George S. Seymour, of Laporte, and Thomas R. Austin, of New Albany, were elected to the Honorary Grade of Deputy Grand Inspector General, 33°.

This invasion was met with determined opposition by the Indianapolis Bodies. Besides the Bodies at Indianapolis, the Boston (Van Rensselaer) Su-



From a photograph by Underwood and Underwood.

The Carillon Tower of the Scottish Rite Cathedral, Indianapolis, Indiana.

The tower contains sixty-three bells with a range of four octaves. The bells were cast in Loughborough, England.

preme Council had a Lodge, Council, Chapter, and Consistory at New Albany, and were contemplating establishing others at Lafayette, Wabash, Kokomo, Greensburg, and Anderson. The Indianapolis Bodies issued this broadside: " It behooves us to be active, impressing upon Masons, not yet added to our numbers, that we have pre-empted this Jurisdiction, that we propose to hold it, and that ours are the only Bodies of the A. A. Scottish Rite having any true existence within the boundaries of the State of Indiana. ' The Grand Consistory of Sublime Princes of the Royal Secret for the State of Indiana,' located by circular at Laporte, lives only in that circular form; but its agents are active in spreading its literature through the mails and a cheaply purchased District Deputy Inspector General is meandering through the State, creating S.P.R.S. in innumerable quantities, with exceedingly little labor." This Ill. Bro., E. G. Hamilton, afterwards (1876 to 1884) served as Deputy of Supreme Council for Indiana, the Indianapolis Bodies being the sole Constituents!

On May 16, 1867, Indiana became a separate District and John Caven became the first Deputy.

On the following day, May 17, now memorable in the history of the Scottish Rite, the Grand Union between the Raymond and Van Rensselaer Supreme Councils was effected. Brothers Caven and Davis were present. Bro. Caven lived until he was one of five survivors of the " Roll of '67."

The New York Supreme Council had among its members many outstanding Masons, such as Josiah H. Drummond, Samuel C. Lawrence, and Henry L. Palmer. The same condition existed in Indiana, where we find such names as Elbridge G. Hamilton, E. W. H. Ellis, Sol D. Bayless, S. B. Richardson, Christian Fetta, E. D. Palmer, Thomas Newby, Thomas R. Austin, Robert Van Valzah, R. J. Chestnutwood, Martin H. Rice, and others. Most of these were in due time received into the Indianapolis Bodies and honoured as Sovereign Grand Inspectors-General, 33°. Shortly thereafter all the subordinate Bodies throughout Indiana, except those at Indianapolis, faded entirely out of the picture, and peace and harmony prevailed.

The Scottish Rite became prosperous through the years that followed in Indiana, and Bodies were formed in the Valley of Fort Wayne: Fort Wayne Lodge of Perfection, September 19, 1888; Darius Council Princes of Jerusalem, September 18, 1890; Emanuel Chapter of Rose Croix, September 20, 1906, and Fort Wayne Consistory, September 22, 1909. In the Valley of Evansville Bodies were formed as follows: Evansville Lodge of Perfection, September 21, 1911; Mordecai Council Princes of Jerusalem, September 18, 1913; Trinity Chapter of Rose Croix, September 23, 1915, and Evansville Consistory, September 19, 1918. In the Valley of South Bend Bodies were formed as follows: South Bend Lodge of Perfection, September 22, 1926; Zerubbabel Council Princes of Jerusalem, and John Hazen White Chapter of Rose Croix, September 21, 1927, and South Bend Consistory, September 18, 1929.

Nicholas R. Ruckle became Thrice Potent Master February 18, 1874, and the quarters of the Rite were moved to the Baldwin Block. From that time the Rite,

after several years of comparative inactivity, took on new life, and in 1877 the *old* Bodies at New Albany and Fort Wayne went out of existence, leaving the field entirely to the Indianapolis Bodies.

In 1905 the Supreme Council held its Annual Session at Indianapolis, and again in 1932, the latter Session being held in the new Cathedral at Meridian and North Streets, one of the finest specimens of Gothic architecture in the country.

Membership in the several Valleys of the Rite in Indiana is as follows: Indianapolis 8443; Fort Wayne 3832; Evansville 2559, and South Bend 1358; a total of 16,192.

The Deputies for the Supreme Council for the District of Indiana are as follows: Enoch T. Carson, of Ohio, October 1863 to May 1867; John Caven, May 1867 to August 1876; Elbridge G. Hamilton, August 1876 to October 1884; Nicholas R. Ruckle, October 1884 to May 1900; Joseph W. Smith, May 1900 to November 1901; William Geake, January 1902 to June 1927; and Gaylard M. Leslie, September 1927 to the present time.

The active members of Supreme Council for Indiana were Crowned as follows: John Caven, May 19, 1866; Elbridge G. Hamilton, April 12, 1867; Thomas R. Austin, May 16, 1867; Nicholas R. Ruckle, September 27, 1883; Phineas G. C. Hunt, September 17, 1885; Joseph W. Smith, September 16, 1896; William Geake, September 18, 1900; Samuel B. Sweet, September 17, 1902; Henry C. Adams, September 20, 1905; Roscoe O. Hawkins, September 21, 1911; Thomas R. Marshall, September 21, 1911; Winfield T. Durbin, September 20, 1917; Gaylard M. Leslie, September 22, 1927; Louis G. Buddenbaum, September 20, 1928; Eugene E. Vatet, September 18, 1930; Alfred M. Glossbrenner, September 28, 1933.

FREEMASONRY IN IOWA

CHARLES C. HUNT

AS is the case elsewhere, the history of Masonry in Iowa is contemporaneous with the history of the State. The Territory of Iowa was organised by authority of an Act of Congress, passed on July 3, 1838. In pursuance of this Act, President Van Buren appointed Robert Lucas, of Ohio, an ex-governor of that State, to serve as Territorial governor of the new Territory. Governor Lucas then appointed T. S. Parvin as his private secretary, and coming at once to the Territory of Iowa, he chose Burlington to be its capital. An election having been held, the first Territorial Legislature then convened on November 1, 1838. Both the new governor and his private secretary were Masons. It is not strange, then, that within two years after locating in their new home, they took an active part in organising the first Masonic Lodge in Iowa, at Burlington. Bro. Parvin, who was acquainted with the Officers of the Grand Lodge of Missouri, was appointed to make application to that Grand Lodge for a Dispensation. This he did, and it was issued without delay. This Dispensation, though dated November 20, 1840, was not received at Burlington until Sunday, November 29. Immediately upon its arrival, the Brethren were notified to assemble on the following evening. At the Communication then held, the Lodge was organised under the name of Burlington Lodge U. D. A Charter was granted to this Lodge on October 20, 1841, under the name of Des Moines Lodge, No. 41. On the same day a Charter was also granted by the Grand Lodge of Missouri to Iowa Lodge, No. 42, at Bloomington, now Muscatine, Dispensation for which had been issued on February 4, 1841.

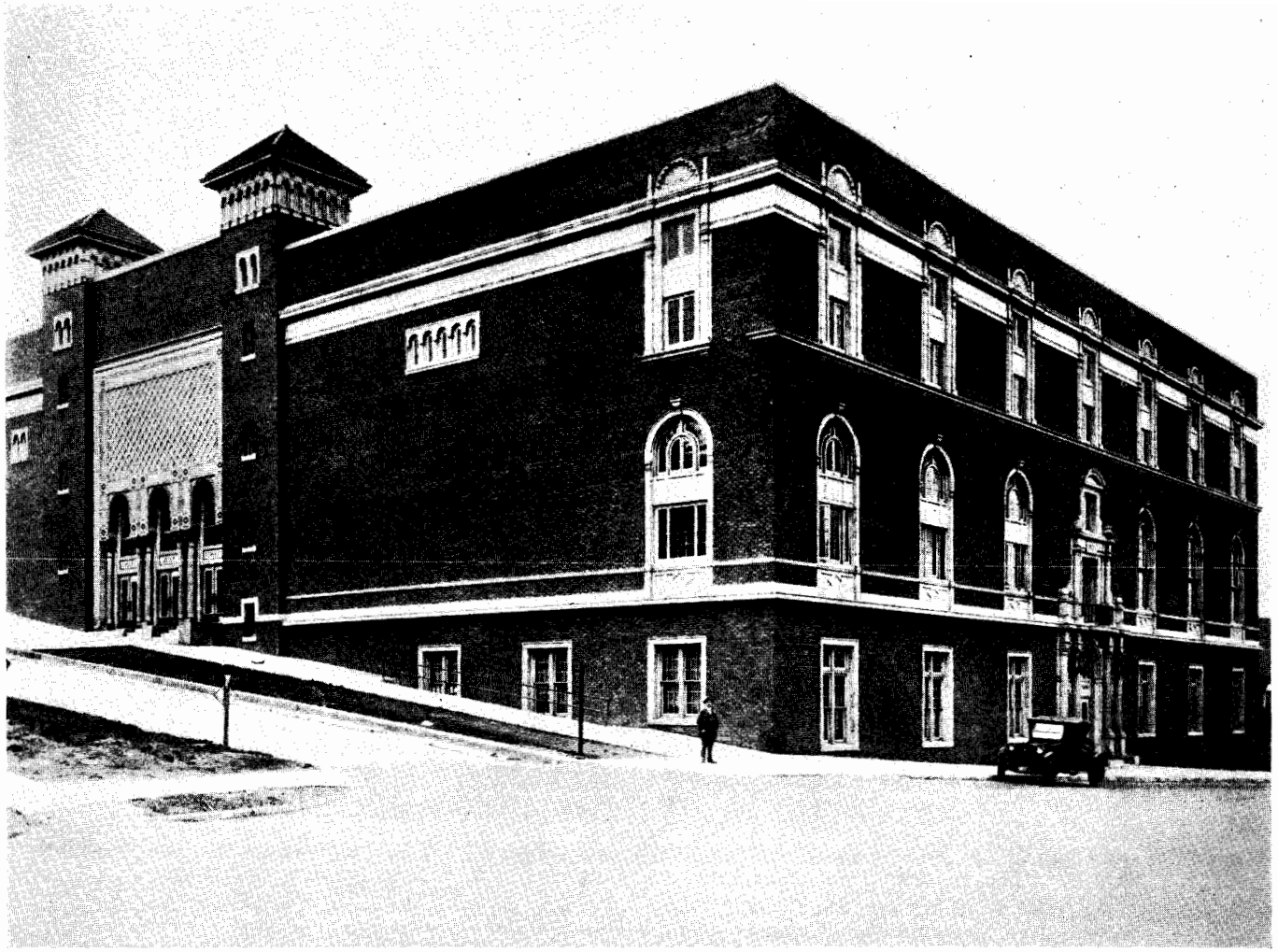
Two years later, on October 10, 1843, the Grand Lodge of Missouri granted Charters to Dubuque Lodge, No. 62, at Dubuque, and to Iowa City Lodge, No. 63, at Iowa City. While the two last named Lodges were still under Dispensation, preliminary steps for the formation of the Grand Lodge of Iowa were taken by all the Lodges then existing in the Territory. The first recorded suggestion to this end was made at a meeting of Des Moines Lodge, No. 41, held on October 31, 1842. At this meeting, Bro. Jonathan Nye, Past Grand Master of Vermont (1815-1817) and Past Grand Master of the Grand Encampment, Knights Templar, of the United States (1829-1832), being present, was requested to give his advice in regard to the formation of a Grand Lodge in Iowa. The advice was favorable and a Committee of Five was appointed to communicate with the other Lodges of the Territory. This was done. The Communication received from this Committee by Iowa Lodge, No. 42, at Bloomington, on November 21, 1842, was acted upon in the form of a resolution asking Iowa City

Lodge U. D. to name a time and place for holding a Convention to take steps towards organising a Grand Lodge of Iowa. The Lodges in Iowa holding Charters from the Grand Lodge of Illinois, and Far West Lodge, at Galena (Illinois), had also been urging the formation of an Iowa Grand Lodge. These Lodges, however, in difficulties with the Grand Lodge of Illinois, lost their Charters before the organisation of the Grand Lodge of Iowa and never became a part of the latter Grand Lodge.

Iowa City Lodge complied with the request made of it, and as a result a Convention was held at Iowa City on May 10, 1843. At that meeting it was decided that each Lodge should send three Delegates as Representatives to the Grand Lodge of Missouri at its Annual Communication to be held in October, 1843, and that those Representatives should fix the time and place for holding a Convention to complete the proposed organisation of the Iowa Grand Lodge. The Convention so called met at Iowa City on January 2, 1844. It then adopted a *Constitution* and elected Officers, but Oliver Cock, Grand Master-elect, being absent, the Convention adjourned until January 8, when the Representatives again met, and after completing all preliminary arrangements adjourned *sine die*. R.·.W.·.Ansel Humphreys, District Deputy Grand Master of the Grand Lodge of Missouri, then Constituted the Grand Lodge of Iowa and Installed its Grand Officers.

Thus the Grand Lodge of Missouri is the mother of the Grand Lodge of Iowa. In brief, the family tree of the Iowa Grand Body is as follows: The Grand Lodge of England (Moderns) Chartered Lodges in North Carolina. A few other Lodges were Chartered in that State by Provincial Grand Masters acting under authority from the Grand Lodge of England. These Lodges organised themselves into the Grand Lodge of North Carolina. At that time North Carolina also included what is now Tennessee. Although Tennessee became a separate State in 1796, the Grand Lodge of North Carolina continued to exercise Jurisdiction over both States, and in 1803 Representatives from Lodges in both States held a Convention and adopted the name " Grand Lodge of North Carolina and Tennessee." However, in 1812, the Lodges in Tennessee requested permission to withdraw and establish a Grand Lodge of Tennessee. Permission was granted, and the proposed Grand Lodge organised in 1813. The Grand Lodge of Tennessee then Chartered three Lodges in Missouri, and in 1821 those three Lodges sent Delegates to a Convention at St. Louis, at which meeting the Grand Lodge of Missouri was organised by the adoption of a *Constitution* and the election of Grand Officers. The Grand Lodge of Missouri in turn, Chartered four Lodges in Iowa. These then organised themselves into the Grand Lodge of Iowa, as has been stated above.

The four Lodges thus constituting the new Grand Lodge surrendered their Charters from the Grand Lodge of Missouri and took new Charters from the Grand Lodge of Iowa in the order of their seniority in the Grand Lodge of Missouri. Thus, Des Moines Lodge, No. 41, became Des Moines Lodge, No. 1; Iowa Lodge, No. 42, became Iowa Lodge, No. 2; Dubuque Lodge, No. 62, be-



From a photograph by Underwood and Underwood.

Masonic Temple, Sioux City, Iowa.

came Dubuque Lodge, No. 3, and Iowa City Lodge, No. 63, became Iowa City Lodge, No. 4. Throughout the history of the Grand Lodge of Iowa, these four Lodges have been very active. At the time of the organisation of the Grand Lodge, their combined membership was 101. It is now nearly 2000. The growth of each of these Lodges during this period is as follows: the membership of Des Moines Lodge, No. 1, has increased from 25 to 366; of Iowa Lodge, No. 2, from 20 to 536; of Dubuque Lodge, No. 3, from 28 to 369, and of Iowa City Lodge, No. 4, from 28 to 684.

The growth of the Grand Lodge since its organisation is well illustrated by the following table which shows the increase in the number of constituent Lodges and in membership:

YEAR	LODGES	GAIN	MEMBERS	GAIN
1844	4	...	101	...
1854	46	42	935	834
1864	169	123	4,549	3,614
1874	331	162	15,134	10,585
1884	413	82	19,715	4,581
1894	460	47	23,737	4,022
1904	504	44	33,181	9,444
1914	521	17	47,582	14,401
1924	552	31	83,871	36,289
1934	555	3	74,820	9,051 (Loss)

Four of the twelve Brethren who formed the first Communication of the Grand Lodge, Oliver Cock, T. S. Parvin, Ansel Humphreys, and J. R. Hartsock, afterwards became Grand Masters. Five of the twelve, or 42 per cent of their number, were proxies. At the present time the number of proxies at each Communication of the Grand Lodge is about 23 per cent of the representation.

To meet the expenses of the first Communication, each Lodge was required to pay the sum of ten dollars into the Grand Lodge treasury, which sum was then credited on its first year's dues. The amount of dues was fixed at one dollar per member. Of this sum the amount of twenty-five cents was paid into the Grand Charity Fund. This plan lasted, however, for only a short time, for the paying of twenty-five cents per member into the Charity Fund was abolished for several years. During that time it was ordered that each Lodge should attend to the charity requirements of its own members. When it was found that there were cases which the local Lodges could not care for, provision was again made for a Grand Charity Fund. At the present time the per capita tax for this purpose is the same as it was in the beginning. However, there is now a per capita charge of sixty cents each year to maintain a Masonic Sanitarium.

The administration of the Grand Lodge Charity Fund was at first temporarily placed in the hands of the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary. But at the second Communication, a Committee of five was appointed " to propose and digest a plan for the

disposition of the Grand Charity Fund, with the view of hereafter making it available for the purpose of establishing an Orphan School under the Jurisdiction and supervision of this Grand Lodge, and to report thereon at the next Grand Annual Communication." The Report of the Committee thus appointed was favourable to the proposition, and while recognising that the funds of the Grand Lodge and the subordinate Lodges were extremely limited, the Committee members stated that they believed funds could be accumulated to meet every emergency. They proposed " as a means of immediate relief, that every Lodge inquire after and furnish the means necessary for defraying the expenses of tuition, at least, of the orphan children of deceased Brethren residing in its vicinity, and present the bill to this Grand Lodge for payment."

Very few demands were made on this fund, however. In fact, the amount usually asked was about $20 or $25 a year. The largest amount was paid out in 1849, when items aggregating $92 were expended for charity. Probably since so little was required, it was again decided that each Lodge could take care of all demands within its own Jurisdiction, and in 1855 the provision for a Grand Charity Fund was abolished. Nevertheless, the Grand Lodge did not abandon charity work, for in 1864 an appropriation of $100 annually for a period of five years was made to the Iowa State Orphan Asylum. One hundred dollars in 1867 was also donated to the Iowa Soldiers' Orphans' Home. In 1871, $600 was appropriated for charitable purposes, and the proposal to build a Widows' and Orphans' Masonic Home was considered. This matter was referred to a Committee, and for several years the subject recurred, without being definitely acted upon. Then, in 1893, a Committee was appointed with definite instructions to make a thorough investigation of the entire subject and to report at the next Communication of the Grand Lodge. This Committee, after corresponding with every Lodge in the State and with every Grand Lodge in the United States, presented an extended Report in 1894. From the Reports from the various Lodges throughout the State it was ascertained that there were seventeen Master Masons, four widows, and nine orphans who might receive care at such a Home if it were established, and that the amount of money needed to care for those cases in their own homes was about $1700. It was also reported that the actual cost to the Grand Lodge and to the subordinate Lodges during the preceding year had been less than that amount; while the average cost of maintaining an inmate in the Masonic Homes of the United States during the same period was $318.45. It was, therefore, decided by the Grand Lodge that the " wants of our needy Brothers, their widows, and orphans, can be better relieved by their home Lodges, and with much less expense, than in a Masonic Home. In many cases a small amount of money added to what the relatives or friends of a distressed Brother would do for him would be sufficient to relieve his wants at his home, while if sent to a public home his whole support must necessarily be furnished him. We believe, further, that it would be much more satisfactory to a sick or needy Brother to remain among his friends and there receive such support as might be necessary, than to go to a public home where of necessity all the ties of relationship and

friendship formed by years of residence must be severed, and he must be compelled to live upon charity received at the hands of strangers."

It was, therefore, decided to provide a Grand Charity Fund and a permanent Board of Trustees to administer it. Provision was made for two funds, one to be permanent, the other temporary. It was further provided that the sum of $1000 should be added to the permanent fund each year by the Grand Lodge from its current funds. To the permanent fund all unexpended amounts in the temporary fund in excess of $1000 also were to be paid each year. The temporary fund was to be composed of the interest on the permanent fund, and 10 per cent of the receipts of the Grand Lodge. It was soon found, however, that the provisions for the temporary fund were insufficient to meet the demands made upon it, so the percentage of the Grand Lodge receipts was raised to 12½ per cent, and later to 25 per cent. In a recent year 317 Masons or their widows were assisted by means of this fund. This number does not tell the whole story, however, for many of those thus assisted had families. At least 132 minor children were supported in the families that were helped in this way, making a total of more than 449 persons supported in private homes at an average cost of $124 each. Of course, some of that number were partially self-supporting, but had they been cared for under the Institutional Home plan, all would have had to live in the Home. As for those assisted, the maintenance of their own self-respect and continued association with their old friends and neighbours is an advantage which cannot be measured in dollars and cents. Thus the amount of good accomplished by the Grand Charity Fund since its creation cannot be accurately estimated.

Iowa Masons, however, have found that some of their dependents need nursing and medical attention which cannot be adequately provided in a private home. To meet this need, they took steps to establish in 1925 a Sanitarium at Bettendorf, where such cases can be properly cared for. This was provided for by the annual payment of one dollar by each member in the State for a period of five years. The annual contribution per member for support of the Sanitarium is sixty cents. The average number of guests is 44. The total maintenance cost is $38,000, or an average of $864 for each guest.

Another great enterprise of the Grand Lodge, which had a small beginning at the time of its organisation in 1844, is the Iowa Masonic Library. In his first address, Grand Master Oliver Cock recommended that a small sum be set aside each year for the purchase of books for the Grand Lodge as the beginning of a Masonic Library. This recommendation was referred to a Committee of Three. Since the Report of this Committee, which was adopted, is of absorbing interest, when we consider the proportions to which the Library thus started has grown, it is given here:

Your Committee feel the subject to be of very great importance to the interest of Masonry, more so perhaps to us in the Far West, where the means of obtaining Masonic information are much more limited than in the older settled countries. We also believe that the only true method of disseminating Masonic Light and Knowledge, and of having the principles of our Order properly ap-

preciated and practised, is to create an interest in the study of the same, as laid down in the *Constitutions* of Masonry. Your Committee do not believe, however, that the state of the finances of this Grand Lodge will admit of making an appropriation sufficient to produce an extensive collection of Masonic information. Still, we believe something should be done, a commencement should be made, and additions made from time to time as the Grand Lodge shall be able, so that in time we may have a collection of Masonic information that will be an honour to us. In furtherance of this object, your Committee would recommend the adoption of the following Resolution, viz., That an appropriation of Five Dollars would be expended under the direction of the Grand Secretary for procuring such information as he may see proper.

This appropriation was expended for Masonic magazines and books. The following year the Grand Secretary requested that the appropriation be increased to ten dollars, and the request was granted. From this small beginning has grown the present Iowa Masonic Library, which consists of more than 40,000 volumes. Some of these books are so rare that they may not be taken from the building, but most of them may be borrowed by Masons who wish to read them in their own homes.

The Library is housed in a building erected for the purpose in 1884, at Cedar Rapids, and also uses an annex for additional space. The head of the Library is designated by the double title, Grand Secretary and Librarian, and performs the double duty designated by the title. During the more than ninety years of the Library's existence, three men have served in this capacity: Theodore Sutton Parvin, who served from 1884 until his death in 1901; his son Newton Ray Parvin, who served from 1901 until his death in 1925, and Charles Clyde Hunt, who has served from 1925 to the present.

One of the distinctive features of the Library is its system of travelling libraries, which have been in well organised operation since 1911. These consist of selections of books sent to Iowa Lodges for the purpose of being lent to their members. By means of these libraries an attempt is made to place the best Masonic literature within reach of every Mason in the Jurisdiction.

The *Grand Lodge Bulletin*, which has been issued since 1898, has a wide distribution throughout this country as well as abroad. Its chief purpose, however, is to interest the members of the Craft within the Jurisdiction, by whom it may be had upon request. In addition to material of local interest, the *Bulletin* contains a variety of material of general Masonic interest.

Another important feature of the Library is an extensive Museum, containing articles of both Masonic and general interest. Educationally it is a valuable supplement to the Library and a source of special interest to all who visit the building. The Library also maintains a Clipping Bureau of over 25,000 clippings taken from duplicate copies of various Masonic magazines. From these clippings it is possible to select articles on nearly every Masonic subject imaginable, which may be loaned to a Mason who wishes to study that particular subject.

In 1859 the Grand Lodge provided a permanent Board of three members, to be known as Custodians of the Work, whose duty it was to procure the "Ancient Webb Work" and provide for its dissemination. After investigation, this Board decided that Samuel Willson, Grand Lecturer of Vermont, had the "Ancient Webb Work" in its purest form, and on their recommendation this Work was adopted by the Grand Lodge of Iowa.

After trying many plans for the dissemination of the Work, the present plan of having District Lecturers was adopted in 1897. By this plan, the Board of Custodians was authorised to divide the State into Districts, in each of which schools of instruction are to be held each year. These schools are in charge of Brethren selected by the Custodians from those who have qualified themselves for the Work by passing a rigid examination in the entire Ritual. Each of those who pass the examination is commissioned as a Masonic Instructor, and if he retains his proficiency for three years and proves himself otherwise qualified in character and fitness he may receive a Certificate as a District Lecturer. It is considered a great honour to obtain one of those Certificates, but to do so requires hard work for a number of years, for the requirements are rigid. A Report of the Custodians lists 598 District Lecturers and 249 Masonic Instructors.

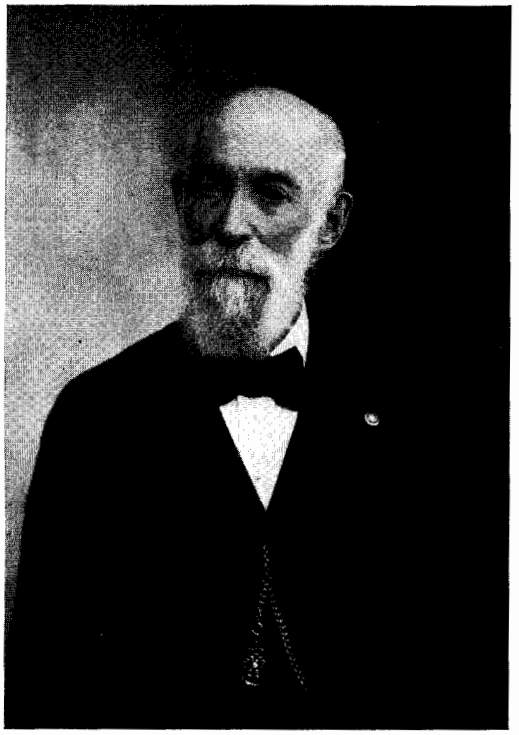
Another agency of the Grand Lodge, working with the Board of Instructors and the Grand Librarian to promote the cause of Masonic education, is the Service Committee. The *Grand Lodge Code* states that the province of this Committee "shall be to bring about among the Craft a better understanding and appreciation of Masonry and the application of Masonic principles to the life of the individual Mason." This Committee has a large list of speakers who have volunteered to prepare and present addresses to the Lodges on various Masonic subjects. It arranges for such addresses on request of any Lodge, and provides educational programmes for instruction in the meaning of the Ritual as applied to the teachings of Masonry and its practical application to everyday life. It also promotes fellowship and intervisitation among the Lodges.

When we consider the achievements of Masonry in Iowa during the more than ninety years of her history there, we are not surprised to find that the leaders in the Grand Lodge were also leaders in civil and political life. Mention has already been made of the first Territorial governor, Robert Lucas, and his secretary, T. S. Parvin. Governor Lucas took part in the organisation of the first Lodge and in the preliminary steps taken towards the organisation of the Grand Lodge. The work which Bro. Parvin accomplished for Masonry from the time of the organisation of the Grand Lodge in 1844, until his death in 1901, is too well known throughout the entire Masonic world to need any special mention here, but it may be well to remark his activities in other fields. He was private secretary to Governor Lucas from 1838 to 1840, secretary to the Territorial Council in 1840, county judge from 1840–1850, clerk to the United States District Court from 1847–1857, and registrar of the State Land Office in 1857 and 1858. For many years he was a trustee of the State University of Iowa, and for many more years he was connected with that institution as an

educator. Bro. T. S. Parvin, in speaking of secret societies in the early days of Iowa, once said: "The Masons, and they alone, permeated all and every rank and position in society; governors, judges, legislators, congressmen, senators, foreign ministers; all the learned professions and the bone and sinew of the State life, the agriculturist—among whom the Masons have been most efficient and distinguished workers."

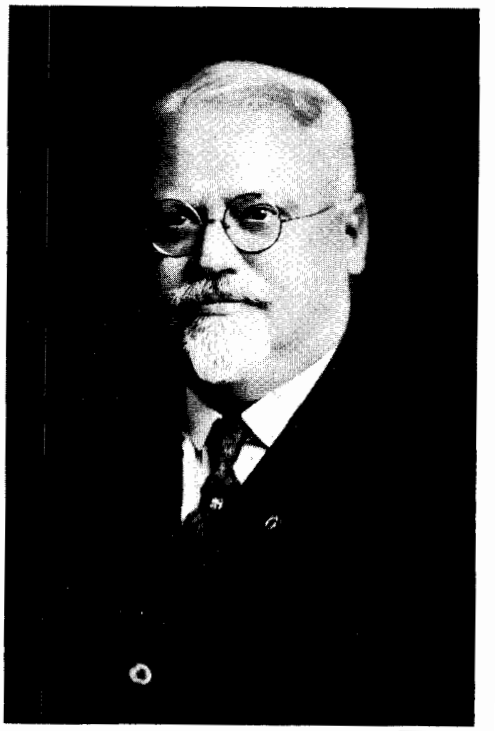
These words of Bro. Parvin are as true to-day as when they were first uttered in the early days of the Grand Lodge. In fact, it has always been true, as is proved by the following list of a few of the many distinguished Iowa Masons:

Henry Albert (1878–1930), a member of Iowa City Lodge, No. 4, of Iowa City, was head of the department of bacteriology at the State University of Iowa from 1903 to 1922, and a State Health Commissioner from 1926 to 1930. William Boyd Allison (1829–1908), a member of Mosaic Lodge, No. 125, of Dubuque, was United States senator from Iowa from 1872 to 1908. Thomas Arthur (1860–1925), a member of Chrysolite Lodge, No. 420, of Logan, was Grand Master in 1916, and chief justice of the Supreme Court of Iowa from 1920 to 1925. Thomas Hart Benton, Jr. (1816–1879), a member of Iowa City Lodge, No. 4, of Iowa City, and of Bluff City Lodge, No. 71, of Council Bluffs, was Grand Master in 1860, a brigadier-general during the war between the States, and State Superintendent of Public Instruction in Iowa from 1848–1854. William Robert Boyd (1864– ——), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, editor and banker, has for a number of years been chairman of the finance committee of the Iowa State Board of Education. Luther Albertus Brewer (1858–1933), a member of Crescent Lodge, No. 25, of Cedar Rapids, was for many years owner and editor of *The Cedar Rapids Republican.* His large collection of Leigh Hunt literature made him a well known figure among collectors. George Henry Carter (1874– ——), a member of Bluff City Lodge, No. 71, of Council Bluffs, has been public printer of the United States since 1921. Bro. Carter was at one time editor of *The Council Bluffs Nonpareil.* Edgar Erastus Clark (1856–1930), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, was at one time a member of the United States Interstate Commerce Commission, and for a while president of the Order of Railway Conductors. Lester Jesse Dickinson (1873– ——), a member of Prudence Lodge, No. 205, of Algona, and a well known lawyer, served as congressman from Iowa from 1919 to 1931, since which time he has represented this commonwealth in the United States Senate. He was for a time one of the trustees of Cornell College, at Mount Vernon, Iowa. Jonathan Prentiss Doliver (1858–1910), a member of Ashlar Lodge, No. 111, of Fort Dodge, was another of Iowa's distinguished members of the bar. From 1889 to 1900 he represented Iowa in the United States Congress, and from 1900 to 1910 he was this commonwealth's senator in Washington, District of Columbia. Harry Morehouse Gage (1878– ——), formerly a member of Clinton Lodge, No. 15, of Fairfield, now a member of Crescent Lodge, No. 25, of Cedar Rapids, has been president of Coe College, at Cedar Rapids, since 1920. In 1924–1925, Bro. Gage was Grand Chaplain of

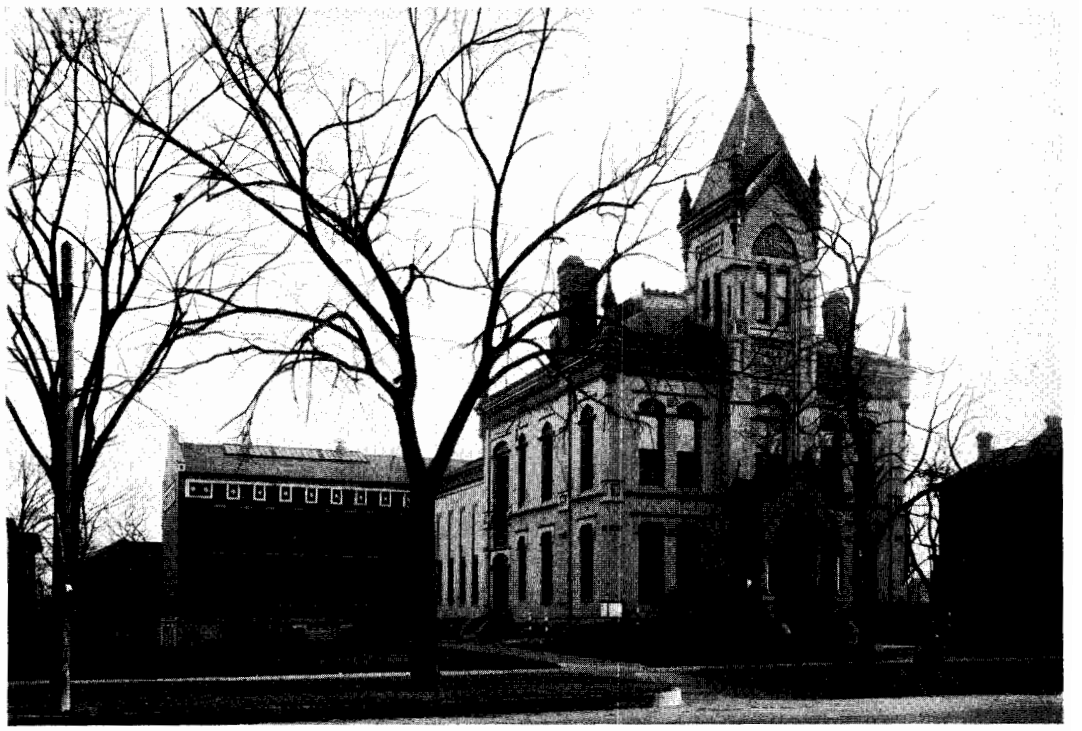


Theodore Sutton Parvin, LL.D.

Grand Secretary and Librarian, 1844–1901. Founder of the Iowa Masonic Library.



Louis Block, P.·.G.·.M.



Iowa Masonic Library, Cedar Rapids, Iowa.

the Grand Lodge of Iowa. David Bremner Henderson (1840–1906), a member of Mosaic Lodge, No. 125, of Dubuque, was a member of the House of Representatives from 1883 to 1903, and Speaker of that body in the Fifty-sixth and Fifty-seventh Congresses. William S. Kenyon (1869–1933), of Ashlar Lodge, No. 111, at Fort Dodge, represented Iowa in the United States Senate from 1911 to 1922. Thomas Huston MacBride (1848–1934), a member of Iowa City Lodge, No. 4, of Iowa City, was professor of botany at the State University of Iowa from 1884 to 1914, and president of that institution from 1914–1916. Hanford MacNider (1889– ——), member of Benevolence Lodge, No. 145, of Mason City, served as Assistant Secretary of War from 1925 to 1928, having already had a military career of distinguished service during the World War, receiving the Croix de Guerre and other military honours. John Hanson Thomas Main (1859–1931), a member of Hermon Lodge, No. 273, of Grinnell, was president of Grinnell College from 1906 to 1931. Anson Marston (1864– ——), a member of Arcadia Lodge, No. 249, of Ames, became dean of the Division of Engineering at Iowa State College in 1904, which position he still holds. Edwin Thomas Meredith (1876–1928), a member of Capital Lodge, No. 110, of Des Moines, owner and editor of the well-known journal, *Successful Farming*, served as Secretary of Agriculture in the cabinet of President Woodrow Wilson. William Edward Miller (1823–1896), a member of Iowa City Lodge, No. 4, of Iowa City, was a member of the Iowa Supreme Court from 1870 to 1875. Ernest R. Moore (1868– ——), a member of Mount Hermon Lodge, No. 263, of Cedar Rapids, was lieutenant-governor of Iowa from 1917 to 1921, and Grand Master of the Grand Lodge of Iowa in 1924–1925. George Douglas Perkins (1840–1914), a member of Tyrian Lodge, No. 508, of Sioux City, for many years editor and publisher of *The Sioux City Journal*, was a member of the United States Congress from 1891 to 1899. Charles Burton Robbins (1877– ——), a member of Crescent Lodge, No. 25, of Cedar Rapids, was Assistant Secretary of War of the United States in 1928 and 1929. Fred Wesley Sargent (1876– ——), was made a Mason in Tyrian Lodge No. 508, of Sioux City. Bro. Sargent, a lawyer by profession, in 1925 became president of the Chicago & Northwestern Railway system. Bohumil Shimek (1861– ——), a member of Iowa City Lodge, No. 4, of Iowa City, a distinguished scientist and writer on scientific subjects, was head of the botany department of the State University of Iowa from 1914 to 1919. In the latter year he became a research professor at that institution. Horace Mann Towner (1855– ——), a member of Instruction Lodge, No. 275, of Corning, was a member of the United States Congress from 1911 to 1923, and governor of Puerto Rico from 1923 to 1929. Joseph Williams (1801–1871), who was one of the organisers of Iowa Lodge, No. 2, of Muscatine, was for a number of years a member of the Iowa Supreme Court. Lafayette Young (1848–1928), a member of Home Lodge, No. 370, of Des Moines, well known as an orator, politician, and legislator, was editor of *The Des Moines Capital* from 1890 to 1926. James Wilson (1835–1920), a member of Hesperia Lodge, No. 340, at Traer, served as Secretary of Agriculture from 1897 to 1913, under Presidents McKin-

ley, Theodore Roosevelt, and Taft. Henry Cantwell Wallace (1866–1924), a member of Pioneer Lodge, No. 22, of Des Moines, was United States Secretary of Agriculture in the cabinet of President Harding. His son, Henry A. Wallace (1888– ——), a member of Capital Lodge, No. 110, Des Moines, became Secretary of Agriculture under President Franklin D. Roosevelt.

As one may readily surmise, the foregoing list of distinguished Iowa Masons does not by any means exhaust the record of the Craft in this Commonwealth. Though lack of space forbids our mentioning many other Brethren of this Jurisdiction who have achieved distinction in one or more fields of activity, either public or private, we feel it incumbent upon us, nevertheless, to cite here the names of those Iowa Masons who have been governors of the State. First of those was Robert Lucas, a member of Des Moines Lodge, No. 1, of Burlington, and of Iowa City Lodge, No. 4, of Iowa City, who served as Territorial governor from 1838 to 1841. James Clarke, who was appointed Territorial governor in 1845, was also a member of Des Moines Lodge, No. 1, of Burlington. Stephen Hempstead, who served Iowa as governor from 1850 to 1854, was Initiated in Dubuque Lodge on June 21, 1843, while that Lodge was still under Dispensation from the Grand Lodge of Missouri. Samuel J. Kirkwood, governor of Iowa from 1860 to 1864, and again in 1876 to 1877, was a member of Iowa City Lodge, No. 4, of Iowa City. From 1864 to 1868 William M. Stone served the State as governor. He was a member of Oriental Lodge, No. 61, of Knoxville. From 1868–1872, Samuel Merrill was governor of the Commonwealth, being a member of Capital Lodge, No. 110, Des Moines. Cyrus C. Carpenter, a member of Ashlar Lodge, No. 111, of Fort Dodge, served as Iowa's governor from 1872 to 1876. John H. Gear, a member of Des Moines Lodge, No. 1, of Burlington, was governor of Iowa from 1878 to 1882. Buren Robinson Sherman was a member of Vinton Lodge, No. 62, at Vinton. He served Iowa as governor from 1882 until 1886. From 1894 to 1896 Frank D. Jackson served as governor, being a member of Capital Lodge, No. 110, Des Moines. Albert Baird Cummins, also a member of Capital Lodge, No. 110, Des Moines, was governor of Iowa from 1902 to 1908. From 1917 to 1921, William L. Harding was governor. He was a member of Morningside Lodge, No. 615, of Sioux City. The next governor of the State, Nathan E. Kendall, who served in the high office from 1921 to 1925, was a member of Astor Lodge, No. 505, of Albia. John Hammill, a member of Darius Lodge, No. 431, of Britt, was the State's chief executive from 1925 to 1931. Up to the time of writing this sketch of Iowa's Masonic history, the last member of the Craft to serve as governor was Daniel Webster Turner, a member of Instruction Lodge, No. 275, at Corning, the term of his service being from 1931–1933.

Since this is a Masonic history, however, it would not be complete without at least a brief mention of some of the men who are better known for their Masonic activity than for their accomplishments in civil and political life. It is to the unselfish efforts of those men who gave to Masonry unstintingly of their time and talents, often at the sacrifice of their own affairs, that we chiefly

owe the progress of the Institution. Among them was Theodore S. Parvin, whose unwearied zeal kept alive the sacred flame upon our Altars during the trying period of birth and adolescence. An educator himself, he inspired the infant Grand Lodge to promote the cause of Masonic education, and under his leadership the Great Masonic Library of the Grand Lodge of Iowa was established. Another who gave whole-heartedly to the cause of Masonry in Iowa was Ansel Humphreys, whose thorough knowledge of Masonic Law and Ritual prevented many a mistake that, through ignorance and prejudice, might otherwise have been made.

Still another member who devoted himself to the Craft was Charles T. Granger, of later years also well skilled in Masonic Law and Ritual, who systematised the heterogeneous laws and decisions hidden away in the various *Proceedings*, and gave to the Grand Lodge its first systematic *Code of Laws*. It was under Bro. Granger's direction, and that of Bro. Charles C. Clark, that the present system of instruction in the Ritual was inaugurated and carried on. Bro. Granger's work on earth is finished, and he has passed to the other shore, but Bro. Clark is still with us, carrying on the work as Chairman of the Jurisprudence Committee and a member of the Board of Custodians. Iowa Masons are also proud of Bro. Louis Block, well known throughout the Masonic world as the writer of their *Reports on Fraternal Review*. Unfortunately the space allotted for this article permits only a mere mention of these famous Masons, and makes it impossible to do more than name such distinguished members of the Craft as Brothers Rothert, Van Saun, Allen, Gamble, Fellows, Ball, the two Deweys, Bowen, Lambert, Eaton, Gardner, Norris, Cleveland, Hunter, Martin, Clements, Craig, Hutchinson, Moses, Arthur, Barry, Westfall, West, Alberson, Glaze, Gabriel, Moore, Wellington, Belt, Tripp, Gannaway, Percival, Hansen and Larson.

To all these Masons, whose love of Masonry has enriched us all, we owe an everlasting debt of gratitude.

While Iowa Masons may well be proud of the growth of the Order during its more than ninety years, from 4 Lodges having 101 members to 556 Lodges having nearly 75,000 members, they may profitably keep in mind the admonition of Bro. Parvin when he said: " The Institution does not rest its value upon the number of Lodges, nor yet upon the number of its members, but upon the strength which they embody within themselves and which they exemplify in their daily walk of life and experience with men. As men, they look upon their Institution and see what manner of men you are, and what are the works of your hands."

FREEMASONRY IN KANSAS

ELMER F. STRAIN

THE tide of immigration across the borders of the Territory destined to become the great State of Kansas brought men of strong conviction and earnest purpose to these broad prairies. They desired to build new homes and to have a part in shaping the governmental policy of this new commonwealth. The hardships of the early days and the associations of other years drew men together regardless of their views on statehood.

Men of Masonic faith longed for the helpful fellowship of organised Fraternity and the Lodge, where those principles so vital to right living are taught. The desire of these sturdy pioneers became a reality under the authority of the M.·.W.·.Grand Lodge of Missouri. The bane of bitterness and hatred yielded to the benediction and blessing of brotherhood, and the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Kansas was born.

Thus it is written. Dispensations from the M.·.W.·.Grand Lodge of Missouri were issued as follows:

Grove Lodge (now Wyandotte, No. 3) to meet at the house of Matthew Walker with Bro. John M. Chivington as Master, Bro. Matthew R. Walker as Senior Warden and Bro. Cyrus Garrett as Junior Warden, August 4, 1854. This first Lodge in Kansas held its initial meeting in the hall of the Sons of Temperance in Wyandotte, now Kansas City, Kansas, August 11, 1854.

Smithfield Lodge (now Smithton, No. 1) with Bro. John W. Smith as Master, Bro. E. H. Reinheart, Senior Warden, Bro. Daniel Vanderslice, Junior Warden, October 6, 1854. Their first meeting was held on a high hill overlooking the Missouri Valley in the northeast corner of the Territory. The Tyler performed his enlarged duties on horseback.

Leavenworth Lodge (now Leavenworth, No. 2) with Bro. Richard R. Rees, Master; Bro. Archibald Payne, Senior Warden, and Bro. Auley McAuley, Junior Warden, December 30, 1854. W.·.Richard R. Rees, the Father of Masonry in Kansas, assembled this small group January 19, 1855, set them to Work with proper instruction. This meeting was probably held in the Master's office, as were many others.

At the meeting of the M.·.W.·.Grand Lodge of Missouri in May 1855 Charters were granted to these three Lodges, to be known respectively as Kansas Lodge, No. 153; Smithton Lodge, No. 140, and Leavenworth Lodge, No. 150.

Lawrence Lodge (now Lawrence, No. 6) received their Dispensation September 24, 1855, with Bro. James Christian as Master, Bro. Columbus Hornsby

as Senior Warden, and Bro. James S. Cowan as Junior Warden. Lawrence Lodge, No. 6, received its Charter from Kansas on the recommendation of the M.·.W.·.Grand Lodge of Missouri, which received and approved its Report under Dispensation. This Charter and all of the Lodge's property were destroyed Friday, August 21, 1863, by Quantrell and his band of outlaws. Five members of the Lodge were killed in this raid.

Kickapoo Lodge (now Kickapoo, No. 4) received their Dispensation November 5, 1855, with Bro. John H. Sahler, Master; Bro. Pleasant M. Hodges, Senior Warden, and Bro. Charles H. Gover, Junior Warden.

Charters having been issued to three Lodges and their organisation perfected, it was competent for them to organise a Grand Lodge. Action was promptly taken. At the Communication of Leavenworth Lodge, No. 150, September 15, 1855, Bro. Richard R. Rees introduced a resolution calling a Delegate meeting for November 14 next, to organise a Grand Lodge. The Convention of November 14 failed for want of a quorum and adjourned to meet again December 27 next. At the adjourned meeting Kansas Lodge, No. 150, was not represented but organisation was effected subject to the approval of that Lodge. Following the election of Grand Officers and the transaction of necessary business, the Convention adjourned to meet March 17, 1856. The Officers selected were: M.·.W.·.Richard R. Rees, Grand Master; R.·.W.·.John W. Smith, Deputy Grand Master; R.·.W.·.Matthew R. Walker, Senior Grand Warden; R.·.W.·.Daniel Vanderslice, Junior Grand Warden; R.·.W.·.Charles T. Harrison, Grand Secretary; R.·.W.·.Charles Mundee, Grand Treasurer.

On March 17, 1856, a small but zealous group of Brethren, representing all the Chartered Lodges in Kansas, met in the city of Leavenworth, unanimously confirmed the action of the Convention of December 27, 1855, formed and opened the M.·.W.·.Grand Lodge of Kansas. The principal business transacted at this Communication was the adoption of the *Constitution* and By-Laws, and the selection of a Committee to visit the M.·.W.·.Grand Lodge of Missouri and present the claim of the new Grand Lodge. Adjournment was taken to July 14, when Grand Master Richard R. Rees reported that his Committee visited the M.·.W.·.Grand Lodge of Missouri on May 30, 1856, and asked recognition for our infant Grand Lodge. Their request was met " with the magnanimity ever characteristic of true and noble Masons." Recognition was almost unanimously accorded. At this Communication Charters were authorised for Lawrence, Kickapoo, and Washington Lodges. While this doubled the number of Constituent Lodges, the total membership at that time was less than 200. Our Order grew and prospered with the settlement and development of the Territory. Each Annual Communication found progress, the addition of new Lodges, and a gradual increase in membership.

In 1860 and 1861 Dispensations were given to Brethren at Nevada City and Denver City in the Colorado Territory, but these were soon released to the new Grand Lodge of Colorado. The Civil War had its effect upon the Work of Masonry even to preventing and interfering with the regularity of Annual

Communications. In all the expressions of its Grand Officers and Acts of the M.·.W.·.Grand Lodge, consistent loyalty to the government was shown. Our *Proceedings* reflect our good fortune in having M.·.W.·.Jacob Saqui as Grand Master for the war period 1861 to 1865 inclusive.

Whatever depression came with the grasshoppers of the early seventies and the frequent crop failures, seems to have been offset by the extension of Lodges into the remotest part of the new State. Growth was steady and sure. Added to the hardships of frontier life, 150 miles or more from trading-posts with wagon transportation only, there were roving bands of Indians to prey upon the settlers. Fortunately, the government had taught these many lessons, and violence was scarce. Insolence was plentiful and food was insistently demanded. With the disappearance of the buffalo in the late seventies, the Indians withdrew to their Reservations and left their pale-faced neighbours to tame the West. Through the eighties and nineties, with their financial ups and downs, Masonry continued to offer the manhood of the West a faithful fellowship and opportunities for service. All of this contributed to soul growth, and the development of well-balanced men. Reviewing fifty years of usefulness, closing with the turn of the new century, we are proud of our contribution to the righteous leadership of the nation and the world.

The early years of the twentieth century have given us the mechanical age and scientific development beyond our fondest dreams. Inventors under pressure of the World War conquered distance, the air and the sea, and man's dominion over the things of the world has been well established. Notwithstanding the War's crystallising influence upon Masonic ambition and the great influx into our Lodges, the years of deflation and the generation's living standards have caused the tide to recede.

In this year (1935) we have 448 Lodges and our membership stands at 65,480, as against the high mark in 1928 of 83,708. Let us assure the reader that the apparent indifference is incident to the speed of the hour and the call upon men's time, and not disloyalty. Beyond question there are more believers in the fundamentals of Masonry and the Church to-day than the world has ever known.

The headquarters of the M.·.W.·.Grand Lodge of A. F. and A. M. of Kansas is in Topeka, the capital city, located at 320 West 8th Street, facing the State House Grounds and the Capitol Building.

In 1916 the Grand Lodge Office and Library Building was constructed. It is fireproof, two stories and basement, built and equipped particularly for our requirements. It contains suitable and adequate quarters for the M.·.W.·.Grand Lodge, the M.·.E.·.Grand Chapter of R. A. M., the M.·. Ill.·.Grand Council of R. and S. M., and the Grand Commandery Knights Templar. The Library contains a large collection of miscellaneous literature, a considerable store of Masonic books and publications and a valuable collection of rare and old Masonic books. The Museum department contains a large and interesting collection of relics of the Fraternity covering its seventy-nine years

of existence, and also many interesting collections of State and national importance and interest.

The Annual Communications of the M.·.W.·.Grand Lodge are held on the third Wednesday and Thursday of February. For many years, these Communications have been held alternately in the cities of Wichita and Topeka. The following Grand Officers are serving the year, which will be concluded Thursday, February 20, 1936: M.·.W.·.Otto R. Souders, Grand Master; R.·.W.·.James H. Wendeorff, Deputy Grand Master; R.·.W.·.Charley B. Erskine, Grand Senior Warden; R.·.W.·.Henry S. Buzick, Jr., Grand Junior Warden; M.·.W.·.John McCullagh, Grand Treasurer; M.·.W.·.Elmer F. Strain, Grand Secretary; R.·.W.·.Albert K. Wilson, Grand Secretary Emeritus; Bro. Fred W. Condit, Grand Chaplain; W.·.Claud F. Young, Grand Senior Deacon; W.·.Benjamin F. Hull, Grand Junior Deacon; W.·.William B. Penny, Grand Marshal; W.·.Harvey S. McIntosh, Grand Sword Bearer; W.·.Paul M. Martin, Grand Senior Steward; W.·.Otto H. Rommel, Grand Junior Steward; W.·.Homer T. Harden, Grand Pursuivant; W.·.Lauren Dale Rigg, Grand Tyler.

Kansas Craftsmen are noted for, and have pride in, our strict adherence to the original plan of Masonry. Innovations of every character have been shunned. Participation in political, religious, or civic affairs has been discountenanced except by individual members in the performance of their duty as citizens. The Institution has busied itself in a sustained effort to strengthen the characters of its votaries, train them in the correct principles of manhood and point them to a just God for the wages due the honest and upright efforts of every life. It has neither repudiated nor encouraged those enthusiasts of later years who have built upon or clung to the structure of Freemasonry to propagate a new idealism. Satisfied with an effort to teach the Cardinal Virtues and those fundamental principles on which all men agree, it has turned neither to the right nor to the left, and finds happiness in the " Faith of our Fathers."

Outside of Masonry's effort to build character into the manhood it touches directly and indirectly and implant a vision of human brotherhood, its greatest effort has been for the orphan and the aged brother and sister.

In the year 1893 our *Constitution* was amended to permit the establishment of a Masonic Home. The original agitation is credited to the Order of the Eastern Star, and began at their Annual Session in 1881. After years of discussion, Committees from all Masonic Bodies met at Clay Centre on Thanksgiving Day, 1892, and prepared a definite plan of procedure. The first meeting of the Board of Directors was held May 8, 1893, but not until June 10, 1896, were the plans consummated in the purchase of the Robert E. Lawrence residence, and fifteen acres of ground in West Wichita. December 22, 1916, fire destroyed the Home but from the ashes arose plans for larger and better buildings. February 19, 1919, the new fireproof buildings were dedicated.

It was expected that these buildings would house our family for at least a generation. However, in 1928, the M.·.W.·.Grand Lodge began a five-year

programme to raise $450,000 for additional buildings, some of which were needed at once. The additional facilities doubling the capacity of the Home were completed at a cost of $415,000 and dedicated at the Annual Communication in February 1931. The plant is now valued at $1,000,000. At the close of 1934 the family Roll contained 362 names with 318 actually in the Home, about equally divided between men, women and children. Our membership has a genuine pride in this fine plant and the comfort they are thereby able to bring to brothers and sisters who have lost, but their great joy is our children. They come to us in the formative years of childhood and youth, are educated in the city schools and go out equipped to meet the battles of life.

The city of Wichita and its people have been very helpful in the handling of all of the Home problems. Our children are admitted to grade and high schools freely notwithstanding complete tax exemption. A most earnest effort to maintain this place as a Home in the truest sense, not as an Institution, has been very successful. The social atmosphere is therefore as comforting as the fine plant.

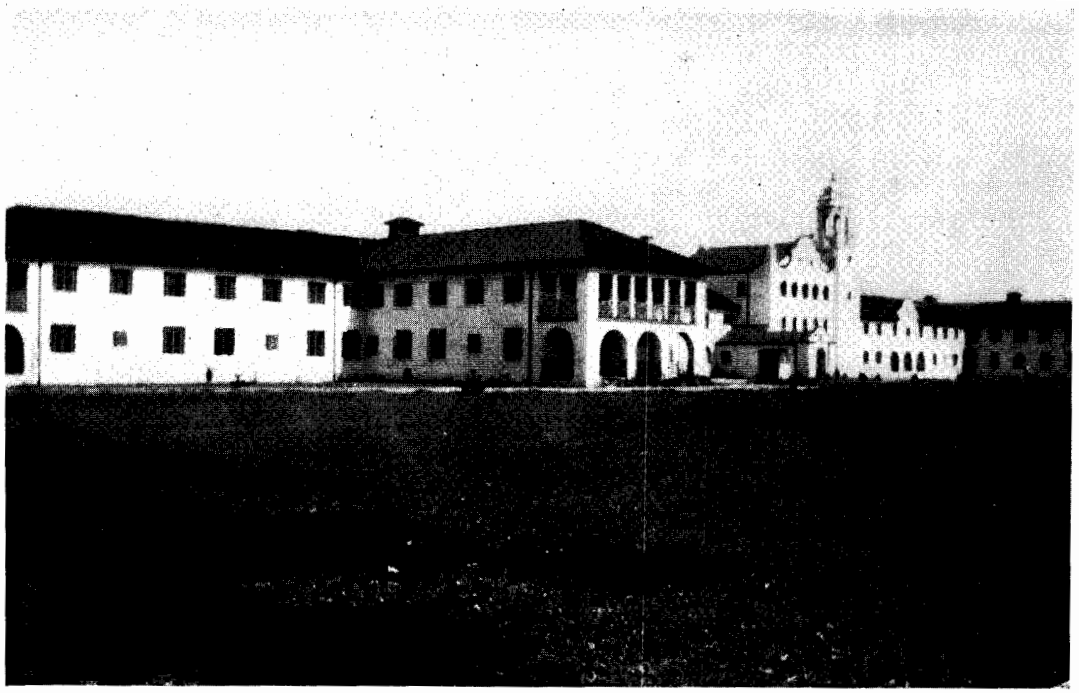
The Kansas Masonic Home is a corporation controlled by a Board of Directors. This Board is composed of the four members of the Council of Administration and five others elected by them, four from the Grand Lodge and one from the Order of the Eastern Star. The Grand Master is always President of the Board. The annual expenditure for maintenance is approximately $84,000. Practically all of the benevolences of the M.·.W.·.Grand Lodge are handled through the Masonic Home Board.

The formation of the M.·.W.·.Grand Lodge of Kansas gathered a group of faithful Brethren from many of the Grand Jurisdictions east of the Missouri River. Each was trained in the peculiar phraseology of the Ritual of his native State. It was not unusual that the Officers of a Lodge would have three or four versions of the Work. Complication, confusion, and disagreement were common. This situation grew and became more intolerable with the addition of new Lodges and Brethren from new Jurisdictions.

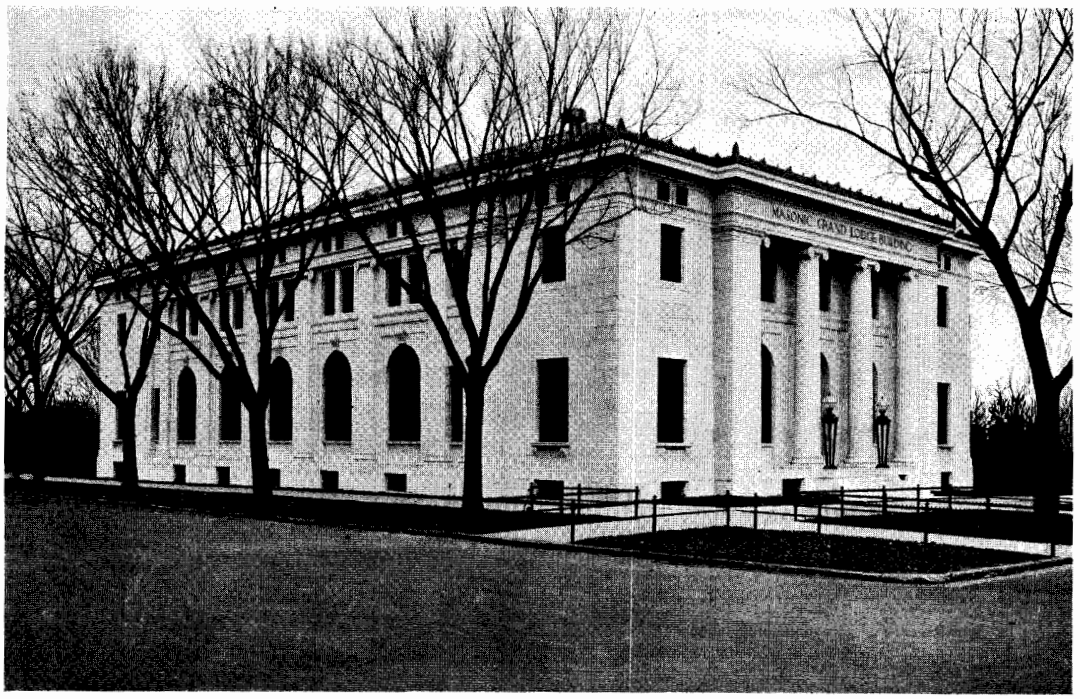
At the Annual Communication of the M.·.W.·.Grand Lodge in 1866, a Committee designated as the " Board of Custodians " was appointed to report the Webb Work.

At the succeeding Annual Communication the Custodians exemplified the Work: Bro. Owen A. Bassett of Acacia Lodge, No. 9, the First Degree; W.·. Edward A. Smith of Rising Sun Lodge, No. 8, the Second Degree, and M.·.W.·. John H. Brown of King Solomon Lodge, No. 10, the Third Degree. The Work as thus exemplified was approved and adopted.

The task of teaching the correct Kansas Work to the Lodges was a long, laborious process, but in due time was accomplished, and for many years the Brethren of Kansas have taken much pride in the purity of their Work. In the years since this standardisation, there have been many to attack its verbiage, but like the Rock of Gibraltar, it still stands without the change of so much as a punctuation point.



Masonic Home, Wichita, Kansas.
The west front.



Grand Lodge Building, Topeka, Kansas.

The Board of Custodians continued until 1909 when it was abolished. At the same Annual Communication the Grand Master was authorised to appoint a suitable number of Lecturers to give all instruction. This system has been continued to the present time. The State was divided into Districts containing three to ten Lodges, and a district meeting or school is held in each at least once each year, with an authorised Lecturer in attendance. The results have been so thoroughly satisfactory in every particular that change is unlikely.

Many of the men who have been influential in the political life of Kansas were active patrons of Masonry. During the trying period from Territorial organisation to admission of Kansas as a State (1854–61) there were ten Territorial governors. Most of these were non-residents when appointed and left no Masonic record in this Grand Jurisdiction. Governor Wilson Shannon alone is shown as a member. No doubt many of the others were Masons, but felt it undesirable to affiliate here.

Of the twenty-five who have served Kansas as governor since its admission, all but nine were Masons.

Eleven of the twenty-three United States senators from Kansas were associated with our Fraternity. The most outstanding member of this group was the late John J. Ingalls, a member of our Washington Lodge, No. 5, Atchison. He was nationally known during his eighteen years as United States senator, and his contribution to the literature of the country insures the perpetuity of his memory. His poetry and prose writings are particularly appealing. Everywhere he was recognised as one of our greatest orators. His ready wit, keen satire, and forceful delivery were known and feared in the Senate. For a quarter of a century he had an important part on the stage of human events in our State and national life, and left a public and private record of which all men and Masons may be proud.

M.·.W.·.Richard R. Rees (1856–59), our first Grand Master, re-elected for four consecutive terms, was a prominent factor in the early life of the Territory of Kansas, and most worthily directed the laying of the foundation of Masonry in Kansas.

M.·.W.·.Jacob Saqui (1861–65), Grand Master during the five years of the Civil War, was a true descendant of our traditional first Most ExcellentGrand Master. He led with that wisdom which immortalised Israel's great King.

M.·.W.·.John H. Brown (1868–73), served with distinction in civil and Masonic life. Three years as Grand Master and twenty-three immediately following as Grand Secretary.

M.·.W.·.Owen A. Bassett (1873–74) served our country and Fraternity with honour. He had much to do with the construction of our law system. He is regularly quoted and the Bassett Notes in our *Code* are the last words in legal logic and clear-cut expression of the same.

M.·.W.·.William M. Shaver (1897) is held in loving remembrance for his service as Grand Master and for his labour in compiling the *Monitor* used in Kansas for many years, and which bears his name. His musical ability, both

organ and voice, so cheerfully given and so pleasingly adapted, and his true interpretation of our Work were the inspiration for many of the best workers of to-day.

M.∴W.∴Charles J. Webb (1900), a good example of deep water moving slowly, served faithfully as Grand Master and at his death a few years since made suitable provision for relatives, and left the residue of his estate, more than $100,000, to the Endowment Fund of the Masonic Home.

M.∴W.∴Perry M. Hoisington (1901), a Christian gentleman; banker by trade; a trained soldier; fearless and forceful, yet kindly and considerate; a man of broad experience and unquestioned integrity! Through his long service in the National Guard and the United States Army, he has contributed much to the general elevation of standards among our young men. The colonel was an outstanding servant to all branches of Masonry, particularly in the military affairs of the Grand Encampment. He was a Director of the Masonic Home Board from its organisation until his death in 1933.

M.∴W.∴Bestor G. Brown (1903), nationally and internationally known Mason, contributed much to the general advancement of Masonry in Kansas. With his happy disposition, forceful and pleasing expression, he was naturally a floor leader in Grand Lodge and a man of great influence outside. It was his logic and eloquence that brought about the building of our magnificent Grand Lodge Building. His death was truly untimely.

M.∴W.∴Thomas G. Fitch (1904), active in all the Grand Bodies for more than a generation; affectionately known as "Colonel Tom"; active head of the A. A. S. R. in Kansas at this time and for many years past. His great service has been as active Vice-President and Secretary of the Masonic Home Board for many, many years without fee or reward.

M.∴W.∴Ben S. Paulen (1921) served the State as governor for four years, during one of which (1925) he was Grand High Priest of the M.∴E.∴Grand Chapter R.A.M. He is a regular patron of Masonic meetings and a man of influence in State and Fraternal affairs.

R.∴W.∴Albert K. Wilson was Grand Secretary for thirty-five years (1894–1928); Reviewer for many years in all Bodies; founder of present system of Records and Accounts; Editor-in-Chief of all our literature. Has just finished writing a history of Masonry in Kansas.

M.∴W.∴Henry F. Mason (1908) served Masonry with pleasing efficiency and was for many years prior to his death (1927) a member of the Supreme Court of Kansas. He had an analytic mind, abundant, powerful and beautiful language, and could instantly adapt himself to any group or situation.

M.∴W.∴Wm. Easton Hutchison (1912), pioneer Mason and citizen of the great Southwest. Served his people as district judge for many years. Now a member of the Supreme Court of the State.

To close this sketch without acknowledgment of the value of precept and example in the lives of the great army of members not called to service in official capacity would be an injustice. No Work of any consequence is ac-

complished without qualified and consecrated leadership. Similarly, no satisfactory results can be attained unless there is an army of devoted followers and Workers. The truly great Mason is he who accepts Masonry as the exact science it is; puts its principles into his daily life and walks before the world according to its teachings, performing the service which comes to his hand, always endeavouring to produce Square Work for the Temple. The responsibility of men and Masons is in proportion to their ability, and the reward to the humblest is equal unto that of the exalted, faithfulness being the only measure.

FREEMASONRY IN KENTUCKY

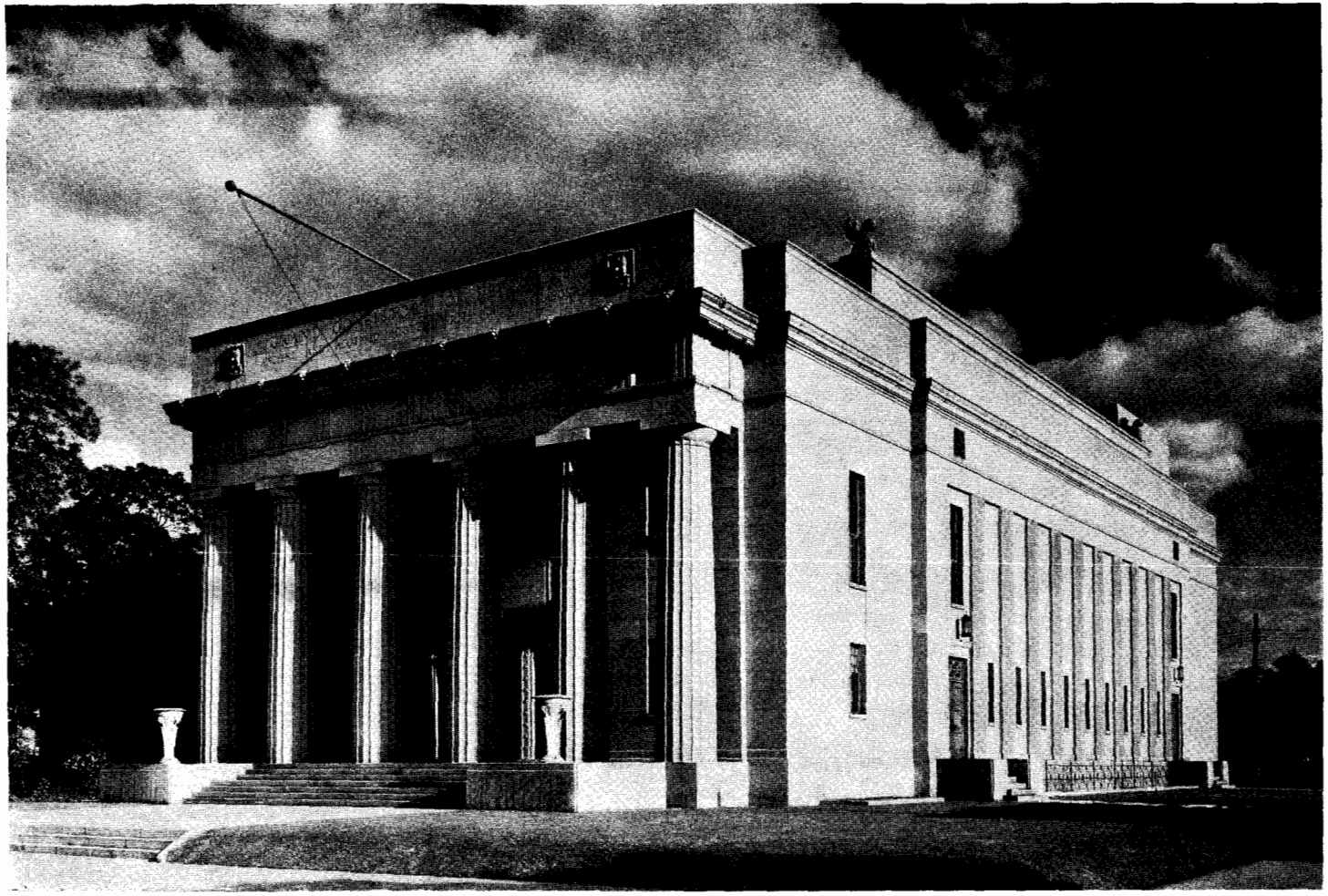
G. Allison Holland

THE Grand Lodge of Kentucky was organised at Lexington on September 8, 1800, by three Representatives from Lexington Lodge, No. 25; three from Paris Lodge, No. 35; two from Georgetown Lodge, No. 46; six from Frankfort-Hiram Lodge, No. 57; and one from Abraham's Lodge U. D., of Shelbyville. John Hawkins was elected Chairman of the original meeting and Thomas Bodley, Clerk. At that time it was decided that each Lodge should have one vote, and the following resolution was adopted: "*Resolved*, That it is expedient, necessary, and agreeable to the Masonic Constitutions that a Grand Lodge should be established in this State to be composed of the Representatives of such Lodges in the Western country as may find it convenient to attach themselves to its Jurisdiction."

Since the above-named Lodges were members of, and held their Charters under, the Jurisdiction of the Grand Lodge of Virginia, a Committee of one from each of these Lodges was, therefore, appointed to draft a respectful address to that Grand Lodge, giving the reasons for the separation of the Lodges from its Jurisdiction. It was also ordered that each Lodge should pay all it owed to the Grand Lodge of Virginia. That was done.

On the following October 16, pursuant to the resolution adopted at the Convention of September 8, 1800, the various Representatives assembled in the Masonic Hall at Lexington. James Morrison, the oldest Past Master present, was requested to take the Chair. The following Delegates were present: From Lexington Lodge, No. 25: A. McGregor, Master; Thomas Bodley, Senior Warden; John Bobbs, Junior Warden; James Morrison, Past Master; Hugh McIlvain, Past Master; and Bro. James Russell, Bro. James Bliss, and Bro. Nathaniel Barker; from Paris Lodge, No. 35: Thomas Hughes, Master; Nathaniel Williams, Junior Warden; Bro. Thomas Phillips and Bro. Joseph Duncan; from Georgetown Lodge, No. 46: William Sutton, Master; Samuel Shepherd, Senior Warden; John Sutton, Junior Warden, and Cary L. Clarke, Past Master; from Hiram Lodge, No. 57: William Murray, Master; Thomas Love, Senior Warden, and Isaac E. Gano, Junior Warden; and from Abraham's Lodge U. D.: Simon Adams, Master, and James Wardlow, Senior Warden.

A Lodge of Master Masons having been opened in due form, the Masters then produced their Charters and Credentials. They were careful to see that everything should be well, regularly, and lawfully done. Grand Officers were then elected: William Murray, of Hiram Lodge, No. 57, now Lodge, No. 4, was elected Grand Master, and immediately Installed. The Grand Master, waiving his right to appoint his Deputy, Alexander MacGregor of Paris Lodge,



From a photograph by Canfield and Shook, Louisville, Kentucky.

Building of the Grand Consistory of Kentucky (Scottish Rite).

No. 25, now Lodge, No. 1, was elected Deputy Grand Master. He also was Installed immediately. Simon Adams, of Abraham's Lodge U. D., now Solomon Lodge, No. 5, was elected Grand Senior Warden, and Cary L. Clarke, of Georgetown Lodge, No. 46, afterwards Lodge No. 3, was elected Grand Junior Warden. Both were at once Installed. Other Officers were then elected as follows: James Russell, of Lexington Lodge, No. 25, now Lodge No. 1, Grand Secretary; John A. Seitz, also of Lexington Lodge, No. 25, now Lodge No. 1, Grand Treasurer; Thomas Hughes of Paris Lodge, No. 35, afterwards Lodge No. 2, Grand Senior Deacon; Nathaniel Williams, also of Paris Lodge, No. 35, afterwards Lodge No. 2, Grand Junior Deacon; Samuel Shepherd, of Georgetown Lodge, No. 46, afterwards Lodge No. 3, Grand Pursuivant; and John Bobbs, of Lexington Lodge No. 25, now Lodge No. 1, Grand Tyler.

After the Installation of those Officers, the Grand Lodge met as a Committee of the Whole to consider matters regarded as being absolutely necessary for the good of the Craft. The Committee was then directed to make its Report to the Grand Lodge at seven o'clock that evening. At the night meeting the action of the Committee of the Whole was considered separately, ratified, and confirmed. A Committee consisting of Simon Adams, William Sutton, and Isaac E. Gano was also appointed to prepare a letter to all other Grand Lodges which gave in detail the reasons and purposes of the Kentucky Lodges in withdrawing from the Grand Lodge of Virginia. At the same meeting the Grand Master was instructed to appoint well-skilled Brethren to visit and inspect the Work of the various subordinate Lodges. It was then agreed that the following should be the order of numbers given to the subordinate Lodges under the Jurisdiction of the Grand Lodge of Kentucky: Lexington Lodge, No. 1 (No. 25 on the Virginia Register); Paris Lodge, No. 2 (No. 35 on the Virginia Register); Georgetown Lodge, No. 3 (No. 46 on the Virginia Register); Hiram Lodge, No. 4 (No. 57 on the Virginia Register); and Solomon's Lodge, No. 5 (Abraham's Lodge U. D. on the Virginia Register).

It was also agreed that the Seal of Lexington Lodge, No. 1, should be used as the Grand Lodge Seal until another could be procured, and that the Lodge Charters should be " delivered up " and temporary Charters issued to Lodges No. 1, No. 2, No. 3, and No. 4 at a cost of five pounds each and to Lodge No. 5 for ten pounds. The Lodges were to be credited with those amounts, respectively, on paying the Grand Secretary's fees in advance. It was then ordered that the Grand Secretary should prepare Charters for the Lodges, and that the Charters should be signed " by the Grand Masters," that is, we now suppose, by the Grand Master and the Deputy Grand Master. The Charters were to be attested by the Grand Secretary under Seal, then returned at the next Stated Communication, when others issued in due form would be given in lieu of them. Orders were also made that the Grand Master, the Grand Treasurer, and the Grand Secretary should prepare Regalia, Tools, Jewels, and other necessary equipment, and that the completion of the Seal be left to the Grand Secretary.

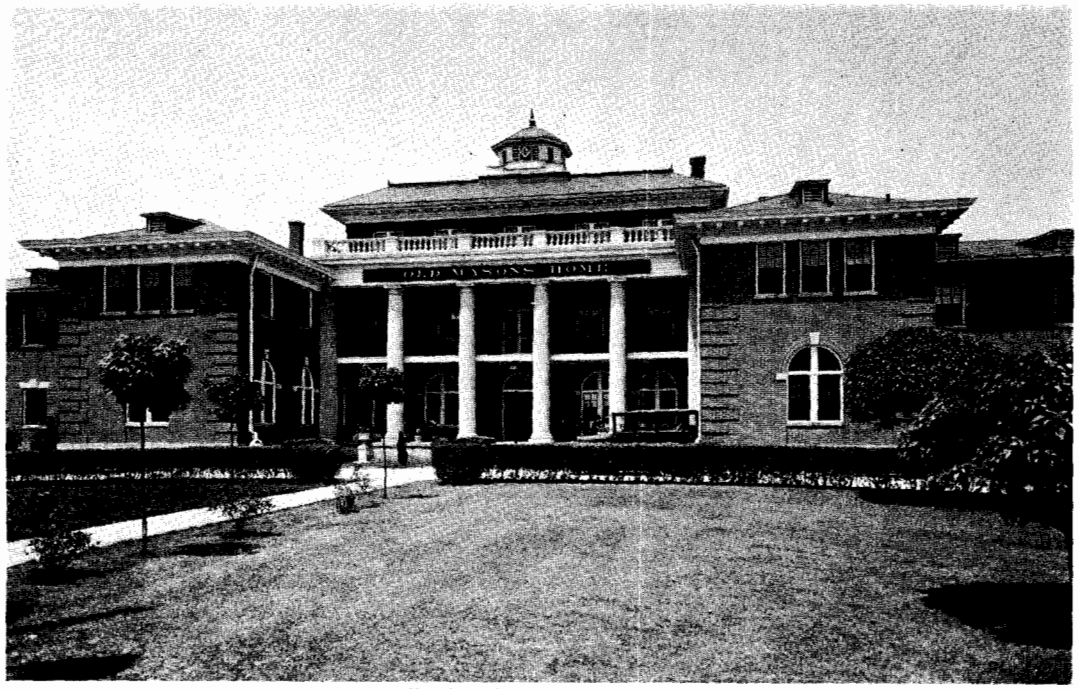
A Committee was then appointed to prepare a circular letter to be sent to all the other Grand Lodges. It was to advise them of the establishment and organisation of the Grand Lodge of Kentucky. The letter was then reported and signed by the Chairman, Alexander MacGregor. The Scotsman must have said to himself, " My feet are on my native heath," for he signed his name in big letters, thus: MACGREGOR, Chairman."

The Grand Lodge met again on February 9, 1801, in the Masonic Hall at Lexington, and having been opened it was adjourned again until the next day. At that time a Charter was granted to a Lodge in Bairdstown, to be known as Washington Lodge, No. 6. The name of that Lodge was subsequently changed to Duvall Lodge, No. 6. The name of the town was also changed to Bardstown. It is to-day a centre of great historic interest in Kentucky.

Members of the Grand Lodge of Kentucky were notably represented in the War of 1812. At the very beginning of that struggle, really in 1811, Joseph Hamilton Daviess, Grand Master of the Grand Lodge of Kentucky, stopped at Vincennes, Indiana, to visit the Lodge there. It was under the Jurisdiction of the Grand Lodge of Kentucky. Daviess was at the time on his way to join Gen. William Henry Harrison, and under him to participate in the battle of Tippecanoe. There he lost his life on a gallant occasion while in command of a body of courageous Kentucky troops. Gen. Harrison said of Maj. Daviess: " The Major's gallantry determined him to excute the order with a smaller force than was sufficient. . . . He joined me as a private volunteer, and on recommendation of the officers of that corps, was appointed to command the three troops of dragoons. His conduct in that capacity justified the choice. Never was there an officer possessed of more ardour and zeal in the discharge of his duties with propriety, and never one who would have encountered greater danger to purchase military fame."

Daviess married Anna Marshall, a sister of Chief Justice John Marshall. He died on November 7, 1811, and on August 27, 1812, a funeral service in memory of him was conducted at Lexington by the Grand Lodge of Kentucky. On that occasion, eleven subordinate Lodges were represented. The coffin was borne by eight Master Masons, all members of Lexington Lodge, No. 1. The funeral sermon was preached by Dr. Caleb W. Cloud, and the Grand Lodge was presided over by Deputy Grand Master John Simpson, who also fought for his country alongside Past Grand Master Allen, as captain of a company in the regiment of which Allen was colonel. Both were killed at the battle of the Raisin.

The early history of the Grand Lodge of Kentucky mentions the names of many men prominent in other fields of endeavour in the State. At that time the Grand Lodge had an Office known as that of Grand Orator, which was filled by various distinguished Masons. Chief among them was Henry Clay, who later, in 1820, became Grand Master. The name of Henry Clay is so well known that it is not necessary to do more than mention it in this connection. Among the other distinguished Masons were: Colonel John Allen, George



From a photograph by Canfield and Shook, Louisville, Kentucky.

The Old Masons Home, Shelbyville, Kentucky.



From a photograph by Canfield and Shook, Louisville, Kentucky.

The Building of Preston Lodge, No. 281, Louisville, Kentucky.

M. Bibb, Daniel Bradford, and others whose names are regarded as household words throughout the old Commonwealth.

In later years John Speed Smith, Robert J. Breckinridge, Leslie Combs, Daniel Breck, and Samuel Daviess added luster to the distinguished line of early Kentucky Masons. The last named was a brother of Grand Master Joseph Hamilton Daveiss, mentioned earlier in this article. It might also be well to mention Robert Johnson here. He located claims for land in different sections of what afterwards became Scott and Jefferson Counties. There is now in the Henry County clerk's office a parchment United States Treasury warrant given to him. This warrant established Bro. Johnson's claim and authorised him to make a survey of land in that county, in 1786, when it was still a part of Jefferson County. Bro. Johnson was in command at Bryan Station. His wife, Jemina Suggett Johnson, led the women out of Bryan Station to the nearby spring in full view of the Indians who were being led by the notorious Simon Girty. That spring, near which have been placed names of the women who took part in that heroic event, is now memorialised by a tablet placed there by the Lexington Chapter of the Daughters of the American Revolution.

In 1829 James O. Harrison was the Grand Orator of the Grand Lodge. His grandson, James O. H. Simrall, now a prominent citizen of Lexington, has charge of business affairs of the public school system there.

In 1851 an appeal for aid in erecting the Washington Monument having been received, a Committee was appointed to prepare a block of Kentucky marble inscribed with the following words:

BY THE GRAND LODGE OF KENTUCKY
TO THE MEMORY OF WASHINGTON
THE CHRISTIAN MASON

The block, now a part of that celebrated memorial, bears the inscription given above.

In 1853 Thomas Todd, of Shelby County, became Grand Master. He was a distinguished Mason in Kentucky. Grand Master Todd's mother was Letitia Shelby Todd, daughter of Isaac Shelby, the first governor of Kentucky. During Bro. Todd's administration as Grand Master twenty-seven Lodges were granted Dispensations. Among those was Eminence Lodge, No. 282, the Charter for which was granted on August 31, 1854.

Robert Morris, a celebrated Masonic writer, Poet Laureate of Kentucky Masonry, was Grand Master of Kentucky in 1858. Bro. Morris wrote a book of Masonic poems and also a large and interesting work entitled *Freemasonry in the Holy Land*. While gathering information for his books he spent eight years in Palestine. Among his better-known poems are " The Level and the Square," " Our Vows," and " Galilee." The latter, set to music, is often sung in churches.

In 1866 a memorial was presented to the Grand Lodge asking for the estab-

lishment of a Masonic Home under the supervision of the Grand Lodge. This was the origin of our present Masonic Widows' and Orphans' Home and Infirmary. The meeting was held, as had been planned, and Articles of Incorporation were properly prepared. Bro. H. B. Grant, who was present at the first meeting, has written a brief statement naming others who were present at that time. Among them were Bro. Sadler, Bro. Richardson, Bro. C. Henry Fink, Bro. Harry Hudson, Bro. Cowling, and Bro. Monsarrat. Bro. Grant gives credit for the establishment of the Home to Dr. A. Given. It was established and built between 1st and 2d Streets in Louisville. It was the first Masonic Widows' and Orphans' Home ever established. To-day, similar Homes are to be found throughout the civilised world and especially throughout the United States.

In 1918 the Grand Lodge of Kentucky authorised the appointment of a Committee to raise $1,000,000 for buying a new site and constructing new buildings for this Institution. It was evident that the site and buildings in use at the time had long since been outgrown and that more land and more buildings were necessary. This matter was discussed at the Annual Communication of the Grand Lodge held in December 1918; then, in January 1919, Grand Master William Carson Black appointed the Committee which was to raise the necessary funds. It consisted of G. Allison Holland, Chairman; George C. Atkinson, Will Ward Duffield, H. M. Grundy, John F. Coldiron, A. R. Kimmerling, Secretary; and William Carson Black, Treasurer. A few months later, Coldiron having resigned, Bro. A. Gordon Sulser was made a member of the Committee. This Committee succeeded in raising the magnificent sum of $1,143,491 for the purpose of providing the Home.

A tract of land consisting of 127 acres was then purchased at St. Matthews, just outside Louisville. On that tract 15 large and commodious fireproof buildings have been constructed for the purpose of taking care of more than 650 widows and orphans of deceased Brethren. After the Committee had raised the sum of money mentioned, an assessment was then made against the various Lodges of Kentucky. Those assessments and subscriptions amounted to about $2,000,000, all of which sum was invested in the new site and buildings. To-day Kentucky has one of the most magnificent Masonic Homes in the world, and there is not a dollar of indebtedness against it. All expenses of maintenance are met by the Masons of Kentucky. Judge James Garnett, Judge of one of the Chancery Divisions of the Circuit Court in Louisville and a man of high standing in the State, is now the President of the Home.

In addition to that Masonic undertaking, the Grand Lodge has also established what is known as the Old Masons' Home, at Shelbyville, Kentucky. It has there about 200 acres of fine bluegrass land, and a splendid three-story fireproof building equipped with all modern conveniences. In that Home, Kentucky Masons are caring for 81 aged Masons who have no home, and, except for the Masonic Fraternity, neither friends nor family to care for them. These two Homes stand as material proof of the thought, the care, and the

great-heartedness of Kentucky Masonry. They have been reared by a Fraternity that makes its deeds of love and duty a monument more durable than brass.

Kentucky Masons are proud of their line of Grand Masters. The names of those who have held that high Office from 1800 to the present are given here because memory of them is an indelible part of our history:

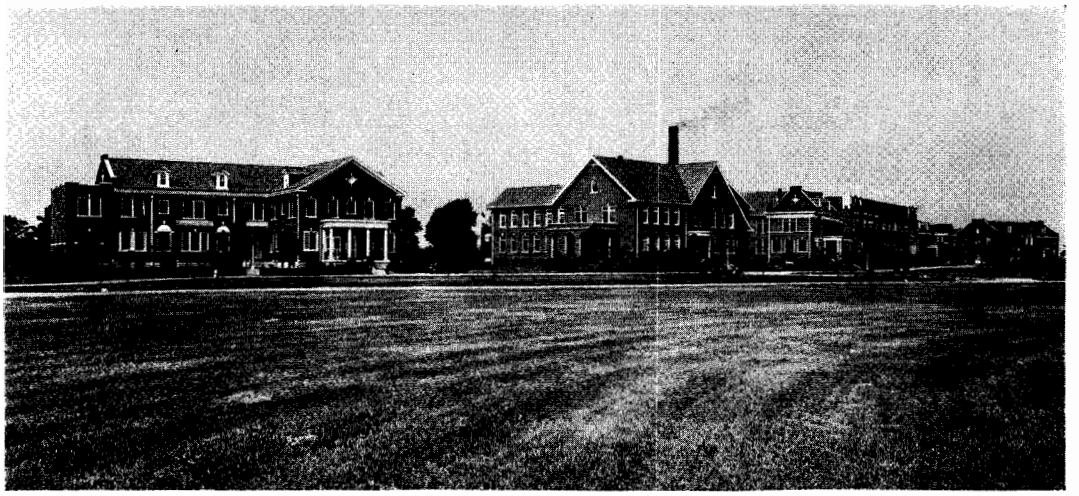
William Murray, 1800
John Morrison, 1801–1802
John Jordon, Jr., 1803
George M. Bibb, 1804–1807
John Allen, 1808–1810)
Joseph Hamilton Daviess, 1811
Anthony Butler, 1812–1813
James Moore, 1814
Daniel Bradford, 1815
William H. Richardson, 1816–17
Thomas Bodley, 1818–19
Henry Clay, 1820
John McKinney, Jr., 1821
David Graham Cowan, 1822
Asa K. Lewis, 1823
John Speed Smith, 1824
Thomas Hood Bradford, 1825
Samuel Daviess, 1826
Daniel Breck, 1827
Robert Johnson, 1828
William Wright Southgate, 1829
John M. McCalla, 1830
Levi Tyler, 1831
John Payne, 1832
Abraham Jonas, 1833
Richard Apperson, 1834
Willis Stewart, 1835
William Brown, Jr., 1836
James Rice, Jr., 1837
Derrick Warner, 1838
George Breckinridge, 1839
Abner Cunningham, 1840
Thomas C. O'Rear, 1841
Henry Wingate, 1842
Leander M. Cox, 1843
Bryan R. Young, 1844
William Holloway, 1845
William B. Allen, 1846
James H. Daviess, 1847
Charles Tilden, 1848
John D. McClure, 1849
John M. S. McCorkle, 1850
Charles G. Wintersmith, 1851
Thomas Ware, 1852
Thomas Todd, 1853
Marcus M. Tyler, 1854
David T. Monsarrat, 1855
T. N. Wise, 1856
Philip Swingert, 1857
Robert Morris, 1858
Harvey T. Wilson, 1859
Lewis Landrum, 1860
Hiram Bassett, 1861
John B. Houston, 1862
Thomas Sadler, 1863
J. D. Landrum, 1864
M. J. Williams, 1865
Isaac T. Martin, 1866
Elisha S. Fitch, 1867–68
Charles Eginton, 1869–70
Edward B. Jones, 1871
Edward W. Turner, 1872
Thomas J. Pickett, 1873
Henry Bostwick, 1874
John H. Leathers, 1875
Robert M. Fairleigh, 1876
Campbell H. Johnson, 1877
Thomas S. Pettitt, 1878
Jake Rice, 1879
W. Larue Thomas, 1880
W. H. Meffert, 1881
Garret D. Buckner, 1882
H. R. French, 1883
John G. Orndorff, 1884
Bernard G. Witt, 1885
James W. Hopper, 1886
J. Soule Smith, 1887
James D. Black, 1888
W. W. Clarke, 1889
Charles H. Fisk, 1890
James A. McKenzie, 1891
J. Speed Smith, 1892
James W. Staton, 1893
H. H. Holeman, 1894
F. C. Gerard, 1895
R. Frank Peak, 1896
R. H. Thompson, 1897
J. E. Wilhelm, 1898
John A. Ramsey, 1899
William C. McChord, 1900
Harry Bailey, 1901
John W. Landrum, 1902
Owen D. Thomas, 1903
R. H. C. Rhea, 1904
James Garnett, 1905
Samuel K. Veach, 1906
Henry P. Barrett, 1907
Virgil P. Smith, 1908
John H. Cowles, 1909
Robert R. Burnam, 1910
David Jackson, 1911
Joseph H. Ewalt, 1912
Orie S. Ware, 1913
George B. Winslow, 1914
T. J. Adams, 1915
James N. Saunders, 1916
Earl W. Weathers, 1917
William Carson Black, 1918
Henry S. McElroy, 1919
Fred Acker, 1920
Fred W. Hardwick, 1921
Emerson E. Nelson, 1922
A. E. Orton, 1923
H. M. Grundy, 1924
G. Allison Holland, 1925
C. S. Rankins, 1926
Hanson Peterson, 1927
John W. Juett, 1928
Frank D. Rash, 1929
John X. Taylor, 1930
Edwin C. Landberg, 1931
John L. Phillips, 1932
Richard Priest Dietzman, 1933
Hebbert Henderson, 1934
Hugh Moore, 1935

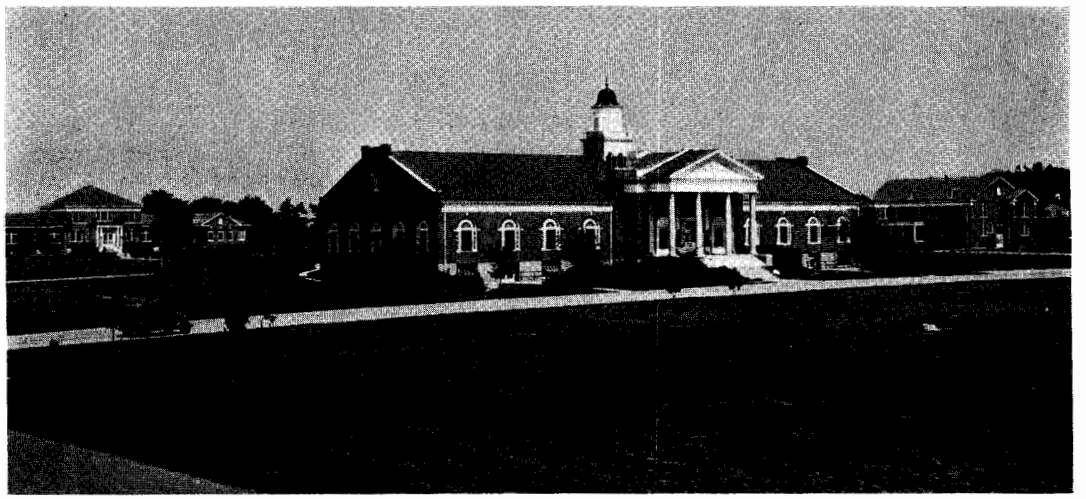
Kentucky has been the home of many distinguished men who have been members of the State's Grand Lodge. Among them are J. Proctor Knott, of Duluth fame; James A. McKenzie, who was responsible for the passage in Con-

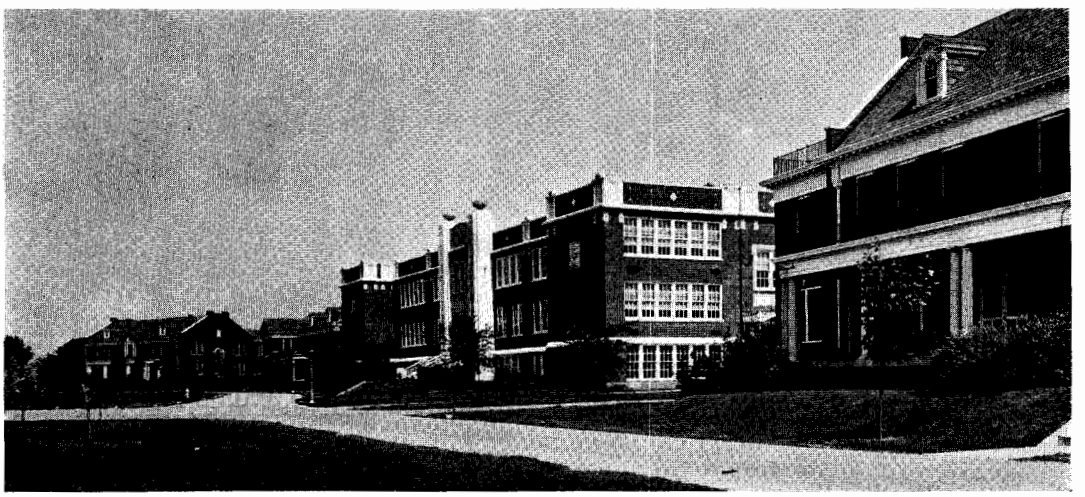
gress of the bill removing tariff from quinine; James B. McCreary, United States senator and twice governor of Kentucky; and Colonel W. C. P. Breckinridge, one of the ablest and most brilliant orators the Bluegrass State ever produced.

The Grand Chapter of Kentucky, Royal Arch Masons, established on December 4, 1817, celebrated its centennial anniversary at the regular Annual Convocation held in the fall of 1917. The interesting historical sketch given at that time was prepared by Past Grand High Priest George B. Winslow. It was in 1816 that the Grand Lodge authorised the Chapters working under Warrants or Dispensations to establish a Grand Chapter, provided that no Warrant should be issued to a Chapter without the permission of the Grand Lodge. At that time the Grand Lodge claimed Jurisdiction over Capitular Masonry in Kentucky, but since its reorganisation in 1817 that branch of Masonry has gradually grown till it is now a vigorous and splendid organisation of about 18,000 Royal Arch Masons. The first meeting was held at Frankfort in 1817, and the next at Shelbyville in 1818. From 1825 to 1834 meetings were held in Lexington, but in 1835 the meeting place was changed to Louisville. In 1857 the Grand Chapter withdrew as a constituent of the General Grand Chapter, but in 1873 it reunited with it. Kentucky has been honoured by the General Grand Chapter in having the late Bernard G. Witt carried through its lines until he finally became General Grand High Priest. One or two other Kentuckians have also been in line at various times, but in each case the record has been cut short by death. At present Past Grand High Priest G. Allison Holland occupies the position of General Grand Scribe of the General Grand Chapter of the United States of America.

For many years the Cryptic Degrees were under the control of the Grand Chapter, but on December 10, 1827, a Convention of Royal and Select Masters was held in Frankfort, and at that time a *Constitution* and a Code of Laws and General Regulations were adopted, Officers were elected and installed, and the Grand Council of Royal and Select Masters of the State of Kentucky was regularly established. At that Convention the following six subordinate Councils were represented: Washington Council, No. 1, of Lexington; Warren Council, No. 2, of Hopkinsville; Centre Council, No. 3, of Danville; Louisville Council, No. 4, of Louisville; Frankfort Council, No. 5, of Frankfort; and Versailles Council, No. 6, of Versailles. Although no Record shows just where these Councils obtained their Warrants or Dispensations, Louisville Council, No. 4, has in its archives an old-time Warrant, or Dispensation, from the Supreme Council of the Thirty-third Degree, which authorises its establishment. The Warrant, dated September 26, 1827, was signed by John Barker, Sovereign Grand Inspector General, 33 Degree, General Agent of the Supreme Council of the United States of America. There is also in existence some sort of Record which shows that Lexington Council obtained its Warrant on November 23, 1816, and that Shelbyville Council's Warrant was received on January 15, 1817. When the Grand Council of Kentucky was organised, the Council at Lexington was known as Washington Council, No. 1, but Shelbyville Council was not mentioned. Later, however, in 1870, a Council was established in Shelbyville. New







From photographs by Canfield and Shook, Louisville, Kentucky.

The Masonic Widows' and Orphans' Home and Infirmary, Louisville, Kentucky.

Recently completed at a cost of about two million dollars.

If the lower picture were put at the right of the centre one and the top one placed at the left of the centre picture it would give a panorama of the arrangement of the buildings.

Charters were granted and issued to these Councils in 1852. It seems that for some reason the General Grand Chapter was endeavouring to assert a form of control over the constituent Councils in Kentucky, and that formal objection was made in 1850 by the Grand Council of Kentucky. The result was that the Jurisdiction of Kentucky was that year extended over the States of Tennessee, Illinois, Missouri, Louisiana, Indiana, and Texas. The Jurisdiction terminated, however, with the organisation of Grand Councils in those States. During the 1870's arrangements were made to have the Grand Chapter take care of, and confer, the Degrees of Royal and Select Master, but in 1882 the Grand Council avowed its right to authorise the Grand Chapter to supervise those Degrees. The Grand Chapter then returned the trust, and since that time Councils have been requested to resume Labour and to make Returns, a duty which has since been vigorously performed. Kentucky now has a splendid Grand Council made up of forty-eight constituent Councils, all in good condition and doing real Work.

The Grand Commandery of Kentucky is an active Body of Knights Templar. Its roster includes a brilliant group of Past Grand Commanders. One of their number, W. Larue Thomas, was Grand Master of the Grand Encampment; another, Frank H. Johnson, was for many years Grand Recorder of that Distinguished Body.

Scottish Rite Masonry in Kentucky is more powerful just now than ever before in its history. There are two Consistories, the Grand Consistory of Kentucky, located in the Valley of Louisville, and Indra Consistory, located in the Valley of Covington. A member of the Grand Consistory of Kentucky, John H. Cowles, is the Sovereign Grand Commander of the Supreme Council of the Thirty-third Degree. Although now residing in Washington, District of Columbia, he is a Kentuckian and one of the most distinguished Masons in America. His Deputies in Kentucky are Fred W. Hardwick, of the Grand Consistory of Louisville, and H. G. Hightower, of the Indra Consistory at Covington.

In Kentucky the two Masonic Rites are working together valiantly, progressively, and successfully. Their theories are broad and substantial, their practices uplifting and patriotic, and their system of recondite symbolism inspiring and educational. The student of those Rites must of necessity accumulate historic values and traditional information leading into regions of impalpable azure and to the golden sunlight of intellectual accomplishment.

FREEMASONRY IN LOUISIANA

EDWIN F. GAYLE

AT the beginning, and during the first half century of its existence, Freemasonry in Louisiana was a curious blending of the York Rite; the Modern, or French, Rite, under the Grand Orient of France; and the Scottish, or Scotch, Rite. Sometimes those elements blended harmoniously; sometimes dissensions grew out of the struggle for supremacy of one or the other of the several Rites, which sprang up almost simultaneously in Louisiana.

Masonic historians do not agree on the relative merits of those Rites. Rather they seem to have been somewhat prejudiced in favour of one or the other. For instance, Folger's *History* is said to have been written in the interest of the Hayes-Atwood Supreme Council of New York and of the Foulhouze Supreme Council of New Orleans, but the Grand Lodge of Louisiana has approved the work of Bro. James B. Scot whose *Outline of the Rise and Progress of Freemasonry in Louisiana* was adopted by resolution as the true and authentic history of Freemasonry, at the Annual Grand Communication held in February 1911.

The first introduction of Masonry into Louisiana resulted from the insurrection in the French West India Islands in 1791. Several Freemasons, refugees chiefly from the Island of Guadeloupe, residing in New Orleans, met together and organised themselves into a Lodge which they named Parfaite Union (Perfect Union), and applied to the Grand Lodge of South Carolina for a Charter. This was granted, and they were duly Constituted under the York Rite as Loge Parfaite Union, No. 29. The following Officers were installed on March 30, 1794, by Jason Lawrence, deputed for that purpose: Laurent Sigur, Worshipful Master; Laurent Chouriac, Senior Warden; and Andrès Wackernie, Junior Warden.

During the same year, another group of refugees, also residents of New Orleans, of French, or Modern, Rite affiliation, met and formed a Lodge which they called Étoile Polaire (Polar Star), and applied to the Grand Orient of France for a Charter. But since that Grand Orient had suspended its Labours on account of political troubles, they then applied for a Charter to the Provincial Lodge " La Parfaite Sincérité," at Marseilles, France. A provisional Charter, or Dispensation, was granted them in 1796, and Dominique Mayronne was deputed to deliver the Charter and to Constitute the new Lodge. This he did. The following Officers were installed on December 27, 1798: Duprelong Petavin, Worshipful Master; Chev. Désilets, Senior Warden; and F. Marc, Junior Warden.

Subsequently, in 1804, the Grand Orient of France having resumed Labour the year before, it granted a Charter to Polar Star Lodge and deputed Charles

Tessier, a great-grandfather of the writer of this history, to deliver the Charter and to heal the Work. Accordingly, the Lodge was re-Constituted under this Charter on November 11, 1804, under the French, or Modern, Rite, as Polar Star Lodge, No. 4263, and the following Officers were installed by A. Pinard and A. Marmillion, deputed for that purpose by the Grand Orient of France: A. D. Chastant, Worshipful Master; A. Marmillion, Senior Warden; and J. Pinard, Junior Warden.

Those two Lodges, one working in the York Rite, the other in the French, or Modern, Rite, coming into existence about the same time and each claiming priority of organisation, became rivals. The rivalry between them became so strong at times that the two Lodges declined to have Masonic intercourse with each other.

It is claimed that even prior to the organisation of Perfect Union Lodge and Polar Star Lodge, a number of former members of Candor Lodge, No. 12, of Charleston, South Carolina, who were then living in Louisiana, had held Masonic meetings, though they did not apply for a Charter until 1801. This was granted on May 18, 1801, by the Grand Lodge of Pennsylvania, under the name of Candor Lodge, No. 90. The first Officers of that Lodge were N. Definiels, Worshipful Master; Gaspard Debuys, Senior Warden; and Pierre D. Berne, Junior Warden. There is no known record of this Lodge's ever having Worked, and it is believed to have merged eventually with Charity Lodge, No. 93, whose members applied to the Grand Lodge of Pennsylvania for a Charter. This was granted on March 1, 1802, but was not delivered until May 13, 1804, when the Lodge was duly Constituted by Eugène Dorsière, deputed for the purpose. The following Officers were installed in the York Rite: Nicholas Definiels, Worshipful Master; D. Baron, Senior Warden; and J. Carrick, Junior Warden.

At this time Masonry was proscribed by the Spanish Government. In consequence, during the Spanish domination of Louisiana, Masonic meetings were held outside the walls of New Orleans, which was then bounded by what are now known as Canal Street, Rampart Street, Esplanade Avenue, and river front.

Another source of early Masonic influence in Louisiana was Santo Domingo. From there came refugees, among whom were a number of Officers and members of " La Réunion Desirée Lodge, No. 3013, holding a Charter under the Grand Orient of France, which was dated April 16, 1783. This Lodge had been domiciled at Port au Prince. On February 15, 1806, a group of those Masons opened Lodge with the following old Officers officiating: Louis Casimir Elizabeth Moreau Lislet, acting as Worshipful Master; Louis Jean Lusson, as Senior Warden; and Jean Zanico as Junior Warden. They resolved to resume their Labours in New Orleans until they could return to their old home in Santo Domingo, and to apply to the Grand Orient of France for a duplicate Charter. A " provisional election " of Officers was held at the same time. This resulted in the election of Moreau Lislet, as Worshipful Master; J. Rice Fitzgerald, as Senior Warden; and Jean Zanico, as Junior Warden. The Grand Orient of France granted the Lodge a duplicate Charter dated February 17, 1806, and registered as No. 3829. This

Charter, delivered on July 20, 1807, seems to have been registered in the " Grand Symbolic Lodge " of the Orient of France on March 3, 1807, and in the " General Grand Chapter " of the Grand Orient of France on the following day. From this fact we must conclude that the Lodge had a Chapter of the Rose Croix attached to it. The Lodge worked in the French, or Modern, Rite until November 27, 1808, when it seems to have ceased Labour. It also seems that its members had already applied to the Grand Lodge of Pennsylvania for a York Rite Charter, which had been granted them on September 15, 1808, under the name of La Réunion Désirée Lodge, No. 112. It began its Labours with the following Officers: Louis Jean Lusson, Worshipful Master; Jean Zanico, Senior Warden; and Peter Ambrose Couvillier, Junior Warden. This Lodge was dissolved on March 23, 1812. The Records of La Réunion Désirée Lodge are now in possession of Perseverance Lodge, No. 4, which was Chartered by the Grand Lodge of Pennsylvania on October 7, 1810, as Perseverance Lodge, No. 118. Moreau Lislet, specially deputed to Constitute Perseverance Lodge, did so and installed the following Officers according to the York Rite on December 23, 1810: Jean Baptiste Pinta, Worshipful Master; Emanuel Gigaud, Senior Warden; and John Francis Giquel, Junior Warden.

There was no considerable influx of English-speaking Masons into Louisiana until several years after the acquisition of Louisiana Territory by the United States. Nevertheless, in 1806, a number of those Masons who had come into Louisiana from the Northern States applied to the Grand Lodge of New York for a Charter, which was granted on September 2, 1807, under the designation of Louisiana Lodge, No. 1. This was the first Lodge in New Orleans that Worked in English, and it is worthy of note that its first Worshipful Master was Edward Livingston, the celebrated jurist, who collaborated with Moreau Lislet in the compilation of the Civil Code of Louisiana.

The Grand Orient of France, upon the application of Polar Star Lodge, No. 4263, granted a Charter to open and hold a Chapter of Rose Croix under the designation of La Vertu Récompensée, No. 5001. This Chapter was regularly Constituted, and its Officers were installed on May 24, 1807. It is claimed that this was the first regularly Constituted Chapter of the Rose Croix in Louisiana. It was attached to Polar Star Lodge, pursuant to a custom of that time which permitted Bodies of the higher Degrees of the York, French, and Scottish Rites to be attached to Symbolic Lodges.

Among other Lodges organised by the refugees from Cuba and Santo Domingo was Concord Lodge, No. 88, originally located at St. Marc, Santo Domingo, and working under a Charter from the Grand Lodge of Pennsylvania. The members of this Lodge fled from Santo Domingo to Santiago de Cuba, and on August 6, 1805, they resumed Work under a Charter from the Pennsylvania Provincial Grand Lodge of Santo Domingo, then sitting at Baracoa. This Lodge continued to hold meetings until December 27, 1807.

Another Lodge, called Réunion des Cœurs, Working in the French, or Modern, Rite and holding a Charter from the Grand Orient of France, was Con-

stituted in Santo Domingo on October 2, 1788. The members of this Lodge also fled to Santiago de Cuba. There they were reorganised on November 18, 1805. They continued to hold meetings until May 22, 1808. The members of those two Santo Domingan Lodges subsequently took refuge in New Orleans, where they resumed their Labours in 1809. It being improper to continue their Labours under their old Charters, they applied to the Grand Lodge of Pennsylvania for a Charter, which was granted them on October 7, 1810. The new Lodge was Constituted, and the following Officers were installed according to the York Rite on January 27, 1811, by Moreau Lislet, who was specially deputed for that purpose by the Grand Master of Pennsylvania: J. B. Baqué, Worshipful Master; François Lavigne, Senior Warden; —— Rousselin, Junior Warden. Concord Lodge is still in possession of the Records of its two progenitors. When the Grand Lodge of Pennsylvania granted Charters to Concord Lodge and Perseverance Lodge, it also granted Charters for Royal Arch Chapters to be attached to each of them. Those two Chapters were Constituted at about the same time as were the Lodges; to be exact, on April 11, 1811. They were the first regularly organised Bodies of Royal Arch Masonry in Louisiana.

Another English-speaking Lodge Chartered by the Grand Lodge of Pennsylvania was Harmony Lodge, No. 122, whose Charter was granted on November 19, 1810. Its first Officers were Maunsel White, Worshipful Master; Christopher Robert Elliot, Senior Warden; and James Hopkins, Junior Warden. Worshipful Master White afterwards became a merchant prince of New Orleans, where he resided until his death in his eighty-eighth year, on December 18, 1863.

From the beginning to the present time, Louisiana Masonry has more or less recognised the cumulation of Rites. Thus, Polar Star Lodge, No. 4263, held its Charter from the beginning under the Jurisdiction of the Grand Orient of France, and in 1811 it applied to the Grand Lodge of Pennsylvania for a York Rite Charter. This Charter was granted on June 3, 1911, bearing the name Polar Star Lodge, No. 129. Moreau Lislet Constituted the Lodge and installed the following Officers on October 20, 1811: Jean Pinard, Worshipful Master; Noel Fournier, Senior Warden; and R. Pamar, Junior Warden.

From the Minutes of Polar Star Lodge, No. 4263, we learn that its purpose in applying for a York Rite Charter was to attempt to harmonise the conflicting ideas and prejudices of the York Rite Lodges towards French, or Modern, Rite Masons. Although Polar Star Lodge could Work in either Rite, nevertheless the Minutes show that the Work in the French, or Modern, Rite was indefinitely adjourned.

When Louisiana was admitted to Statehood, on April 30, 1812, conditions were ripe for the formation of a Grand Lodge. One Charter had been granted by the Grand Lodge of South Carolina, one by the Provincial Lodge Sincérité, at Marseilles, France, two by the Grand Orient of France, one by the Grand Lodge of New York, seven by the Grand Lodge of Pennsylvania, and one, to Bienfaisance Lodge, No. 1, by the Grand Consistory of Jamaica, on June 22, 1811. Bienfaisance Lodge, No. 1, Worked in the Scotch Rite, and later on May 27,

1812, it affiliated with Concord Lodge, No. 117. There were, then, at that time, seven Lodges in full activity, and all working in the York Rite. They were: Perfect Union Lodge, No. 29; Charity Lodge, No. 93; Louisiana Lodge, No. 1; Concord Lodge, No. 117; Perseverance Lodge, No. 118; Harmony Lodge, No. 122; and Polar Star Lodge, No. 129.

Perfect Union Lodge, No. 29, had the honour to initiate the movement for the organisation of a Grand Lodge. In response to a circular issued by P. F. Dubourg, Worshipful Master of that Lodge, a meeting composed of three Delegates from each Lodge was held in Perfect Union Hall at the corner of Camp and Gravier Streets, in what was known as the Suburb St. Mary, on April 18, 1812. The several Lodges were represented by the following Delegates: P. F. Dubourg, P. Pédesclaux, and Thomas Urquhart, of Perfect Union Lodge, No. 29; Dom. Rouquette, J. B. Déjan, and Cyprien Gros, of Charity Lodge, No. 93; J. B. Farrell, J. Watkins, and James Martin, of Louisiana Lodge, No. 1; J. B. B. Baqué, H. Mathieu, and G. Hubert, of Concord Lodge, No. 117; J. B. Pinta, N. Visinier père, and J. B. G. Veron, of Perseverance Lodge, No. 118; Maunsel White, James Hopkins, and David Wright, of Harmony Lodge, No. 122; and J. Pinard, Ch. Roche, and J. B. Modeste Lefebvre, of Polar Star Lodge, No. 129.

These Delegates organised themselves into a " General Masonic Committee of the State of Louisiana to provide for the establishment of a Grand Lodge in the City of New Orleans " and elected P. F. Dubourg, President, and J. B. G. Veron and David Wright, Secretaries. The second meeting of this Committee was held on May 16, 1812. At that time Charity Lodge, No. 93, was not represented, and Louisiana Lodge, No. 1, expressed the opinion that it was not yet expedient to organise a Grand Lodge. At this meeting the following resolution was unanimously adopted: " *Resolved*, That the W.·. Master of the W.·. Lodge Perfect Union, No. 29, the senior of the regular Lodges of this State, be requested to issue his summons to the Masters, Past Masters, and Officers of the several ancient and regularly Constituted Lodges in this State to meet in Convention, to take into consideration the interests of the true Craft and to deliberate on the necessity of establishing a Grand Lodge in this State."

Pursuant to the above resolution, the summons was issued, and the " Grand Convention " met on June 13, 1812, with the Masters, Past Masters, and Officers of the following Lodges present: Perfect Lodge, No. 29; Charity Lodge, No. 93; Concord Lodge, No. 117; Perseverance Lodge, No. 118; and Polar Star Lodge, No. 129. The two English-speaking Lodges, Harmony Lodge and Louisiana Lodge, withdrew from the Convention, and A. Guibert was appointed as Secretary to fill the vacancy occasioned by the resignation of David Wright, of Harmony Lodge.

June 20, 1812, was then appointed as the date for the election of Officers. At that time the " Grand Convention of Ancient York Rite Masons " met in Perfect Union Lodge Room and elected the following Officers: P. F. Dubourg, Worshipful Master of Perfect Union Lodge, No. 29, Grand Master; L. C. E. Moreau Lislet, Past Master of Polar Star Lodge, No. 129, Deputy Grand Master;

Jean Blanque, Worshipful Master of Charity Lodge, No. 92, Senior Grand Warden; François Pernot, Worshipful Master of Concord Lodge, No. 117, Junior Grand Warden; J. B. Pinta, Worshipful Master of Perseverance Lodge, No. 118, Grand Treasurer; J. B. Veron, Senior Warden of Perseverance Lodge, No. 118, Grand Secretary; Mathurin Pacaud, Past Master of Polar Star Lodge, No. 129, Grand Orator; Yves Lemonnier, Junior Warden of Charity Lodge, No. 93, Grand Pursuivant; Augustin Macarty, Junior Warden of Perseverance Lodge, No. 118, Grand Steward. The Officers were Installed on July 11, 1812. A Committee was also appointed to draft a *Constitution* and General Regulations. Each of the participating Lodges subscribed $100 towards the expense. Accordingly, a *Constitution* and General Regulations were adopted, and Charters were issued to each of the five constituent Lodges.

The following is a copy of the first Charter granted by the Grand Lodge of Louisiana. At the time, P. F. Dubourg was Grand Master; L. Moreau Lislet, Deputy Grand Master; J. Blanque, Senior Grand Warden; and François Pernot, Junior Grand Warden.

TO WHOM IT MAY CONCERN

The Grand Lodge of Louisiana, Ancient York Masons, established at New Orleans, in the State of Louisiana, the 20th day of June, in the year of our Lord 1812, and of Masonry 5812, according to the Old Constitutions revived by the Prince EDWIN, at York, in the Kingdom of England, in the year of our Lord 926, and of Masonry 4926, by the style and title of the Grand Lodge of Louisiana, Ancient York Masons, and its Masonic Jurisdiction, invested with full and sole powers and authority over all the Ancient Craft, and the Supreme Court of Appeal in all Masonic cases arising under its Jurisdiction, agreeable to ancient form and usage—Being assembled in Grand Communication in the City of New Orleans and State aforesaid

SEND GREETING:

Know ye, that We, the Grand Lodge of Louisiana, by virtue of the powers and authorities duly vested in us as aforesaid, do hereby authorise and empower our trusty and well-beloved Brethren, Peter Francis Dubourg, Master, Peter Pédesclaux, Senior Warden, and Augustin Macarty, Junior Warden, to open and hold a Lodge, designated by number One, and by the name Parfaite Union, under our Register and Jurisdiction, in New Orleans, in the State of Louisiana, or within three miles of the same; And We do likewise authorise and empower our said Brethren P. F. Dubourg, P. Pédesclaux and Augustin Macarty to admit, make, pass, and raise Freemasons according to the most ancient custom and usage of the Craft, in all ages and nations, throughout the known World, and not otherwise. And we do Further authorise and empower the said P. F. Debourg, Peter Pédesclaux and A. Macarty, and their successors, to hear and determine all and singular matters and things, relative to the Craft within the jurisdiction of the said Lodge number One, And Lastly, We do hereby authorise, empower and direct our said trusty and well-beloved Brethren P. F. Dubourg, P. Pédesclaux and A. Macarty to install their successors, after being duly elected

and chosen, to invest them with all the powers and dignities to their offices respectively belonging, and deliver to them this Warrant, and such successors shall, in like manner, from time to time, install their successors, and proceed in the premises as above directed: Such installation to be upon or near the Festival of St. John the Evangelist, during the continuance of the said Lodge forever; Provided Always, that the said above named Brethren, and their successors, do pay due respect and obedience to the Right Worshipful Grand Lodge aforesaid and to the ordinances thereof; otherwise, this Warrant to be of no force or virtue.

Given in Open Grand Lodge, under the hands of our Right Worshipful Grand Officers and the seal of our Grand Lodge at (*Seal*) New Orleans, this Fifteenth day of August, in the year of our Lord one thousand eight hundred and twelve, and of Masonry five thousand eight hundred and twelve.

Attest:

VERNON, Grand Secretary J. B. PINTA, Grand Treasurer

From the preceding short synopsis of the beginning of Masonry in Louisiana, one may see that although some of the Lodges of Louisiana had Worked in the French, or Modern, Rite, and although at least one had Worked in the Scotch, or Scottish, Rite, nevertheless the Grand Lodge was organised and made up of Lodges which had obtained Charters under the York Rite. Consequently, the Grand Lodge of Louisiana was formed as a Grand Lodge of York Rite Masons. Nevertheless, many Louisiana Masons leaned strongly towards the French, or Modern, Rite, and some few advocated the Scotch, or Scottish Rite. To understand the vital influences at work during the development of Masonry in Louisiana, one must not forget that all three elements played an important part.

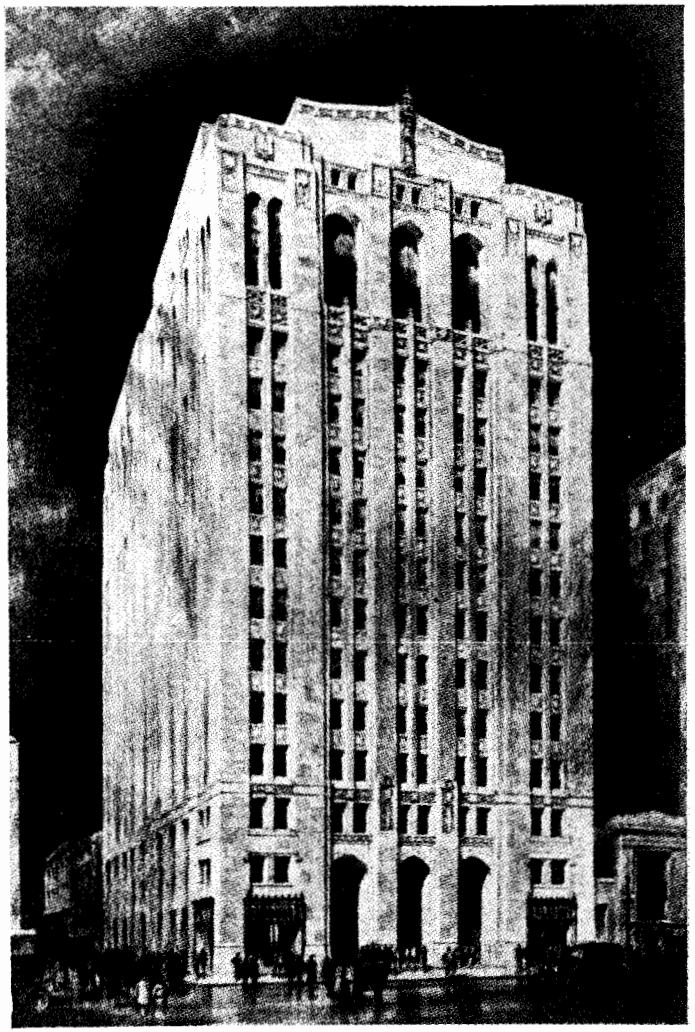
A Grand Chapter of Royal Arch Masons was formed on March 8, 1813, by Concord Royal Arch Chapter and Perseverance Royal Arch Chapter, Working under Charters from the Grand Chapter of Royal Arch Masons of Pennsylvania. The first Grand Chapter Officers were: P. F. Dubourg, Grand High Priest; Moreau Lislet, Deputy Grand High Priest; J. Soulie, Grand King; and Thomas Urquhart, Grand Scribe. At its first Session, the newly-formed Grand Chapter granted Charters to Perfect Union Chapter, No. 3, and Polar Star Chapter, No. 4.

On April 13, 1913, the Grand Lodge of Pennsylvania adopted resolutions extending recognition and fraternal correspondence to the Grand Lodge of Louisiana. This recognition was received with great satisfaction by Louisiana Masons as the first recognition emanating from the mother Grand Lodge of the majority of the Lodges which had formed the Grand Lodge of Louisiana. On June 19, 1813, pursuant to a Charter granted by the Cerneau Grand Consistory of New York, a Grand Consistory for the State of Louisiana was formed, its first Officers being Emanuel Gigaud, Jean Pinard, and Noél Fournier. This fact is mentioned at this point because of its influence upon the growth and development of York Rite Masonry in Louisiana, and because of the Consistory's attempt to assume Jurisdiction over the first three Degrees, thus infringing upon



Masonic Temple, New Orleans, Louisiana, at St. Charles and Perdido Streets.

Erected in 1890. Dedicated in 1892.



The New Masonic Temple, New Orleans, Louisiana.

the Jurisdiction of the Grand Lodge. When this question was brought directly before the Grand Lodge on June 27, 1818, the Grand Lodge of Louisiana adopted the following decree: " *Resolved*, That the Lodges of this Jurisdiction are forbidden to recognise any Grand or private Lodge of a Rite different from that of York, or any other Masonic Body, under whatever denomination it may be." This decree was the result of Communications from a society established at Havana under the title of Grand Consistory of the Havana.

While the Grand Lodge of Louisiana was resisting invasions of its Jurisdiction made by more or less authentic Scottish Rite Bodies, a number of Brethren applied to the Grand Orient of France for a Charter to Work in the French Rite. The Charter was granted, and the Lodge was Constituted at New Orleans on April 21, 1818, under the name of La Triple Bienfaisance, No. 7319. Its first Officers were C. Miltenberger, Worshipful Master; Spire Loquet, Senior Warden, and P. Caillou, Junior Warden. At the same time a Rose Croix Chapter was Chartered under the same name and registered as 7320. This was an invasion of the Jurisdiction of the Grand Lodge, and was one of the causes of the resolution of June 27, 1818, which forbade all intercourse with Lodges other than those of the York Rite. From the date of its organisation to the close of 1818, the Grand Lodge of Louisiana had granted nine Charters, three of which were located in Louisiana, and six elsewhere. The names of the Lodges Chartered during that period are as follows: Friendship Lodge, No. 6, at Mobile, Alabama, September 4, 1813; Réunion Fraternal de Caridad, No. 7, at Havana, Chartered on April 29, 1815; Los Amigos Reunidos, No. 8, at Vera Cruz, Chartered on April 30, 1816; Réunion a La Virtud, No. 9, at Campeachy, Chartered on April 12, 1817; L'Étoile Flamboyante, No. 10, at Baton Rouge, Chartered on August 11, 1817; El Templo de la Divina Pastora, No. 11, at Matanzas, Chartered on February 10, 1818; La Vérité, No. 12, at Donaldsonville, Chartered on February 10, 1818; Union, No. 13, at Natchitoches, Chartered on February 21, 1818; and La Rectitude, No. 14, at Havana, Chartered on May 16, 1818.

Thus there were at the time eight Lodges in Louisiana under the Jurisdiction of the Grand Lodge. Louisiana Lodge, No. 1, which had declined to join in the organisation of the Grand Lodge, had ceased to exist, but Harmony Lodge, No. 22, still holding its Charter under the Grand Lodge of Pennsylvania, was still active, and Feliciana Lodge, No. 46, holding a Charter under the Grand Lodge of Kentucky, was also in existence at this time. The latter applied to the Grand Lodge of Louisiana on March 9, 1828, asking for a Charter and stating that its Charter from the Grand Lodge of Kentucky had been surrendered. The Grand Lodge of Louisiana then granted a Charter designating the Lodge as Feliciana Lodge, No. 31. The Records of the Grand Lodge of Kentucky show that the original Charter granted by it to Feliciana Lodge, No. 46, was dated August 27, 1817, the Lodge having previously Worked under a Dispensation granted during the recess of 1816–1817 by William H. Richardson, Grand Master of Kentucky. The Records of the Grand Lodge of Kentucky also show that Feliciana Lodge, No. 46, was considered by its Committee on Delinquent Lodges

in 1834, and that upon the recommendation of the Committee, it had been discharged from paying its dues and from its allegiance to the Grand Lodge of Kentucky and advised to attach itself to the Grand Lodge of Louisiana. This it had already done, having been under the impression that its Charter had been duly surrendered. Thus, though the Grand Lodge of Louisiana had to contend with an invasion of its Jurisdiction, it was nevertheless maintaining itself in a dignified manner and was enforcing its decree of non-intercourse with Masonic Bodies holding Charters from foreign Jurisdiction.

In 1819 the Grand Lodge of Louisiana granted Charters for the following new Lodges: Columbian Lodge, No. 15, at Alexandria; Eureka Lodge, No. 16, at Blakesly; and Washington Lodge, No. 17, at Baton Rouge, all in Louisiana.

On September 4, 1819, the Grand Lodge adopted a new *Constitution*, the principal object of which was claimed to be to facilitate the representation of country Lodges, but which was, in fact, to insure the control of the Grand Lodge by New Orleans Masons. This it did by carrying a provision that each country Lodge should designate a member of a New Orleans Lodge to represent it at the meetings of the Grand Lodge. This system resulted in the gradual creation of a Masonic aristocracy in New Orleans which dominated the affairs of the Grand Lodge until its reorganisation in 1850.

At about that time, French influence began to make itself felt in Louisiana Masonry, due to the great influx of French Masons to Louisiana, after the downfall of Napoleon and the restoration of the Bourbons. Those French Masons affiliated with the several Lodges in New Orleans in such numbers as to bring about the reintroduction of the French Rite. Consequently, most Louisiana Lodges applied for Charters from the Grand Orient of France. These received, the Lodges then Worked under the same name, but with different numbers, in both the French Rite and the York Rite. Thus, Polar Star Lodge, No. 5, Worked in the York Rite under its Charter from the Grand Lodge of Louisiana, and Polar Star Lodge No. 4263 Worked in the French Rite under its Charter from the Grand Orient of France. This Lodge went even further, for it was also authorised to Work in the Scotch Rite under Charter No. 7474. Polar Star Lodge cumulated its Rites, and the Minutes of that Lodge for November 20, 1820 show that members of the York Rite Lodge, Polar Star Lodge, No. 5, had the privilege of affiliating with the French Rite Lodge of Polar Star Lodge, No. 4263 and with the Scottish Rite Lodge of Polar Star Lodge, No. 7474. The attitude of the Grand Lodge toward the cumulation of Rites is evidenced by the fact that it granted a Charter on December 24, 1820, to Triple Bienfaisance Lodge, No. 20, which already held a Charter in the French Rite registered as No. 7319. The first Officers of this Lodge were Louis Duhart, Worshipful Master; Joseph Calixte Cougourdan, Senior Warden; and Antoine Lamy Soalmon, Junior Warden. November 20, 1820, really marks the beginning of the cumulation of Rites in Louisiana. Consequently, dual membership in Lodges was necessarily recognised at that early period of Louisiana Masonic history.

Charity Lodge, No. 2, which had assisted in the formation of the Grand

Lodge, became extinct in 1821. Its Records cease after July 8 of that year. It is thought that the dissolution of that Lodge was caused by the influence of the French Rite, since none of its members seem to have belonged to that Rite, while Yves Lemonnier, a Past Master of the Lodge, who was Grand Master in 1820, became the Worshipful Master of a French Rite Lodge in December 1821. The French influence had now become so strong that at a special meeting of the Grand Lodge, held on November 16, 1821, resolutions were adopted recognising as regular the three Rites and authorising Lodges under the Jurisdiction of the Grand Lodge to receive as visitors or candidates for affiliation, members of French Rite or Scotch Rite Lodges, and receive deputations from, and appoint deputations to, the Lodges Working in the French and Scotch Rites.

Another example of this peculiar situation is that of the York Rite Lodge Triple Bienfaisance, No. 20, some of the members of which were granted a Charter from the Grand Orient of France on July 16, 1822, under the name of Loge des Amis Réunis, No. 7787. This Charter was received on February 16, 1823, and Officers were Installed on the following March 15, deputations from the Grand Lodge and from the city Lodges being present by invitation. Permission was granted all members of Triple Bienfaisance Lodge, No. 20, to visit once, at which time they could, if they desired, become members of the new Lodge.

Thus the Grand Lodge acquiesced in the cumulation of Rites, for the Grand Lodge was dominated by the New Orleans Lodges and the New Orleans Lodges were dominated by advocates of the French Rite. It was only natural, then, that the French Rite should be encouraged by Grand Lodge influences. In 1823, there were five Lodges in New Orleans Working in the French Rite, while there were seven Lodges in the country parishes, which, with the exception of La Vérité, No. 12, at Donaldsville, and L'Humble Chaumière, No. 19, at St. Landry, were Working in English and in the York Rite. However, the country Lodges were not fully informed regarding the Work of the city Lodges, because the annual *Proceedings* received by the country Lodges made no reference to French or Scotch Rite, whereas the annual *Proceedings* published and circulated in the city of New Orleans gave the French and Scotch Rite rank of the various Grand Lodge Officers.

On November 7, 1824, Lafayette Lodge, No. 25, was granted a Charter by the Grand Lodge, and the Charter was issued on the following November 24. The first Officers were: Auguste Douce, Worshipful Master; Vincent Ramos, Senior Warden; and Jean Colson, Junior Warden.

At about this time an incident took place in Louisiana Masonry which resulted in mutual recognition and representation with the Grand Orient of France. On August 14, 1824, Gilbert Motier, Marquis de Lafayette, landed in New Orleans as the guest of the United States. Later, when General Lafayette, in the course of his progress through the States, arrived in New Orleans,the Grand Lodge held a Special Communication on April 14, 1825. Lafayette was admitted to the Grand Lodge with much ceremony, the address of welcome having been delivered by Grand Master John H. Holland. That concluded,

General Lafayette, together with a large number of invited guests, adjourned to the banquet hall where a sumptuous repast had been provided.

This visitation of General Lafayette was an important episode in the history of Louisiana Masonry. There was at the time no Lodge in the City of New Orleans Working in English, for Harmony Lodge, No. 122, which had remained under the Jurisdiction of the Grand Lodge of Pennsylvania, had now become extinct. This state of affairs left English-speaking Americans practically without opportunity for Masonic affiliation. To supply this need, Alexander Phillips and several other Brethren, who had been members of Harmony Lodge, No. 122, met together on January 1, 1826, and resolved to apply to the Grand Lodge of Louisiana for a Charter. This was granted to them under the name of Harmony Lodge, No. 26. The new Lodge was then Constituted and the following Officers were Installed by Grand Master John H. Holland on March 4, 1826: Alexander Phillips, Worshipful Master; Eben Fiske, Senior Warden; and Cotton Henry, Junior Warden. The Charter of this Lodge was not issued, however, until July 25, 1826.

The Grand Lodge also granted a Charter to Numantina Lodge, No. 27, on September 25, 1826, with the following as its first Officers: Joseph Baratino, Worshipful Master; Bartholomew Lopez, Senior Warden; Nicholas Bertoli, Junior Warden.

From this time forward, active antagonism seems to have existed between English-speaking Masons and the adherents of the French Rite. The membership of Harmony Lodge, No. 26, was greatly augmented, and as the demand for membership in a Lodge Working in English greatly increased, some of the members of Harmony Lodge, No. 26, applied to the Grand Lodge for another Charter. This was granted on June 28, 1828. The new Lodge was called Louisiana Lodge, No. 32, and had the following Officers: Alexander E. McConnell, Worshipful Master; Eben Fiske, Senior Warden; and John W. Bigney, Junior Warden.

Thus there were then two Lodges in New Orleans Working in English, the members of which were prejudiced against the French Rite. This resulted in an open breach, when on Saint John's Day, June 24, 1828, Harmony Lodge, No. 26, refused to receive a deputation from Triple Bienfaisance Lodge, No. 7319. An effort was made to have the Grand Lodge discipline Harmony Lodge, No. 26, for its action, but to no avail. Then, on December 27, 1829, Harmony Lodge, No. 26, again refused to admit deputations from sister Lodges of the French Rite at the Feast of Saint John the Evangelist. This breach caused some of the Grand Lodge members to seek to force Harmony Lodge, No. 26, to receive visitations from Brethren of the French Rite. The odds were manifestly against Harmony Lodge, and it would certainly have been forced to recognise the French Rite had the Grand Consistory not thrown its influence on the side of Harmony Lodge. This new element wielded the balance of power, and while the Grand Consistory up to this time had not pretended to any Jurisdiction over the three first Degrees, in April, 1831, there were two Scotch Rite Lodges, Les Trinosophes, No. 1, and

La Libérale, No. 2. Attached to each of those was a Rose Croix Chapter, Constituted by the Grand Consistory. The source from which the Scotch Rite Lodges received their Charters is not known, but the injection of the Scotch Rite into a field already occupied by two other Rites resulted in the adoption of new Regulations which became effective December 1, 1832. The principal object sought was the establishment of a Grand Lodge government by three Chambers, that is, by (1) the Symbolic Chamber of the Ancient and Accepted York Rite; (2) the Symbolic Chamber of the Ancient Scotch Rite; and (3) the Symbolic Chamber of the French Rite.

The whole purpose of the establishment of the Grand Lodge Government by Chambers was to subvert the system of Masonic government which had existed from the formation of the Grand Lodge. However, there was no clause in these *General Regulations* which repealed former legislation; therefore the *Constitution* of 1819, with the Regulations adopted under it, remained in full force. Consequently, controversy and strife continued until 1844, when new *General Regulations* were adopted.

One phase of this controversy was the episode in Louisiana Masonic history commonly referred to as the " Concordat of 1833." Soon after its organisation, the Symbolic Chamber of the Scotch Rite attempted to have the Consistory recognised as possessing co-ordinate Jurisdiction with the Grand Lodge over the Symbolic Degrees. This was made possible by the strong influence of the Scotch Rite in the Grand Lodge. The so-called " concordat " consists of two letters, one sent to the Grand Consistory by the Grand Lodge through its Grand Secretary, Dissard, which recites that the Grand Lodge has Constituted in its bosom a special Chamber of the Symbolic Degrees of the Scotch Rite, and consequently that it begs the Grand Consistory to divest itself of its right to Constitute Scotch Lodges and to transfer this right to the newly Constituted Chamber, and so on. The other letter is that sent by the Grand Consistory to the Grand Lodge through its Secretary pro tempore, A. W. Pichot, signifying its willingness to have the Scotch Rite Lodges reconstituted by the Scotch Rite Chamber of the Grand Lodge. It was thought by some to be a conspiracy of the Scotch Rite Chamber and the Grand Consistory, which were composed of the same persons, to undermine the sovereignty of the Grand Lodge, a conspiracy in which the Grand Lodge Officers seem to have taken a prominent part.

Things drifted along in this manner until January 28, 1843, when the Grand Lodge appointed a Committee to revise the *General Regulations*. This Committee reported in April 1844, and the new *Code* was adopted on April 12 and 18, 1844. These *General Regulations* seem to have abolished the Symbolic Chambers created by the *Code* of 1832. However, there was still recognition and authorisation for the conducting of Masonic Work in the York, Scotch and French Rites. These Regulations also permitted the cumulation of Rites, but abolished dual membership. The *General Regulations* thus adopted were in the nature of a compromise, and were intended to quiet the dissatisfaction of adherents of the Ancient York Rite. This end was not attained, however, for dissatisfaction continued to grow

to such an extent that the discontented members of the Craft appealed to the Grand Lodge of Mississippi. The result was that the Grand Lodge of Mississippi determined to invade the Jurisdiction of the Grand Lodge of Louisiana, as was expressed in the resolutions adopted at its meeting held at Natchez on February 15, 1847. The resolution was as follows:

Whereas, In the opinion of this Grand Lodge, each distinctive Rite produces different powers which govern it, and is independent of all others; and whereas, no Grand Lodge of Scotch, French, or cumulative Rites, can legally assume Jurisdiction over any Ancient York Lodge:

Therefore, *Resolved*, That the Grand Lodge of Louisiana, being composed of cumulation of Rites, cannot be recognised by this Grand Lodge, as a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge will grant Dispensations and Charters to any legal number of Ancient York Masons, residing within the State of Louisiana, they making due application for the same.

Pursuant to this resolution, the Grand Lodge of Mississippi granted seven Dispensations for new Lodges in New Orleans and its suburbs. The Grand Lodge of Louisiana met this action by declarations of non-intercourse with the Grand Lodge of Mississippi and all Masons owing it allegiance. Thomas H. Lewis, Past Master of Humble Cottage Lodge, No. 19, and Fisher Rawson, Past Master of Poinsett Lodge, No. 39, and the Officers and members of George Washington Lodge, were then cited to show cause why they should not be expelled for tendering their resignations and accepting Charters from the Grand Lodge of Mississippi. Although this controversy between the Masons of Mississippi and the Masons of Louisiana attracted national attention, most Grand Jurisdictions refrained from entering into the quarrel. The Grand Lodge of New York, however, on September 7, 1847, adopted resolutions recognising the Grand Lodge of Louisiana as the sole, supreme, and legitimate authority for the government of the Symbolic Degrees in the State of Louisiana, and requesting the Grand Lodge of Mississippi to rescind and revoke the Dispensations granted by it to the Louisiana Jurisdiction. Nevertheless, in spite of protest, the Grand Lodge of Mississippi, on February 21, 1848, granted Charters to those six Lodges within the granted Dispensations.

Immediately after those Charters were received and the Lodges had been Constituted, a Convention was held on March 8, 1848, and the Louisiana Grand Lodge of Ancient York Masons was organised. Its Officers were elected and Installed, a *Constitution* was adopted, and new Charters were issued to the Lodges of which it was composed. This rival Grand Lodge continued in existence for two years, during which time it granted Charters to eighteen additional Lodges. It failed, however, to obtain recognition from any Grand Lodge except that of Mississippi.

To meet the situation thus created, and to supply a need created by the surrender of its Charter by Poinsett Lodge, No. 39, whose extinction left no

regular Lodge under the Jurisdiction of the Grand Lodge Working in English in New Orleans, Past Grand Master J. H. Holland, together with seven other Brethren, met on July 24, 1847, formed themselves into a Lodge, elected Officers, and Petitioned the Grand Lodge for a Dispensation. This was granted, and the new Lodge was named Friends of Harmony Lodge, No. 58.

During the period that has just been described, the country Lodges remained faithful to the first Louisiana Grand Lodge. Besides a great many foreign Jurisdictions, including those of Alabama, Connecticut, the District of Columbia, Georgia, New Hampshire, and South Carolina, joined New York in condemning the action of the Grand Lodge of Mississippi. On the other hand, Missouri and Florida declared for non-intercourse with Louisiana, and the Grand Lodge of Maryland was unwilling to say that the Mississippi Grand Lodge had done any wrong.

Meantime, the rival Grand Lodge, known as Louisiana Grand Lodge of Ancient York Masons, became firmly established. In January 1848, however, some prominent Masons who belonged to both the contending Grand Lodges came to realise the evil result of existing dissensions and sought to effect a reconciliation and union of the two Grand Lodges. Those active in restoring peace to the conflicting elements of Louisiana Masonry were Grand Master John Gedge, of the Louisiana Grand Lodge of Ancient York Masons, Bro. Perkins, Bro. Clapp, Bro. Howard, Bro. Claiborne, and Bro. Pierce, who represented the Ancient York Masons, and Grand Master L. Hermann, who was supported by Bro. F. Calonge, Deputy Grand Master; Felix Garcia, Past Grand Master, together with Bro. Foulhouze, Bro. Patten, and Bro. Adams of the Grand Lodge of Louisiana. After a number of Conferences, the following ultimatum was submitted as the basis of a mutual agreement:

1st. Remission of the sentences of expulsion and non-intercourse rendered by the Grand Lodge of the State of Louisiana against the members or subordinates of the Louisiana Grand Lodge of Ancient York Masons.

2d. Amendment of the *Constitution* so that the Grand Lodge be composed of, and grant Charters to, only one denomination of Masons, namely, Ancient, Free and Accepted Masons.

The movement was inaugurated by the Grand Lodge of Louisiana on January 29, 1849, and was responded to by the Louisiana Grand Lodge of Ancient York Masons on the following February 22.

A potent factor in bringing about this reconciliation was the Report submitted by James Foulhouze on January 29, 1849, upon the subject of the "Cumulation of Rites." Another factor was the Report submitted by Grand Secretary François Verrier, wherein he set out opinions regarding the existing schism that had been expressed by the Grand Lodges of the United States and Europe. Thus, by the end of 1849, the leading exponents of the two rival Grand Lodges were prepared for reconciliation. In order to pave the way to this, the

Grand Lodge, on December 20, 1849, suspended for sixty days all edicts of non-intercourse. On January 28, 1850, a Committee appointed for the purpose recommended that when the union should be effected, then the two Bodies " shall form one Supreme Masonic Body for the exclusive government of all the Masons of the first three Degrees of Masonry, in the State of Louisiana, forever, under its incorporated name and style of the Grand Lodge of the State of Louisiana of Ancient, Free and Accepted Masons, and all Charters and Dispensations which shall or may emanate from the said United Body, shall bear the same style and name." The articles contained in this Report were adopted by the Louisiana Grand Lodge of Ancient York Masons, subject to the ratification of the Grand Lodge of Louisiana, upon their being adopted by the Louisiana Grand Lodge. A Committee was then appointed to convey the articles to that Body, which was at that time in Session. On January 29, 1850, the resolution expelling Willis P. Coleman, John Gedge, and other members of Washington Lodge, was " rescinded and annulled " and a resolution was adopted incorporating the following principle into the basic law of the Grand Lodge: " Nor shall any Lodge be created or Constituted by the said United Body, under any other title than that of Ancient, Free and Accepted Masons."

The adoption of these resolutions paved the way for reconciliation. On February 20, 1850, the Louisiana Grand Lodge of Ancient York Masons accepted the proposed Articles of Union and adopted resolutions to carry them into effect. On March 4, 1850, the Grand Lodge ratified the union and declared it to date from that day. Then, on March 29, 1850, a Committee was appointed to draft a new *Constitution*. This was submitted to the Grand Lodge on April 19, 1850, and was ordered to be printed. On the following April 24, the Grand Lodge called a Convention of all the Constituent Lodges, to be held at Baton Rouge on the first Monday in June, 1850. At that Convention every Lodge in the State was represented, and a new *Constitution* was unanimously adopted.

The Grand Lodge resisted attempts made by the Supreme Council to assume Jurisdiction over Symbolic Lodges of Scotch Rite Masons, but in the controversy which followed, it was discovered that the New Orleans Supreme Council was itself an irregular Body. It was accordingly dissolved, and the Supreme Council at Charlestown was recognised as Supreme by the Concordat of February 6 and 17, 1855. Other attempts were made to incite Lodges to withdraw from the Jurisdiction of the Grand Lodge, but all failed. Peace and harmony has prevailed in the Grand Jurisdiction of Louisiana from that day forth.

The esoteric Work of Louisiana has been influenced somewhat by the Lodge's origin and history, for Louisiana Masonry sprung into existence out of the union of several diverse elements, as has been explained. Although the Lodge's first Charter was granted by the Grand Lodge of South Carolina, which was Working in the York Rite, its second Charter was granted by the Grand Orient of France, which Worked in the French, or Modern, Rite. Most of Louisiana's early Lodges held Charters under the Grand Lodge of Pennsylvania, which Worked in the York Rite, but the Work of those Lodges was conducted

in French and was largely influenced by a membership whose knowledge of Masonry was chiefly derived from the French Rite. At the time of the organisation of the Grand Lodge of Louisiana, there was also one Lodge in Louisiana Working in the Scotch Rite under a Charter from the Grand Consistory of Jamaica. The influence of those several elemental factors may be traced throughout the history of Masonry in Louisiana. The diverging views held by the adherents of the several Rites operating in Louisiana during the early period of the region's history caused strife, dissension, and recrimination. It might well have caused destruction. As a matter of fact, however, as we now view those contending elements in retrospect, we must be convinced that the divergent views entertained, the controversies engendered, and the sharp debates engaged in by the enthusiastic proponents of the several Rites, sharpened the wits, developed the minds, and stimulated the development of philosophic thought among the members of the Craft in Louisiana. Even the schism that was healed in 1850, and the animosity engendered by the unwarranted invasion of the Louisiana Jurisdiction by her sister Jurisdiction of Mississippi, seem in the end to have drawn the conflicting elements closer together in fraternal regard and friendship. It is remarkable that no two Jurisdictions in the United States are closer together in sentiment, in friendship, and in the exchange of expressions of Brotherly love and tender regard, than are those of Louisiana and Mississippi. Past animosities are forgotten, and the two Jurisdictions vie with each other to see which " can best work and best agree."

It is not surprising, however, that even after the adoption of the *Constitution* of 1850, whose principal article declared that henceforth there should be none other than Ancient, Free and Accepted Masons under the Jurisdiction of the Grand Lodge of Louisiana, some of the Lodges adhered to the forms of the Scotch Rite and some to the forms of the French, or Modern, Rite. But all the Lodges, irrespective of the Rite in which they Worked, called themselves and their initiates, Ancient, Free and Accepted Masons, and the York Rite was recognised as the only official Rite.

It is also remarkable that even to-day there are in New Orleans, Lodges that regularly Work in accordance with the forms of the Scotch Rite, and others that regularly Work in accordance with the ancient forms of the French Rite. But friction occasioned by the survival of this ancient practice no longer exists. An evening spent in a New Orleans Lodge Working in either the French Rite or the Scotch Rite is a source of much pleasure and intellectual diversion to visitors from this and other Jurisdictions.

Probably the most important factor in making the Louisiana esoteric Work uniform, was the activity of R.·.W.·.Dr. John C. Gordy, who was a member of the Committee on Work during the 1870's. The Ritual prepared by him, and approved by the Committee on Work, has practically become the Work of this Grand Jurisdiction; it is known as the " Gordy Work." Doctor Gordy visited thirty-three Lodges in one year. Until 1885, he was retained by the Grand Lodge to teach the Work to Lodges throughout the State. The Masons of

Louisiana will always cherish and revere the memory of him who is largely responsible for their beautiful system of esoteric Work.

From the period of its early history, the Masonry of Louisiana has been characterised by its readiness to help in times of sickness and distress. The yellow fever epidemics that formerly visited New Orleans from year to year afforded the Masons of that city an opportunity to exemplify the fundamental principle of the Craft. Masonry thrives on adversity. Thus we find Masons holding their Lodge meetings outside the walls of the City of New Orleans during the period of Spanish domination when the governing authorities were unfriendly to the Fraternity.

In 1820, Harmony Lodge, No. 122, proposed to the city Lodges that they erect a Masonic hospital for the care of Masons from other Jurisdictions. This proposal was cordially accepted by the Grand Lodge, and a Committee was appointed to solicit subscriptions for the purpose. The hospital was not built, so the money that had been collected for that purpose was turned over to an existing charitable institution.

As early as 1854 the distribution of Masonic relief was systematised by the organisation of a unique Masonic institution known as the Louisiana Relief Lodge. This is the only institution of the name and character in the world. It is, in fact, a Relief Committee organised on the plan of a regular Chartered Lodge, and is composed of the Masters and Wardens of all the New Orleans Lodges. It does no Degree Work, nor, in fact, does it do any esoteric Work. Like other Lodges, however, it elects its Master and Wardens, its Secretary, and Treasurer, and other Officers annually, and principally through its Master and Secretary or its Relief Committee it assumes control over relief for Brethren visiting New Orleans from the country Lodges or from other Jurisdictions. All such relief is referred to the Master and Secretary, or to the Relief Committee of the Louisiana Relief Lodge. The Grand Lodge and other Grand Bodies of this Jurisdiction supply this Lodge with funds by appropriating money for the purpose. An annual report of its activity is made to the Grand Lodge, and a monthly report is made to the Board of Grand Lodge Hall Directors. Thus there has never been a lack of funds for the relief of distressed Brethren from foreign Jurisdictions while they were sojourning in Louisiana. As must be apparent, the function of the Louisiana Relief Lodge is similar to that of a Board of Relief in other Jurisdictions.

To a remarkable degree, Louisiana Masons have exemplified the teachings of Masonry by building, or planning to build, a Temple. Soon after the war between the States, the Louisiana Grand Lodge purchased what was then known as the Masonic Temple property. It lay between Carondelet and St. Charles streets, near what was once called Tivoli Circle, but is now known as Lee Circle. After several abortive efforts to erect a Temple on that site, the property was eventually sold in 1890 for the sum of $50,000. The Grand Lodge then determined to build a Temple on its property located at the corner of St. Charles and Perdido streets. The corner-stone of this Temple was laid on March 25, 1891, and the

building dedicated on June 24, 1892. For many years the edifice was a landmark of New Orleans. At the time of its erection it was the most beautiful building on St. Charles Street, and one of the handsomest in the city.

In 1925 a movement for a new building was inaugurated by Grand Master Joseph Sinai. The corner-stone of this new Temple, erected on the site of the old one, was laid on January 31, 1926, by Grand Master Haney B. Conner. The new building was dedicated in 1927 during the incumbency of Grand Master J. Paul Haller, but it was not finally completed until the time of Grand Master Edwin F. Gayle. This building, erected at a cost of two and a half million dollars, is eighteen stories high, and besides having a beautiful auditorium in which to hold Grand Lodge meetings, it provides Lodge Rooms for some forty or more New Orleans Lodges, a Chapter Room for the Eastern Star Chapters of New Orleans, and a Royal Arch Chapter Room for the meeting of the city's Chapters and Councils. It also provides an asylum for the New Orleans Commanderies. Besides all this, the building affords commercial rental space sufficient to bring in an annual revenue of $150,000. The revenue from rentals to the various Masonic Bodies aggregates approximately $50,000 a year. This magnificent structure, unequalled in New Orleans for beauty of architecture, is a monument to Masonic endeavour. When this Temple is finally paid for, income from it will then afford a rich source for establishing Masonic charities and foundations.

But Masonic endeavour in Louisiana has not been expressed in the erection of Temples only. For a number of years a fund was accumulated for the erection of a Home for the children of deceased Masons. Established in 1906, the fund was increased by setting aside $10,000 a year, until it reached the aggregate amount of $150,000. Finally, in 1922, during the administration of Grand Master Hollis Bain, a resolution was unanimously adopted providing for funds for the building of the Home as well as for its maintenance.

Past Grand Master L. E. Thomas, Shreveport, was made Chairman of the Board of Trustees, and the first unit of the Masonic Home was erected under his watchful supervision. The Home stands near Alexandria, amidst spacious grounds shaded by beautiful and wide-spreading oaks. The corner-stone was laid on June 24, 1924, during the administration of Grand Master Prentice B. Carter. The edifice was dedicated on June 24, 1925, during the administration of Grand Master Haney B. Conner.

In 1925 the Order of the Eastern Star donated funds for the erection of an infirmary. This institution, which cost approximately $35,000, forms the second unit of buildings constructed at the Masonic Home for Children. The infirmary was dedicated on December 17, 1926. Affording accommodation to a hundred children, the Home has been operating practically to the limit of its capacity ever since its completion. The superintendent is R. A. Longman. Children of the Home who attend the public schools of Alexandria are a credit and an honour to the Craft. Various Lodges and other Masonic organisations are establishing funds for founding scholarships available to inmates of the

Home who have successfully completed the course of study in the Alexandria High School. This makes it possible for children of the Home to obtain a college or professional education after leaving the Institution. Caddo Lodge, No. 179, of Shreveport, Louisiana, was one of the first Lodges to undertake the higher education of students of the Home. This Lodge set aside $400 a year for the purpose of caring for the higher education of one student. Its example is being followed by other Lodges and individuals, so that eventually no child of a deceased Mason may lack a higher education.

Relief to sufferers from Mississippi floods, afforded under the auspices of the Grand Lodges of Louisiana, Mississippi, and Arkansas, assisted by the Masonic Service Association of the United States, stands out as one of the most remarkable examples of Masonic service in the history of this State. In 1927, during the administration of Grand Master Edwin F. Gayle, the States of Louisiana, Mississippi, and Arkansas were visited by a devastating flood caused by an overflow of the Mississippi River. The delta lands of the lower Mississippi River have been overflowed many times, but no flood in the history of that mighty stream has ever equalled that which took place in 1927. On April 26, 1927, a Conference composed of Edwin F. Gayle, Grand Master of Louisiana, Andrew L. Randell, Executive Secretary of the Masonic Service Association, Prentice B. Carter, Past Grand Master and Commissioner for Louisiana on the Board of the Masonic Service Association, John A. Davilla, Grand Secretary of Louisiana, George D. Riley, Thomas Q. Ellis, and Marsh Hainer, Past Grand Masters of Mississippi, was held in the office of the Grand Secretary of Louisiana at New Orleans. This Conference resulted in the designation of a Board of Control for Masonic Flood Relief and Rehabilitation, composed as follows: James H. Johnson, Grand Master of Mississippi, Chairman; Edwin F. Gayle, Grand Master of Louisiana, Vice-Chairman; H. D. Bowers, Deputy Grand Master of Arkansas; Prentice B. Carter, Past Grand Master of Louisiana and Executive Commissioner of the Masonic Service Association; Andrew L. Randell, Past Grand Master of Texas and Executive Secretary of the Masonic Service Association, Secretary; and John A. Davilla, Grand Secretary of Louisiana, Treasurer. Ernest E. Sykes, Grand Master of Louisiana in 1931, who was appointed Assistant Secretary, assumed charge of the executive offices of the Relief Board. A fund of $605,603 was collected and distributed at an expense of only 1.18 per cent. Relief was extended to 651 Brethren in Arkansas, 435 in Mississippi, and 1030 in Louisiana. A total of 2116 families in the flooded area of the three States received relief. The average amount of relief afforded to each of those families had a money value of $285.

For many years during the early history of Louisiana, membership in the Masonic Fraternity was confined to a small number. Among the names of the Lodge's founders in this State is that of Moreau Lislet, who was instrumental in organising and constituting the original Lodges, and was a member and Past Master of Polar Star Lodge, No. 129. At the organisation of the Grand Lodge of Louisiana on June 20, 1812, Bro. Lislet was named Deputy Grand

Master. Then in 1818 he was elected Grand Master. He collaborated with Robert Livingston, also a Mason, in compiling the Civil Code of Louisiana. In Louisiana, then, the leaders in Masonry have not been second to any in the organisation and development of the State and nation.

One of the most interesting and picturesque incidents in Masonic history was the Marquis de Lafayette's visit to Louisiana and to Louisiana Masons in 1825. The following extracts from *Le Courrier de la Louisiana*, one of the newspapers published in New Orleans at that time, may be of interest: " The Masonic Society had no sooner ascertained that the General had accepted the invitation made in the name of the city of New Orleans and of the State of Louisiana, than it resolved that a Masonic festival should be prepared to greet his arrival." The following Committee was appointed to direct the ceremonies of the banquet: Grand Master John H. Holland; Grand Senior Warden A. Longer; Grand Junior Warden Charles Maurin; Past Grand Master Y. Lemonnier; Past Grand Master D. F. Burthe; Past Grand Master J. B. M. Lefébre; Past Grand Master J. F. Canonge; Past Grand Treasurer G. W. Morgan; Grand Treasurer C. Miltenberger; and Bro. Denis, Bro. Verrier, and Bro. Miotin. An elegant invitation was extended by Past Grand Master J. F. Canonge, to which General Lafayette responded. From *Le Courrier de la Louisiana* we learn: " His answer breathed a spirit of Masonic affection, and he fixed the following Thursday, April 14, 1825, as the day on which he could attend."

Accompanying General Lafayette on this visit was his son, George Washington Lafayette. Among the remarks made by General Lafayette in response to the address of welcome, we quote the following: " Among the multiplied testimony of esteem and affection which I have received since my arrival in the United States, few have produced on my mind emotions as pleasing as those which I now experience. When I fought in the cause of independence, Louisiana was a Province of one of the European monarchies. The idea that it would, at a future period, become united to the American confederation, however pleasing to my imagination, did not appear likely to be realised. But it has pleased Heaven to prolong my life long enough to behold a country inhabited by a population composed, in great measure, of the descendants of my compatriots, enjoying the blessing of a free government and showing themselves worthy of the felicity they enjoy. Already has Freedom spread its happy influence over every institution, and we now behold, as one of her effects, the Masonic confederation, by which all our rights and privileges are maintained and preserved."

As in the case of Moreau Lislet and Robert Livingston, in the early history of Louisiana Masonry, so on down through the more than one hundred years of Masonry in this Commonwealth, names that have figured largely in the history of our State and nation have also figured in the Annals of Freemasonry here. When we come down to the present day, for example, we number among the outstanding Masons who are prominent or have been prominent in civil and political life, such men as George W. Bolton, who was Grand Master in 1893.

His life is typical of the lives of many others who have lived as upright men and Masons. He was Speaker of the Louisiana House of Representatives and a member of the Constitutional Convention of 1879 and of 1898. At his death, on August 2, 1931, he was chairman of the board of directors of the Rapids Bank and Trust Company, and had served as president of the Louisiana Bankers Association. While serving in the Confederate Army, he was wounded at the battle of Nashville. He was a lifelong member of the Baptist Church.

Another well-known Louisiana Mason is Past Grand Master Wynn G. Rogers, who has devoted his life largely to fraternal and civic duties. He is at present an associate justice of the State Supreme Court. Other members of the Fraternity who occupy places as judges of the Supreme Court of Louisiana are Justices Winston Overton, Harney F. Brunot, David N. Thompson, and Fred M. Odom. Percy Saint, attorney-general of Louisiana (1932), is also a member of the Craft and Past Master of his Lodge.

While it is not possible to give a complete list of those governors of the State of Louisiana who were also members of the Fraternity, we can say with certainty that the following were members: Bro. Newton C. Blanchard, Bro. Murphy J. Foster, Bro. Jared Y. Sanders, Bro. Henry L. Fuqua, Bro. Oramel H. Simpson, Bro. John M. Parker, and Bro. Luther E. Hall. These public servants have left their mark as statesmen and economists. Their administration of the affairs of the State of Louisiana has been uniformly efficient, honest, and progressive. Former Governor Bro. Murphy J. Foster and former Governor Bro. Newton C. Blanchard also served as United States senators, while the latter was a justice of the Supreme Court of the State besides. Former Governor Jared Y. Sanders, who is still living, was the pioneer roadbuilder of Louisiana. Former Governor John M. Parker, who is also still living, inaugurated the newer State institution which has developed the old Louisiana State University and Mechanical College into a seat of learning whose buildings and other equipment rank well alongside any other in the United States.

Past Grand Master Robert R. Reed, who was born March 12, 1865, was Grand Master in 1901 and 1902. He was elected and installed on the Supreme Bench of Louisiana on January 2, 1923, just before his death, which occurred only twelve days later. Judge Reed left his stamp upon the Masonry of Louisiana, which he so faithfully served for many years. To him is due the credit of introducing the 1906 resolution which created and set aside a fund for the relief of the orphans of Masons of the Louisiana Jurisdiction. The accumulation of this fund finally culminated in the building of the magnificent Orphans' Home, which has already been described.

Former Governor Murphy J. Foster, who was at one time also a United States senator, received his Degrees in Franklin Lodge, No. 57, during 1908. Until his death on November 1, 1922, he was a living exemplification of Masonic ideals. Governor Foster will go down in the history of Louisiana as the political leader who was able to destroy the notorious Lottery Company. Under his leadership the right-thinking citizens of Louisiana fought the great battle of

enlightened and honest government against that giant octopus, one of the largest gambling schemes that has ever existed in the United States. It had stretched its tentacles into every part of the State society, and dominated the social and political life of Louisiana by its corrupt practices. Thus we find Louisiana Masons ever fighting on the side of right, and participating in every social and political move that makes for the establishment of human rights and liberties. Always Louisiana Freemasonry has been intent upon the destruction of the blighting influence of ignorance, bigotry, and political and social corruption.

Another figure in Louisiana political and fraternal life was Past Grand Master Charles F. Buck, who at one time served the State as congressman. Among the other Masons who represented Louisiana in the United States Congress were Bro. J. Zack Spearing, Bro. Hall Maloney, Bro. Riley J. Wilson, Bro. J. N. Sandlin, Bro. John H. Overton, Bro. Breazzeale, Bro. Robert F. Broussard, and Bro. James B. Aswell. The latter also for many years was State Superintendent of Public Education, and Bro. Broussard was at one time a United States senator from this State.

Although space is too limited to permit of extended biographical sketches of all Louisiana Masons who have participated in the growth and development of our great State, it is enough to say that wherever duty has called, Masons have responded. For example, Past Grand Master Lee E. Thomas gave the city of Shreveport one of the most progressive, cleanest, and most honest administrations in its history, while he served that municipality as mayor for two terms. Bro. Thomas devoted the greater part of his life to the service of the Masonic Fraternity. The building of the Masonic Home for Children, at Alexandria, was largely due to his untiring efforts. He served as Chairman of the Board of Trustees from the opening of the Home.

Among other Masons who have made outstanding contributions to the Fraternity and to society in general are Colonel Frank P. Stubbs, of Monroe, who led a Louisiana regiment in the recent Great War; Bro. H. White, of Alexandria, who served the State as president of the State Board of Education; Past Grand Master Haney B. Conner, State treasurer and several times a member of the State Legislature; Bro. L. B. Baynard, State auditor; and Past Grand Master Prentice B. Carter, of Franklinton, who has rendered many years of efficient service as district judge of the district in which he resides.

A history of Masonry in Louisiana would not be complete without mention of the name of Past Grand Master Joseph Sinai. The most notable accomplishment of Bro. Sinai was the part he played in the erection of the New Masonic Temple building in New Orleans. Unfortunately, Sinai did not live to see the full accomplishment of his plans. At the time of his death, on February 21, 1925, he had just been elected a member of the Commission Council of the city of New Orleans. Bro. Sinai devoted much of his time and thought to the cause of public education, and was an earnest advocate of a National Department of Education.

One of the picturesque figures of Louisiana Masonry history is Past Grand Master John S. Thibaut, great-grandson of P. François Dubourg, first Grand Master of Masons in Louisiana. Dr. Thibaut was elected Grand Master of the Masons of Louisiana in 1910. He was chosen for that high Office again in 1911 so that he might officiate as Grand Master at the centennial celebration of the Grand Lodge of Louisiana, which was held in February 1912.

The history of the Grand Lodge of Louisiana is so intimately a part of my family history that the uppermost feeling in my heart at this moment is one of deep gratefulness to my Brethren of Louisiana for having gratified and crowned my highest ambition in elevating me to the distinguished Office held by my great-grandfather one hundred years ago to-day. With a family record of nearly three hundred years in America, in these United States for one hundred twenty years, I cannot claim a single drop of Anglo-Saxon blood. To my right is your Deputy Grand Master (E. H. Addington) whose sharp aquiline features are characteristic of his Yankee lineage. The Grand Senior Warden (Emil Sundberry) is a lineal descendant of Eric the Red, Viking discoverer of America. Our Grand Junior Warden (Brittain B. Purser) is Scotch-Irish. Our Grand Secretary (Richard Lambert), a pure unadulterated son of Erin. Our Grand Treasurer (A. G. Ricks) is German. The diversity of race and nationality continues down the line from the Grand Chaplain (Herman C. Duncan), who is Scotch, to the Grand Tyler (John A. Davilla) who claims Portugal as the native land of his fathers. It is this very cosmopolitanism of the Grand Lodge which blasts the way for its future usefulness, which indicates too its mission.

In 1931, E. E. Sykes was Grand Master. His administration was a marked success. Being a business man, the Craft was indeed fortunate in having him at the helm during a financial crisis superinduced by the world-wide depression. His wise administration carried the organisation safely over many obstacles. During his incumbency he visited more Constituent Lodges than any previous Grand Master, and was instrumental in breaking down the barrier between Ordinary Masons and a Grand Lodge Official. This was a real Masonic service that has since borne fruit.

In 1933, the Grand Lodge had its first real young man as Grand Master in the person of William David Haas, Jr. He was only thirty-four years of age when elevated to the high office of Grand Master. A natural born leader who knows no defeat, he was a most valuable asset to the organisation. His administration was the turning-point following the depth of the depression. An outstanding accomplishment of Mr. Haas was the rebuilding of the gas line at State expense for the Home for Children, at Alexandria. This act alone saved the Grand Lodge no less than $6000. His administration is looked upon by Louisiana Masons as one of the best, if not the best, in the history of the Grand Lodge in this State. Due to his fighting qualities, and his determination to win, once he gets behind a proposition, Mr. Haas has been dubbed " Dynamite Dave " by those who know him best. At the time Grand Master Haas held the

Chair, he was the youngest Mason holding the position in the world at that time, and one of the youngest Masons ever to hold the high honour.

In 1934 Milton W. Boylan, of New Orleans, was elected Grand Master. His administration was a successful one from many angles, and was the culmination of many things started under the administrations of Sykes and Haas.

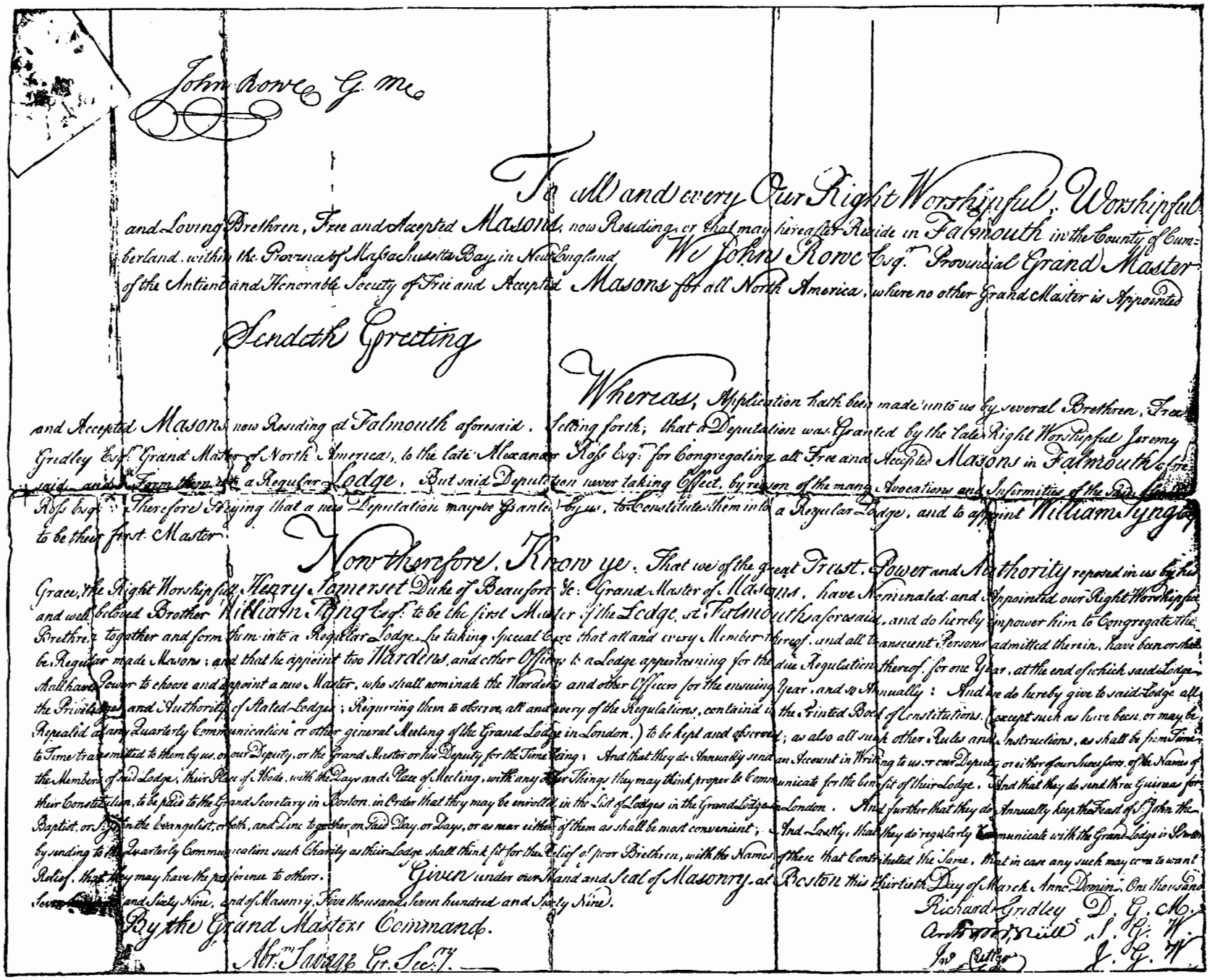
FREEMASONRY IN MAINE

CHARLES B. DAVIS

NO authentic record shows when Masonic Light first beamed within the confines of the present State of Maine, but certainly it was some time before 1762. Scattered private diary entries tell of members of the Craft who later became interested Workers, who sat in Lodge meetings in Boston, in Portsmouth, and in other towns of New Hampshire and Massachusetts, but none of these may properly be considered as Masonic Records.

On March 20, 1762, St. John's Provincial Grand Lodge, of Boston, voted to grant a Charter, or " Constitution," as such documents were then called, to Alexander Ross. As Worshipful Master, it empowered him" to congregate with himself eight other Brethren whose names are given in the document and to form those into a regular Lodge of Masons at Falmouth (now Portland), taking special care in choosing two Wardens and other Officers necessary for the due regulation thereof, for one year." But the authority thus conferred on him was never exercised by Bro. Ross, for " his business being great, and his infirmities greater, prevented him opening a Lodge." Bro. Ross's death occurred on November 24, 1768, and no Record was left to show that he ever attempted to assemble his Brethren for the purpose of organisation.

In December, 1768, William Tyng and eleven others Petitioned St. John's Provincial Grand Lodge for a renewal of the Deputation, and on March 16, 1769, their prayer was granted. A Charter was issued, and on May 8, 1769, the first Lodge was opened in Maine. Eleven Brethren whose names are recorded in the early Records of Portland Lodge were present at the organisation meeting, so the Charter was read and accepted. That early Lodge of old Falmouth is to-day Portland Lodge, No. 1. It has kept an unbroken *Record of Proceedings* ever since its first meetings. The second Lodge within the Province of Maine was organised on September 10, 1778, at Machias, a small seaport town some 200 miles east of Falmouth. The third Lodge was established at Wiscasset, on June 1, 1792, the fourth at Castine, on June 9, 1794, and the fifth at Hallowell, on March 14, 1796. Thus, at the beginning of the nineteenth century, there were in Maine five established Lodges having a total of fewer than 200 members. Between 1800 and the date of the organisation of the Grand Lodge of Maine in 1820 Masonry within the Province was active. During that time twenty-five new Lodges were established. All those Lodges still hold their original Charters, except that the name of Falmouth Lodge, No. 1, was changed to Portland Lodge, No. 1, that of Belfast Lodge, No. 24, to Phœnix Lodge, No. 24.



John Rowe G. M.

To all and every Our Right Worshipful, Worshipful and Loving Brethren, Free and Accepted Masons, now Residing, or that may hereafter Reside in Falmouth in the County of Cumberland, within the Province of Massachusetts Bay in New England

We John Rowe Esq.r Provincial Grand Master of the Antient and Honorable Society of Free and Accepted Masons for all North America, where no other Grand Master is Appointed

Sendeth Greeting

Whereas, Application hath been made unto us by several Brethren, Free and Accepted Masons now Residing at Falmouth aforesaid, Setting forth; that a Deputation was Granted by the late Right Worshipful Jeremy Gridley Esq.r Grand Master of North America, to the late Alexander Ross Esq.r for Congregating all Free and Accepted Masons in Falmouth aforesaid, and to Form them into a Regular Lodge, But said Deputation never taking Effect, by reason of the many Avocations and Infirmities of the said Alexander Ross Esq.r Therefore Praying that a new Deputation may be Granted to us, to Constitute them into a Regular Lodge, and to appoint William Tyng Esq.r to be their first Master

Now therefore, Know ye, That we of the great Trust, Power and Authority reposed in us by His Grace, the Right Worshipful Henry Somerset Duke of Beaufort &c.a Grand Master of Masons, have Nominated and Appointed our Right Worshipful and well beloved Brother William Tyng Esq.r to be the first Master of the Lodge at Falmouth aforesaid, and do hereby Empower him to Congregate the Brethren together and form them into a Regular Lodge, he taking special Care that all and every Member thereof, and all Transcient Persons admitted therein, have been or shall be Regularly made Masons; and that he appoint two Wardens, and other Officers to a Lodge appertaining for the due Regulation thereof, for one Year, at the end of which said Lodge shall have Power to chuse and appoint a new Master, who shall nominate the Wardens and other Officers for the ensuing Year, and so Annually: And we do hereby give to said Lodge all the Privileges and Authority of Stated Lodges; Requiring them to observe all and every of the Regulations, contained in the Printed Book of Constitutions, (except such as have been, or may be, Repealed at any Quarterly Communication or other general Meeting of the Grand Lodge in London,) to be kept and observed; as also all such other Rules and Instructions, as shall be from Time to Time transmitted to them by us, or our Deputy, or the Grand Master or his Deputy for the Time being; And that they do Annually send an Account in Writing to us, or our Deputy, or either of our Successors, of the Names of the Members of said Lodge, their Place of Abode, with the Days and Place of Meeting, with any other Things they may think proper to Communicate for the Benefit of their Lodge. And that they do send three Guineas for their Constitution, to be paid to the Grand Secretary in Boston, in Order that they may be enrolled in the List of Lodges in the Grand Lodge in London. And further that they do Annually keep the Feast of St. John the Baptist, or St. John the Evangelist, or both, and Dine together on said Day, or Days, or as near either of them as shall be most convenient; And Lastly, that they do regularly Communicate with the Grand Lodge in Boston by sending to the Quarterly Communication such Charity as their Lodge shall think fit for the Relief of poor Brethren, with the Names of those that Contributed the same, that in case any such may come to want Relief, that they may have the pattern to others.

Given under our Hand and Seal of Masonry at Boston this Thirtieth Day of March Anno Domini One thousand Seven hundred and Sixty Nine, and of Masonry, Five thousand Seven hundred and Sixty Nine.

By the Grand Masters Command.

Richard Gridley D. G. M.

Abr.m Savage Gr. Sec.y

Ant.o Wibird S. G. W.

Jno Cutler J. G. W.

The Charter of Portland Lodge

On August 13, 1819, a circular letter was sent out by Portland Lodge, No. 1, to the Lodges within the Province inviting one or more Delegates from each Lodge to attend a Convention to be held in the Masons' Hall, at Portland, on October 14, 1819. The aim of the proposed meeting was " to consider the advisability of a separation of the Lodges of the District of Maine from the Jurisdiction of the Grand Lodge of Massachusetts, and the foundation of a Grand Lodge for the District." On the day appointed the Convention met at Portland. All Lodges of the District, except Eastern Lodge, of Eastport, were represented. Bro. Simeon Greenleaf, afterwards Grand Master, presided. A Committee of five was chosen to submit a plan to be observed in constituting the Grand Lodge of Maine " in the manner most consistent with our duty to the Grand Lodge of Massachusetts, and best calculated to promote the prosperity of the Craft." The Convention was finally adjourned to meet again on October 19, 1819. On that date the Convention met, the Committee reported a method of procedure, and submitted as a part of its Report a memorial to the Grand Lodge of Massachusetts. Another Committee was then appointed to present the memorial to that Grand Lodge. The Convention met as had been planned. At the time a Report of the Convention's acts was made, as also a Report of the action that had been taken by the Grand Lodge of Massachusetts. Full accounts of those meetings appear in the *Proceedings of the Grand Lodge of Maine*, Vol. I, pp. 8–11. It was voted that the organisation of the Grand Lodge should take place in Portland on June 1, 1820. Then, after voting that the cost of the meetings which had already been held, a total of some $200, should be apportioned among the Lodges, the Convention dissolved.

The good will and fraternal spirit of the Mother Grand Lodge of Massachusetts is well shown by the Record. Not only did it fully approve the new organisation in Maine, but it also voted to appropriate $10,000 from its charity fund to form the nucleus of a permanent charity fund for the Grand Lodge of Maine. It also voted to permit the District Deputies of the Province to pay into the treasury of the Grand Lodge of Maine all moneys for dues from the Lodges that remained in their hands at the time. It must be borne in mind that while plans for organising the Grand Lodge of Maine were progressing, proceedings aimed at separating the District of Maine from Massachusetts and forming a new State were also under way.

On the day designated for organising the Grand Lodge of Maine, all except five of the Subordinate Lodges were represented at the meeting. The Record of the meeting is brief: An opening prayer was followed by the selection of a Chairman for the meeting. A resolution was then proposed and agreed to " that we now proceed to the organisation of the Grand Lodge of Maine, by the election of such Officers, and in such a manner, as is required by the regulations of our late parent Grand Lodge of Massachusetts."

Hon. William King, who three days before had been inaugurated as first governor of the State of Maine, was unanimously elected first Grand Master of the Grand Lodge of Maine. A Committee appointed to notify Bro. King of

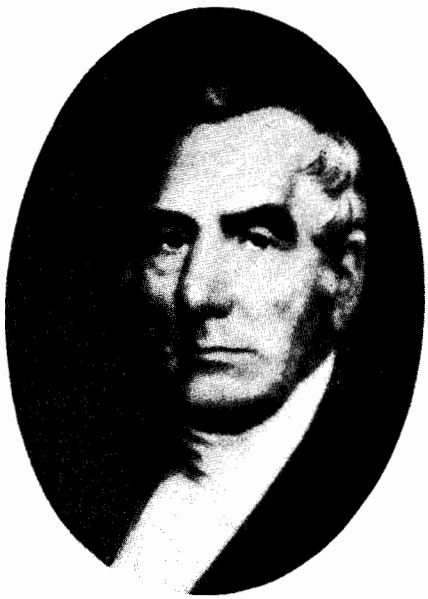
his election, presently reported that he had accepted the election with deep gratitude for the honour shown him, and that he would be present for the Installation on the following evening, June 2. On that day the Installation ceremony took place as had been arranged. As he entered the Lodge Room, Grand Master King was accompanied by the President of the Senate and the Speaker of the House of Representatives of the Maine Legislature, both of whom were Masons.

Special Communications were held on June 9 and again on June 23, 1820, and on June 25 the Grand Lodge of Maine was consecrated with an elaborate programme of events. The Grand Lodge of New Hampshire was present for the Consecration of the Grand Lodge and the Installation of its Officers. " At twelve o'clock a procession was formed of the new Grand Lodge and about 300 of the Fraternity which escorted the Grand Lodge of New Hampshire to Parson Payson's Meeting House, where the exercises were held."

Following the organisation of the Grand Lodge, special meetings were frequently held during the whole of 1820 because of the need to prepare the new organisation for business. A Seal was adopted, which the Committee's Report describes as follows:

> The form, a circle, surrounded by the words, " Incorporated by the State June 16th, consecrated June 25th, A.L. 5820." Within this circle the words GRAND LODGE OF MAINE, upholding upon its three pillars the Bible, Square, and Compasses, supported on the right by a Scythe, and on the left by an Anchor, (part of the arms of the State,) having within the compasses, REGIT, (" the Bible rules and directs us,") irradiated by the Polar Star (emblem of Maine,) and having above the whole the All-Seeing Eye. " The following are some of the reasons which have led to this form and device. We are incorporated by the State, and by placing the Polar Star, which is the emblem of Maine, upon our seal, casting its rays upon the Bible, Square, and Compasses, which in this represent the Masonic family, we acknowledge our allegiance to the State. By placing the Scythe and Anchor as our supporters, they being also part of the arms of the State, we acknowledge our obligations for the support afforded us, not only by granting us an incorporation without a dissenting vote, but by other public acts expressive of their regard for the Institution. Above the whole we place the All-Seeing Eye, to remind us that all our actions, of a political as well as of a Masonic nature, are under Divine inspection. Those emblems being surrounded with the indented Tessel, resting upon a tessellated pavement, remind us of that variety of blessings with which we are surrounded by Divine Providence while passing through the chequered scenes of life. And as the whole rests upon pillars having their foundation in the Grand Lodge, the device reminds us that the State and Fraternity should always find a steady support in the patriotic and benevolent principles and labours of the Grand Lodge of Maine."

The Grand Lodge was incorporated on June 16, 1820, under the title " The Master, Wardens, and Members of the Grand Lodge of Maine." On January



William King, 1st Grand Master, 1820–1821.

One-time Governor of Maine.



Robert P. Dunlap, 6th Grand Master, 1830–1831.

Also once Governor of Maine.



Josiah H. Drummond, 22d Grand Master, 1860–1862.

Much quoted in the Masonry of the United States.

10, 1822, Bro. Simeon Greenleaf was elected to be the second Grand Master, at the Annual Communication. At that meeting the Grand Treasurer reported as in hand, $912.93, exclusive of the charity fund. In 1824 Bro. William Swan was chosen as third Grand Master. The principal event of his administration was the visit of " our illustrious Brother, General Lafayette." For that occasion the Grand Lodge appointed a Committee of Nine " whose duty it shall be on the arrival of General Lafayette in Portland to present to him an address expressive of the high sense entertained by this Grand Lodge of his great and disinterested services in the cause of humanity, of his pure and elevated character, and the deep feeling of reverence and fraternal affection which this Grand Lodge collectively and individually cherish for him."

The full text of this address, with Bro. Lafayette's reply, appears in the *Proceedings* of the Grand Lodge of Maine, Vol. I, pp. 121–123.

From 1820 until 1829, Masonry was very active and prosperous in Maine. Until 1831 the Grand Lodge held Quarterly Communications. During the period thirty-six new Lodges were organised, though Lodge Records show no abstract of returns from which we could determine increase in membership. Such abstracts first appear in the Records of 1849.

In 1828 the Grand Lodge adopted a plan of uniform Work and Lectures to be used by Subordinate Lodges. The State was divided into three Districts, and a Grand Lecturer was appointed for each. The Lecturer's duty was " to visit each Lodge in his District and devote three days to instructing the Officers in Ritual." Lecturers received a wage of a dollar and a half a day, and expenses. If more than three days were required, in any one Lodge, then the Lodge itself had to pay the Lecturer's expenses. By vote of the Grand Lodge it was removed from Portland to Augusta in 1831. There it remained until 1844, when it was returned to Portland, where it has since been located. During the next ten years the outlook for Masonry in Maine became ever more unpromising. An assessment of one-eighth of a dollar per member, levied on the Subordinate Lodges, remained unpaid, until at last a Committee said, in a Report, " If Subordinate Lodges consider Masonry to be worth anything, they will not object to paying their proportion of the charges which are necessary in order to keep the Institution in a healthful state. If they are satisfied that Masonry has become useless, and is not deserving the countenance and encouragement of the Brethren, it is time their Charters should be surrendered and the Grand Lodge be relieved from the discharge of its duties to such of the Subordinate Lodges." Nevertheless, the Grand Lodge continued to hold its Annual Communications, although the greater part of them were poorly attended. At not one of them, however, was a single Subordinate Lodge represented by Officers or proxy. Consequently, in 1836, the Grand Lodge ordered the collection of all debts due it. It also ordered that Charters and other property be taken from Lodges that had become inoperative or were disinclined to continue their labours.

At the Annual Communication held in 1838, the Committee on Foreign Correspondence said: " In some sections of the country, Masonry is evidently

fast awakening from the slumbers into which it has fallen by the unjust and iniquitous warfare waged against it. Public sentiment has in a great measure become tranquilised, and the demagogue spirit which for a time agitated and distracted one of the most pacific institutions of human origin, breathing ' peace on earth and good will to men ' is receiving the reprobation of the virtuous of all parties and denomination. The Committee can but indulge in the hope that the Lodges under the Jurisdiction of this Grand Lodge will be able, before the next Communication, to report that they are one and all in a perfect State of organisation and availing themselves of the benefit to be derived from frequently meeting together in the Lodge Room as in the days of ' auld lang syne.' " At this meeting, all dues owed by Lodges up to the third Thursday of January 1838 were remitted. Again in 1842 dues owed by Lodges were " remitted until further notice." At the same meeting a circular letter announcing a Convention to be held at Washington, District of Columbia, in March 1842, to consider uniformity of Work, was read. The Grand Lodge decided to send a Delegate to that meeting.

In October 1843, eighty members of the Fraternity, representing thirty-six Lodges, met in Portland and voted to celebrate the anniversary of the Consecration of the Grand Lodge on June 25, 1844. Just before that day, notice was given to other Masonic Bodies which purposed to join in celebrating the festival, that they should march to the Rev. Dr. Nichols's church to hear an oration to be delivered by R.·.W.·.John H. Sheppard, of Boston. Under the direction of the Marshal, the Grand Lodge headed the procession. It was followed by the Grand Chapter of Maine, by several Subordinate Chapters, by Portland Lodge, by Ancient Land-Mark Lodge, and by many other Brethren. After marching through the principal streets of the town, the procession at last reached the church and there the following service took place.

Organ Voluntary.
Anthem: " Glory Be to God on High."
Prayer by the Reverend Cyrus Cummings.
Scripture Reading by the Reverend William A. Drew.
Ode: " When Darkness Veiled the Hopes of Man."
Oration By R.·.W.·.Bro. John H. Sheppard, of Boston.

A full account of this service appears in the *Proceedings of the Grand Lodge of Maine* (Vol. I, pp. 347–384). In that Report it says, " This was truly a warm-hearted, cold-water celebration, and seemed unusually happy."

In 1845 the date for holding the Annual Communication was changed from January to the " twenty-third of June, except when that day comes on the Sabbath, in which case it shall be held on the twenty-fourth of June at 9 A.M." Another quotation from the *Proceedings* of that year, a Report of the Committee on Foreign Correspondence, says in part as follows: " The implements of our profession are resumed, and the Craft is set at work. It must be

the subject of sincere congratulation to every Brother that this martyr-like test of the Masonic integrity of our Fraternity adds another to the many guarantees that the Great Architect of the Universe has us in His Holy Keeping; that He permits no weapons formed against us to prosper; that He will set us to Work, give us proper instruction in our Labour, and perpetuate our glorious and time-honoured Institution to the end of time." On the 26th of July, of this year, the Grand Lodge met in Brunswick at the request of the president of Bowdoin College. There, under the escort of the Boston and Maine encampments of Knights Templar, it laid the corner-stone of King Chapel.

A list of the Subordinate Lodges on the Register of the Grand Lodge for the year 1846 shows an enrollment of fifty-six active Bodies. The Record of that year also shows that the Annual Communication was again changed, and that it was to be held " in Portland on the first Wednesday of May of each year." The Grand Lodge also adopted a resolution which provided that the expense of one Delegate from each Lodge who should attend the Annual Communication of the Grand Lodge was to be paid by the Grand Lodge, and that each Lodge was to pay a tax of one-eighth of a dollar per member to defray that expense. On July 4, 1846, the Grand Lodge took part in the ceremony of breaking ground for the construction of the railroad that was to be built from Portland, Maine, to Montreal, Canada.

At the opening of the Annual Communication in 1848 the M.∴W.∴Grand Master gave an address, the first to be reported in the *Proceedings*. In it he mentioned the attempted establishment of a General Grand Lodge, and told about the action taken by the Baltimore Convention of September 23, 1847. This part of the address was referred to a Committee, and after due deliberation it was " *Resolved*, That this Grand Lodge ratify and approve the *Constitution* for a Supreme Grand Lodge reported by the Convention holden at Baltimore on the 23rd day of September, 1847." Provision was then made for Delegates to attend that Convention. At this Annual Communication the Committee on Returns reported that the thirty-five Lodges which had made returns enrolled 994 members.

The *Proceedings* of the year 1850 give a full account of the contention among the New York Brethren, and show that the subject of a General Grand Lodge was being kept alive. At the Annual Communication, the first steps were taken that finally led to the establishment of the Grand Lodge library. The Grand Secretary was authorised to get copies of the *Proceedings* of other Jurisdictions that had established libraries.

At the Annual Communication of 1851, M.∴W.∴Bro. Joseph C. Stevens said in his address: " I had the honour of being elected your Delegate (to the General Lodge) and repaired to Washington at the appointed time, but I regret to inform you that no formal meeting took place. The cause of this failure I am unable to explain, unless it may be attributed to a general reluctance on the part of most of the States to form such an organised Body."

Though no definite progress had as yet been made in forwarding the cause

of a General Grand Masonic Body of national scope, nevertheless, there had of late been a renewal of Masonic interest in Maine. This was well described by Grand Master Bradford, who said in his annual address of 1854, " Brethren, it is a just cause of congratulation in tracing the progress of Masonry within our Jurisdiction for a few years past, and in comparing it with what it was only eight years ago. Then only eleven Lodges were represented at our Annual Communication. Now, our average representation is more than fourfold that number, and our persevering efforts have presented to us the cheering fact that but few Lodges within our extended Jurisdiction have fallen into irreparable decay." The year 1854 also saw the Institution of a new practice, namely, having some Lodge exemplify the Work of one or more of the Degrees before the Grand Lodge. By regulation this practice has been continued up to the present.

The years 1850 to 1859, inclusive, may well be considered as forming a period during which the Masonry of Maine was largely reconstructed. Lodges that had become dormant were revived. New Lodges were Chartered. At its Annual Communications the Grand Lodge was busied with legislation that arose from the increased interest in the Fraternity, and in constructing laws and regulations for the government of the Craft.

The routine *Proceedings* of the Grand Lodge held in 1860 vary very little from the *Proceedings* of Communications held to-day. That year, Josiah H. Drummond, one of the outstanding Masons of the whole country, was elected Grand Master. He wisely guided the course of Maine Masonry throughout the trying period of the War between the States. As the following paragraph shows, his address made in 1861 is very pertinent to present-day conditions: " But the chief source of danger to us is a too rapid increase in our numbers. We fear nothing from without. All our danger is from within. Masonry has withstood the test of ages, and the waves of persecution which have beat against her have only established her on a surer foundation. Her strength and support depend on the character of those who seek admission among us. Our strength depends not on the quantity, but on the quality of our members. One unworthy member casts a blot on the whole Fraternity. One misshapen stone mars the symmetry of the whole building. One defective pillar may cause the ruin of the whole edifice." At this same meeting, however, Reports showed that Masonry was flourishing in Maine. Eighty-eight Lodges (all except five) made Returns showing the total number of members to be 4319. The Grand Treasurer reported $721.88 as cash on hand, and $5800 in the charity fund.

In the year 1862 Bro. Drummond said: " I have granted more Dispensations the past year to receive Petitions at special meetings than I did the year previous. The cases have seemed more urgent in consequence of so many of our young men entering the army. It is very likely I have erred in allowing these cases to form exceptions to the general rule. But in times like these, when a young man has responded to the call of his country, and before he leaves home, if he desires to enroll himself among us, I have been perhaps too easily led to

believe that he possesses the qualifications to make a good Mason. It is true, every patriot may not make a good Mason. But it is equally true that every good Mason is a patriot."

Bro. Cyril Pearl, who had for seventeen years been the writer of Foreign Correspondence, died in the year 1865. The Grand Master said of him, in an address: " The present system of Foreign Correspondence, which has become a considerable feature in the policy of our Grand Lodge System, is indebted to him probably far more than to any one else for the present high place it holds in most of the Grand Lodges. He was a graceful and easy writer, and his Reports were looked for with a great deal of interest in other Jurisdictions as well as in our own." After the death of Bro. Pearl, Bro. Drummond took up the work. Since the death of Bro. Drummond, the *Maine Correspondence Reports* have been written by Past Grand Master Albro E. Chase and Past Grand Master Ashley A. Smith, D.D. As in the past, Maine correspondence continues to hold world-wide attention and to obtain favourable comment.

In 1869 Maine adopted the following Report and so established its position regarding the reimbursement of other Jurisdictions that pay out money for the relief of Maine Brethren: " As we are in the practice of assisting the sojourning Brother who calls on us, whether he is sick or in need, and consider it to be our duty to aid him as he may need, we do not deem it our duty to refund money paid for the relief of a Brother who is in misfortune away from us, and especially we have no knowledge whether he is in good standing among Masons or not. We have never called on any Masonic Body to remunerate us for expenses incurred in taking care of sojourning Brethren, nor do we understand that it is the practice of Lodges in other Jurisdictions."

A hundred fifty-four Lodges having 14,926 members formed the Masonic Body of Maine when the fiftieth anniversary of the founding of the Grand Lodge was celebrated, in May 1870.

In 1875 the *Constitution* of the Grand Lodge was revised, and the revision was then adopted. At the same Annual Communication, a proposal that should lead to the establishment of a "Home for Aged and Indigent Masons was referred to a Committee, which, in the following year, recommended that the proposition be postponed until a more favourable time."

Two years later, in 1877, the Grand Lodge finally adopted *The Maine Masonic Text Book.*

In 1878 the Grand Lodge voted that the word *Compasses* be adopted as authorised for use in Work and Lectures, and that the word *Compass* no longer be used.

Reports presented to the Grand Lodge in 1880 showed that its Register numbered 181 Lodges having a total of 19,303 members. At that time the cash balance was reported as being $4,311.41, and there was $19,345.04 in the charity fund.

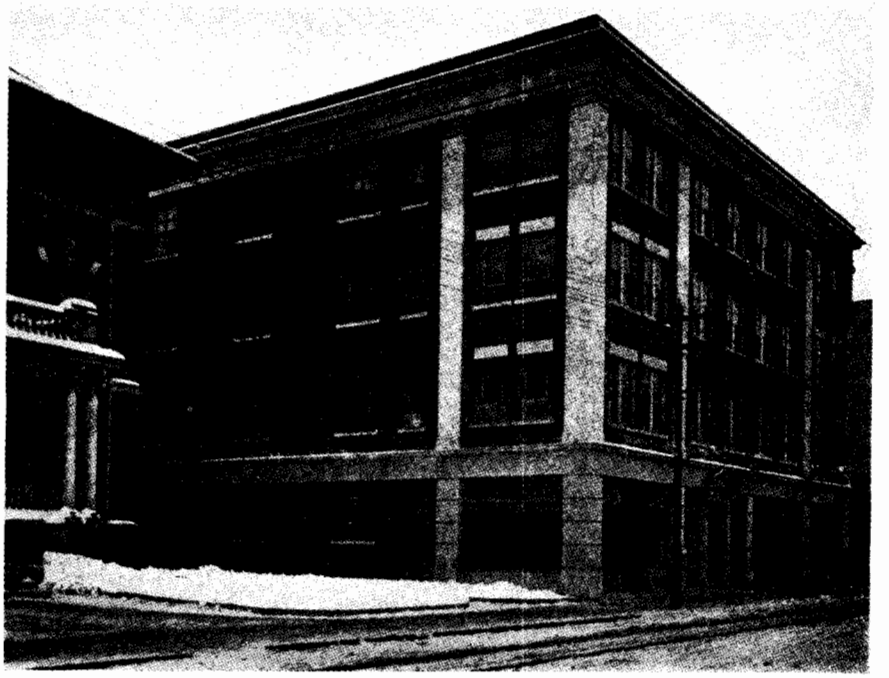
The period from 1880 to 1895 was one of steady progress. Only necessary changes were made in the organic Masonic law, and those were only such as

were of advantage to the Craft and conducive to harmony. The only debatable matter that arose in sister Jurisdictions during this period, which was of such nature as to excite the attention of the Grand Lodge of Maine, was the action of the Grand Lodge of Washington relative to the recognition of the Negro as a possible Mason. This matter was soon settled, however, and presently the customary usage again prevailed.

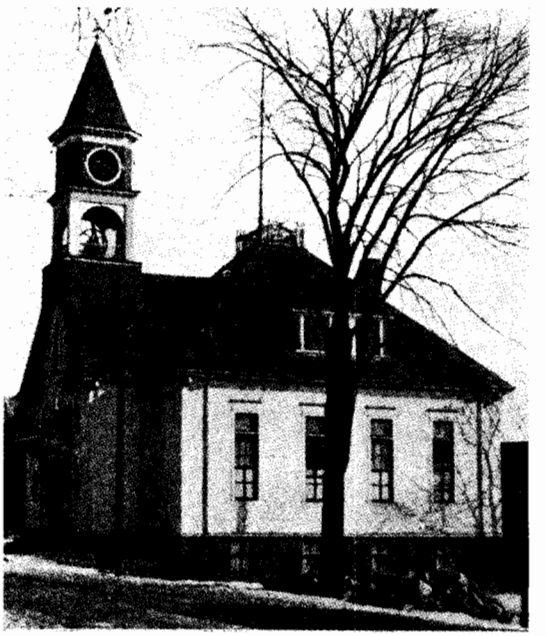
The seventy-fifth anniversary of the establishment of the Grand Lodge of Maine was celebrated on the second day of the Annual Communication held in 1895. In the concluding paragraph of the address which he delivered as Orator of the day, Bro. Josiah H. Drummond said: " Some of us have clasped hands in this Grand Lodge for almost a generation. This is the second anniversary in which we have participated. When the next shall come, we shall be but memories. You will have taken our places, and another generation will fill yours. May you be able to say to them then, as we say to you now, ' As you love Masonry, whatever betide, come prosperity or come adversity, adhere with unflinching tenacity to the ancient usages of the Craft.' " And well might the Maine Masons who heard those words, or read them, be proud of the progress of Masonry in the State. For in 1895 the Registry of the Grand Lodge numbered 192 Lodges, and listed 2 others as being under Dispensation. Those Lodges had a total membership of 21,809. The Grand Treasurer reported $13,-242.05 as cash on hand, and $26,093.47 as being in the charity fund.

During the period of twenty years from 1895 to 1915 the Fraternity in Maine moved along in that quiet fashion to be expected when one recalls the firm foundation on which it stood—a foundation built out of trials and disappointments, but also built out of success. During each of those twenty years, some few decisions were required of the Grand Body because at the time some Brethren differed as to the meaning of words, and because they were often unwilling to consult the law for themselves. There were also a few cases in which discipline had to be administered. Now and then a new Lodge was opened. And all the while there was a steady increase of members. Nothing striking occurred, however, until the outbreak of the Great War in 1914. And even the war did not much disturb the Masonry of Maine until 1917, when the United States entered the conflict. At that time questions similar to those that appeared from 1864 to 1870 cropped out. There was the question of establishing Army Lodges, of conferring Degrees by courtesy, of granting Dispensations in order to hasten the Work. At the time the handling of all those matters accorded with actions of the Grand Lodge taken more than fifty years before. And again the action taken was to be followed by the same trying period of reconstruction.

In 1920 the Grand Lodge of Maine celebrated its centenary with a programme of events that occupied the afternoon and evening of the second day of the Annual Communication. The Grand Masters of New Brunswick and of Massachusetts were present, while the Grand Master of Ohio was represented by the Grand Representative of Maine in his Jurisdiction. The address deliv-



Masonic Hall, Sanford, Maine.



Masonic Hall, Winthrop, Maine.

ered at the time by Past Grand Master Charles F. Johnson has since been designated as one of the present century's gems of Masonic oratory.

In 1931 returns from the 207 Lodges inscribed on the Register of the Grand Lodge that there were 43,885 Masons in the State. This was fewer than had been enrolled the year before. For the first time since 1899 a loss had been sustained.

Since 1820, when the Grand Lodge of Maine was organised with 30 Subordinate Lodges, the number of Chartered Lodges within the State has increased to 216. Of those, 9 have become extinct. Charters of 3 of those Lodges were voluntarily surrendered, 2 Charters were revoked by the Grand Lodge, while the 4 other Lodges gave up their Charters to consolidate. In 1931 the largest Lodge in Maine had 955 members, the smallest Lodge had 36. There were 27 Lodges each of which had a membership of fewer than 100. The average Lodge Roster inscribed 212 names. According to its population, Maine had a larger percentage of Masons than any other State in the Union in 1931.

Ever since the organisation of the Grand Lodge of Maine, the Masonic membership has included some of the most successful business men of the State, some of the most distinguished preachers, some of the most prominent political leaders, and many of those high in the professions. More than half the governors of the State have been members of the Fraternity. More than half the justices of the State Supreme Court and fully a third of those who have represented Maine in the national Congress have been members of the Craft who were guided by its teachings. To-day, the Masonry of Maine is on a more solid and secure foundation than ever before.

FREEMASONRY IN MARYLAND

GUSTAV A. EITEL

THE history of Maryland Freemasonry bears a strong resemblance to that of the State itself. Indeed, the introduction of the Order into the Colony even antedates the time when Baltimore became a metropolis. During the Colonial period Masonry was introduced into Maryland from three sources: From (1) the Grand Lodge (Moderns) of Massachusetts, (2) the Grand Lodge (Moderns) of England, and (3) the Grand Lodge (Ancients) of Pennsylvania. According to tradition, it was also introduced into this region from both Scotland and Germany.

Masonic *Calendars* published in England show that the Grand Lodge of England (Moderns) appointed two Provincial Grand Masters for Maryland. In the *Calendar* for the year 1778 appears the name of R. Moleson. This name continues to appear in the *Calendar* until the year 1783, when Henry Harford is named as "Provincial Grand Master for Maryland." Harford's name is continued in subsequent *Calendars* until as late as the year 1839. There is not the least evidence that either ever exercised any power as Grand Master in Maryland.

The first Lodge about which we have any trustworthy account was planted during the Colonial days at Annapolis, then the first city of the Province. From Schultz's *History* we learn that a Warrant was issued to this Lodge on August 12, 1750, by Thomas Oxnard, Grand Master of all North America. How long the Lodge had been in existence prior to the date of that Warrant is conjectural but that it was in successful operation two months before that date is shown by published reports of the celebration of Saint John's Day, June 25. Then the Lodge attended divine service in the church of St. Anne's Parish to hear a sermon delivered by the Rev. Bro. John Gordon, Rector of St. Michael's Parish. At that time the Officers of the Lodge were, Dr. Alexander Hamilton, R.·.W.·. Master, the Rev. Alexander Malcolm, Senior Warden, and Edward Dorsey, Junior Warden.

On November 21, 1765, a Lodge designated as No. 1 was formed at Joppa, in Baltimore County, under a Charter from Lord Blaney, Grand Master of the Modern Masons of England. The Charter bore the date of August 8, 1765. This Lodge's first Officers were the Rev. Bro. Samuel Howard, Master; Richard Wagstaff, Senior Warden; and John Hammond Dorsey, Junior Warden.

According to tradition there were in Maryland other Lodges besides those mentioned. One, called St. Andrew's Lodge, was at Georgetown, now in the District of Columbia but at that time in Frederick County, Maryland. It had been formed by Scotch settlers some time before 1737. A branch of this Lodge seems to have been established at Joppa as early as 1751. Another Lodge seems

to have existed at Talbot Court House, now Easton, before 1763, and it is quite certain that a Lodge existed at or near Newmarket, in Frederick County, before the outbreak of the War for Independence. There are, however, no written Records of any of those Lodges. They were probably not Chartered by any authority, but were instead held on the " Inherent Plan " which continued in vogue for some time after the reorganisation of Freemasonry in England in 1717. At a meeting of the Lodge at Leonardtown in November 1761, the Secretary was ordered to write to Mr. James Mills for the Jewels belonging to the Port Tobacco Lodge. This instruction, of course, indicates that a Lodge had previously existed at Port Tobacco.

Just as Maryland suffered with regard to its extent of territory during Colonial days, because of the absence of the Lord Proprietary and the presence and superior vigilance of our northern neighbour, to use a courteous phrase, so, too, from a Masonic point of view, we were subordinated to Pennsylvania by the fact that her Provincial Grand Master was a resident of Philadelphia while our own remained in England.

In 1766 Charters were granted by Grand Master William Ball, of Pennsylvania, for the formation of two Lodges in Kent County. One was to be at Georgetown, on the Sassafrass River, and the other at Chestertown. They were designated as Lodges No. 6 and No. 7 respectively.

On June 28, 1770, a Warrant for Lodge No. 15, at Fell's Point, Baltimore, was issued by Bro. Ball. Upon the formation of our own Grand Lodge, this Lodge became Washington Lodge, No. 3. It is still in existence and is a large and flourishing Lodge, well known as the oldest in the Jurisdiction.

On September 21, 1770, Lodge No. 16, in Baltimore, was formed. This Lodge did not participate in the formation of the Grand Lodge of Maryland, nor did it come under that Grand Lodge's Jurisdiction until 1795, when it was Chartered as St. John's Lodge, No. 20. It also is still in existence and in flourishing condition. Thus, while Masonry was very slow in making its advent into the metropolis, when it at last did come, it came to stay.

On September 16, 1773, Bro. Ball issued his Warrant for the formation of Lodge No. 17, at Queenstown, Queen Anne's County. He named as the Lodge's first Master, Bro. John Coats, afterwards Deputy Grand Master of Pennsylvania and the first Grand Master of Maryland.

At a session of the Grand Lodge of Pennsylvania held on December 23, 1782, a Petition for a Charter was received from a number of Brethren of Somerset County who were recommended by Dodge Lodge, No. 29. This Petition was granted on the same day, for " Lodge No. 27," to be located at " Princess Ann." This Lodge's Officers were Bro. Levin Winder, Worshipful Master, Bro. John Waters, Jr., Senior Warden, and Bro. Francis J. Henry, Junior Warden. This was the ninth and last Lodge to be Chartered in Maryland by the Grand Lodge of Pennsylvania.

Fortunately there are preserved among the archives of the Grand Lodge of Maryland, the Books of *Proceedings* of three old Colonial Lodges. One was

located at " Leonardtown, St. Mary's County," in 1759, another at Joppa, Hartford, then Baltimore County, in 1765, and a third at " Queenstown, Queen Anne's County."

On June 17, 1783, two months after Congress had issued the peace proclamation which concluded the War of American Independence, the Lodges along the " Eastern Shore " of Maryland convened at Talbot Court House for the purpose of organising a Grand Lodge of Free and Accepted Masons for the State of Maryland. Five Lodges were represented by Deputies; this was one Lodge more than had participated in the formation of the Grand Lodge of England in 1717. This Convention had no precedent to guide its proceedings, for just such a condition had never before occurred in the history of Masonry. These Lodges had all been Warranted by the Provincial Grand Lodge of Pennsylvania, and so owed allegiance to it. It, in turn, owed allegiance to the Grand Lodge (Ancients) of England. There was present at this Convention, as Deputy from Lodge No. 27, of Chestertown, the Rev. Dr. William Smith, who was at the time Grand Secretary of the Grand Lodge of Pennsylvania, although he resided in this State. Bro. Dr. John Coats, Past Deputy Grand Master of Pennsylvania, a member of Lodge No. 3, of Philadelphia, was also present, though he too was then a resident of the Eastern Shore of Maryland.

At this Convention it was unanimously " *Resolved*, That the several Lodges on the Eastern Shore of Maryland consider it as a matter of right, and that they ought to form a Grand Lodge independent of the Grand Lodge at Philadelphia." When the Convention proposed to hold an election of Officers for a Grand Lodge, Bro. Smith, the Deputy from Lodge No. 7, stated that " he was not authorised to elect such Officers," whereupon the Convention adjourned until July 31, following. It was then determined to Petition the Grand Lodge in Philadelphia for a Warrant for a Grand Lodge to be held on the Eastern Shore of Maryland.

The Convention reassembled at Talbot Court House on July 31, 1783, agreeably to adjournment. The Rev. Dr. Smith being a Grand Officer, he took the Chair. The same Lodges were in attendance as at the former Session, with the exception of Lodge No. 37, of Somerset County. Lodge No. 6, of Georgetown, was represented, however, as were all the other Lodges. The Lodges were represented by their Masters and Wardens, and not by Deputies as had been the case at the former Sessions. The resolution regarding the right to form a Grand Lodge independent of the Grand Lodge of Pennsylvania, which had been adopted at the previous Session, was unanimously reaffirmed. It was further determined that the Grand Lodge should be a moving Lodge, " that is to say, it shall sit at different places at different times; also, that said Grand Lodge shall have Quarterly Communications." Those present then proceeded to ballot for Grand Officers. Bro. John Coats was elected Grand Master, and Bro. Charles Gardiner, Grand Secretary. Other Officers were also elected. The Convention adjourned to Assemble again at Chestertown on December 18, following.

On that date the Grand Lodge Assembled according to adjournment. The transactions at this meeting were unimportant, and the meeting adjourned to meet at Cambridge on June 17, 1784.

Although the Grand Lodge failed to meet at Cambridge according to agreement, the subordinate Lodges nevertheless maintained their organisation. They doubtless considered their allegiance to the Grand Lodge of Pennsylvania as severed, since they were not represented in that Grand Lodge from then on. This condition continued until April 17, 1787. Then, by a " consert of action." the Grand Convention of Deputies from the various Lodges again met at Talbot Court House. No extant Record shows who instituted this meeting or how the meeting was accomplished. The Deputies who assembled at this meeting reviewed the *Proceedings* of earlier Conventions. Then, in order " to give efficacy to what was heretofore transacted upon the subject, and, still observing the propriety and necessity of so important a measure," they agreed to establish a Grand Lodge and to appoint Grand Officers for that purpose. Bro. John Coats was re-elected Grand Master, Bro. Charles Gardiner was re-elected Grand Secretary, and the following other Grand Officers were elected: Bro. Peregrine Lethrbury as Deputy Grand Master; Bro. Thomas Bourke as Senior Grand Warden; Bro. John Done as Junior Grand Warden; and Bro. Samuel Earle as Grand Treasurer.

At the time of surrendering their Charters to the Grand Lodge of Pennsylvania, the existing Lodges received new numbers and were ranked thus: Lodge No. 6 became Lodge No. 1, of Georgetown, Kent County. This Lodge ceased in 1793. Lodge No. 7 became Lodge No. 2, of Chestertown, Kent County. It ceased in 1794. Lodge No. 15 became Lodge No. 3, of Baltimore. It subsequently became Washington Lodge, No. 3 and is still known by that name. Lodge No. 17 became Lodge No. 4. Although this Lodge was originally located at Queenstown, it was later removed to Chester Mill, in Kent County. It ceased about the year 1792. Lodge No. 29 became Lodge No. 5, of Cambridge, Kent County. It also ceased about 1792. Lodge No. 34 became Lodge No. 6, of Talbot Court House. It ceased about 1794. Lodge No. 37 became Lodge No. 7, of Princess Anne, Somerset County. It ceased about 1793.

At the Annual Communication of the Grand Lodge held at Talbot Court House on April 15, 1788, a Warrant was issued to Lodge No. 8, at Elk Town, now Elkton, in Cecil County. The first Officers of this Lodge were these: Bro. Henry Robinson, Worshipful Master; Bro. George Veazay, Senior Warden; and Bro. Samuel Thompson, Junior Warden. This was the first Lodge to be Chartered by the Grand Lodge of Maryland. It was never again represented after the Annual Communication of 1793.

On April 21, 1789, a Warrant was issued to Lodge No. 9, at Georgetown, on the Potomac River. Bro. Frier, whose first name does not appear in the Records, was Installed by the Grand Lodge as Worshipful Master, and Bro. Alexander Grier as Senior Warden. This Lodge ceased about May 1794.

A Warrant for a Lodge in Sussex County, Delaware, was issued on Sep-

tember 18, 1792. Its first Officers were Bro. Jesse Green, Worshipful Master; Bro. Thomas Lawes, Senior Warden; and Bro. Henry Hooper, Junior Warden. This Lodge, subsequently known as St. John's Lodge, is the first to be mentioned with a distinctive title. After 1796 it ceased to be represented in the Grand Lodge.

A Warrant was also granted to a number of Brethren, members of Lodge No. 9, of Georgetown, who had earlier migrated to Port Tobacco, in Charles County, and opened a branch Lodge there. Known as Lodge No. 11, it had as its first Officers these men: Bro. Alexander Grier, Worshipful Master; Bro. Robert Ferguson, Senior Warden; and Bro. Judson M. Clagett, Junior Warden. This Lodge was subsequently known as St. Columbia Lodge, No. 11. After the September Communication of 1798, it was not again represented.

Amanda Lodge, No. 12, located at Annapolis, was granted a Warrant with the following persons as the first Officers: Bro. Joseph Clark, Worshipful Master; Bro. William Pinkney, Senior Warden; and John Kilty, Junior Warden. The Lodge was not again represented in the Grand Lodge after May 1794.

At the Annual Communication held on April 13, 1793, a Warrant was issued to Concordia Lodge, No. 13, of Baltimore. Its Officers were: Bro. Henry Wilmans, Worshipful Master; the Rev. Bro. George Ralph, Senior Warden; and Bro. James Thompson, Junior Warden. At this same Annual Communication of the Grand Lodge, Bro. Henry Wilmans was elected Deputy Grand Master, and at the Grand Communication held a year later, on May 8, 1794, he was elected R.·.W.·.Grand Master. He filled the latter office one year. Concordia Lodge, the first in Baltimore to be Chartered by the Grand Lodge, has had a continuous existence up to the present. During the trying times of the anti-Masonic excitement from 1828 to 1838, Concordia Lodge, No. 13 maintained its course undismayed. To-day the Lodge is one of the most prosperous in the Jurisdiction.

The Grand Lodge issued a Warrant to Federal Lodge, No. 15, of Washington, District of Columbia, on September 12, 1793. Its Officers were: Bro. James Horan, Worshipful Master; Bro. C. Worthy Stevenson, Senior Warden; and Bro. Andrew Eustace, Junior Warden.

The ceremony of laying the corner-stone of the Federal Capitol, at Washington, District of Columbia, was delegated by the commissioners who had charge of building the edifice to the Masonic Fraternity. Joseph Clark, Master of Lodge No. 12 of Annapolis, Junior Grand Warden of the Grand Lodge of Maryland, acted as Grand Master pro tempore on that occasion. The Grand Marshal pro tempore was Bro. C. Worthy Stevenson, newly appointed Senior Warden of Federal Lodge, No. 15. The ceremony took place on September 18, 1793. General Washington, then President of the United States, who as a Mason joined in the ceremony, was honoured with the chief place in the Masonic procession. He took Square and Gavel in his hands and laid the stone according to the ancient form prescribed by Masonic Rites. A silver plate bearing the following inscription, was ordered to be read by the Commissioners:

This southeast corner of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties—and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several Lodges under its Jurisdiction, and Lodge No. 22, from Alexandria, Virginia.

THOMAS JOHNSON
DAVID STUART } Commissioners
DANIEL CARROLL

JOSEPH CLARK, Most Worshipful, Grand Master *pro tempore*
JAMES HOBAN
STEPHEN HALLATE } Architects
COLLIN WILLIAMSON, Master

Following the reading of the plate, it was delivered to the President. Then, attended by the Grand Master pro tempore and three Worshipful Masters, he descended to the cavazion trench and deposited it. He laid it on the corner-stone of the Capitol of the United States of America, upon which were also deposited corn, wine, and oil. Then the whole congregation joined in reverent prayer.

No organisation of Federal Lodge, No. 15, seems to have taken place on that momentous occasion. Potomac Lodge, No. 9, of Georgetown, a subordinate of the Grand Lodge of Maryland, and Lodge No. 22, of Alexandria, Virginia, were, however, in attendance with all their Officers. The Lodge from Alexandria came as guests of Potomac Lodge, No. 9 of Georgetown.*

On May 18, 1794, a Warrant was issued to Belle Air Lodge, No. 14, of Harford County. This Lodge is now located in Belair. The Lodge's first Officers were: Bro. Samuel C. Smith, Worshipful Master; Bro. Thomas Gibson, Senior Warden; and Bro. Michael McElkiney, Junior Warden. At the time of issuing the Warrant, it was ordered that Belle Air Lodge, No. 14, have precedence over Federal Lodge, No. 15.

The prosperous condition of Masonry in Maryland after the full and complete organisation of the Grand Lodge at Easton on April 17, 1787, may be judged from the rapid increase in the number of Lodges that were established in various parts of the State. Not fewer than twenty Warrants were issued by the Grand Lodge during the first thirteen years of its existence. It is probable, however, that this increase was too rapid, and that more Lodges were organised than could be properly sustained, since seven of the twenty Lodges became dormant prior to 1800. The removal of the Communications of the Grand Lodge from Easton to Baltimore, in 1794, seems to have sounded a death knell

*On page 4 of the *George Washington Bicentennial News* (No. 8) is an illustration that depicts the procession which took place on the occasion of laying the corner-stone of the Federal Capitol. An identical woodcut depicting this scene also appears in Schultz's *History of Freemasonry in Maryland.*

for the Lodges on the Eastern Shore. All the Lodges in that section of the State which had participated in the formation of the Grand Lodge became dormant and ceased to be represented soon after the removal. Naturally, a stimulus was given to Masonry in Baltimore by removing the Communications to that city. Four new Lodges were formed in the same number of years. Lodges were also formed in other parts along the Western Shore and in the District of Columbia.

The death of America's most honoured and most distinguished Mason—Bro. George Washington—occurred at Mount Vernon on Saturday, December 14, 1799. Although news did not reach Baltimore until the following Tuesday, December 17, so soon as they heard it members of the Masonic Fraternity there at once took steps to pay proper respect to the memory of their late distinguished Brother. As part of the memorial service that they held, the Brethren assembled in Washington Lodge Room at Fell's Point on Sunday, December 23. From there they proceeded in solemn procession to the Presbyterian Church. An address designed to give hearers a thorough understanding of the virtues of General Washington, their deceased friend and Brother, was delivered by a member of Amicable Lodge, No. 25.

The history of Freemasonry from 1800 to 1820 records a number of events which took place both in this country and in England, whose results have had an important bearing upon the subsequent history of Freemasonry. Most notable among these was the union of the two antagonistic Grand Lodges of England, known respectively as " Moderns " and " Ancients."

Until the year 1800, the Royal Arch Degree and other Degrees now known as the Chapter series were conferred under the sanction of Lodge Warrants. So, too, were several Orders of Knighthood. Just at the opening of the nineteenth century, however, all these Degrees were formulated and Worked under systems known respectively as " Chapter " and " Encampment." Afterwards they were placed under the Jurisdiction of State Grand Bodies which were in turn subject to General Grand Bodies. By the year 1817 the system was fully established in this country just as it now exists. During that short stretch of seventeen years, thirty-eight Lodges were Warranted by the Grand Lodge of Maryland. Of that number only ten were in existence in 1931.

The Grand Lodge of Maryland, attended by a great civic and military procession, laid the corner-stone of the Washington Monument in Baltimore on July 4, 1815. Levin Winder, governor of the State of Maryland, officiated as Grand Master on that occasion, which marked the erection of the first monument to the memory of this country's founder. For nearly fourteen years after this memorable event, work on the monument continued, until at last the structure was completed, a granite shaft towering to a height of 118 feet and surmounted by a colossal statue of Washington.

On October 8, 1824, the Grand Lodge held a special Communication for the purpose of extending fraternal greetings to a Masonic Brother, the Marquis de Lafayette, who was unanimously elected an Honorary Member of the Grand

Lodge of Maryland and presented with a Diploma of Membership on that occasion. Lafayette was accompanied by Colonel La Vasseur who acted as his private secretary and by his son, Bro. George Washington Lafayette. At a session of the State Legislature an Act was passed constituting the Marquis de Lafayette and his male heirs citizens of the State of Maryland.

The Grand Lodge convened on July 4, 1828, to participate in the inauguration of the greatest enterprise of the day, the laying of the first stone of the Baltimore and Ohio Railroad. This was the pioneer railroad of the entire country, and the first in the world for the transportation of passengers. The event caused great interest everywhere. The Grand Masters of the States of Pennsylvania and Virginia, whose legislatures had united with that of Maryland in chartering the enterprise, attended with their suites. Venerable Charles Carroll of Carrollton, last surviving signer of the Declaration of Independence, laid the stone after the three Grand Masters had tested it and found it to be " well formed, true and trusty." The procession on that day included Masonic Lodges, military bodies, and various trade displays. Some 70,000 people witnessed it and some 10,000 were present at the ceremony of laying the stone. On August 8 of the following year, a similar ceremony was performed at the opening of work on the Baltimore and Susquehanna Railroad, later called the Northern Central and incorporated into the Pennsylvania system. The date of this event marked the centenary of the act that incorporated the town of Baltimore.

The growth of Masonry in Maryland from 1820 to 1830 was more rapid than at any former time in the history of the State's Grand Lodge. During this decade eighteen Charters were issued for the organisation of new Lodges or the resuscitation of the dormant ones. At the beginning of the year 1830 there were thirty-six active Lodges in the Jurisdiction. Shortly after that date, however, great apathy was apparent among the membership, and much difficulty was had to get enough members at Lodge meetings to transact routine business. This indifference continued until one Lodge after another was compelled to surrender its Charter or to forfeit it for failing to be represented at the Communications of the Grand Lodge. By the end of the year 1839 there were only thirteen active Lodges in the Jurisdiction, and their membership was greatly diminished.

This great decline in the Masonry of Maryland, not so notable, certainly, as in some other Jurisdictions of the country, was due to what is known as the " Morgan Excitement," an anti-Masonic movement that was the upshot of a series of events which occurred in northern New York. The abduction of William Morgan is alleged to have taken place at Canandaigua, New York, in September 1826, in order to forestall the publication of a book purporting to disclose the secrets of Masonry, of which he was said to be an author. Fanatics and demagogues used the attendant uproar to further their own purposes. They formed a new political organisation known as the anti-Masonic party, which for more than ten years prescribed and persecuted members of the Masonic Fraternity. Only rack and stake were wanting to make the annoying activities

of this organisation the equal of those religious persecutions that darken and disgrace the pages of history. The National Convention of this anti-Masonic party was held in Baltimore on September 25, 1831. On the third day, delegates nominated William Wirt, of Maryland, and Amos Ellender, of Pennsylvania, as candidates for President and Vice-President of the United States. Mr. Wirt, an able and distinguished lawyer of Baltimore, was esteemed by all classes of citizens. Consequently, his acceptance of nomination by the anti-Masonic party had a depressing effect upon the Fraternity in Maryland. There were men of ability in the Convention whose addresses, published in the local newspapers, caused many of the weak Brethren to waver in their allegiance to the Fraternity. Some of them finally withdrew altogether. From that time on the defection from Masonry in this State was rapid. At the election held in November 1832, Mr. Wirt received only one electoral vote, that of Vermont. Bro. Andrew Jackson, Past Grand Master of Tennessee, was elected President of the United States.

Not until 1840 did the reaction from the " Morgan Excitement " fairly commence. It was no small matter, however, to reinvigorate and rehabilitate the dormant Lodges of Maryland. Ten years of dormancy had nearly resulted in the extinction of many. The Baltimore Convention of 1843, however, did much to revive Masonry, though it was necessary to exert persistent and zealous efforts in order to stimulate even feeble beginnings. Daniel A. Piper, Grand Lecturer, was a man well suited to the occasion. He applied himself industriously to disseminating the Work throughout the Lodges of the State. He visited them and laboured hard to restore them to activity.

On July 1, 1845, the Grand Lodge of Maryland and its constituent Lodges united to participate in the procession that formed a part of the funeral honours paid to the memory of General Andrew Jackson, late President of the United States and Past Grand Master of the Masons of Tennessee.

At about this same time the war with Mexico began, and again the membership of the Lodges was depleted to recruit the ranks of the army. Nor did the number of members again materially increase until after the close of that war in 1848.

During the decade from 1850 to 1860, Charters were granted for the formation of eighteen Lodges, of which fourteen are still (1931–1934) in existence.

With the outbreak of the war between the States, our Lodges were for a fourth time called upon to recruit the ranks of the army. Being a border State, we were this time required to furnish quotas for both armies of those who carried on the unhappy strife. At no period in the history of the Grand Lodge of Maryland was the truth of the ancient charge more fully realised. Then did Maryland Masons come to know that " Masonry hath always been injured by war, bloodshed, or confusion." In many instances social ties were broken, church relations were severed, lifelong friends were estranged, and even families were painfully divided. To the credit of our Fraternity, however, it may be truthfully recorded that however bitter the partisan spirit came to be among the Brethren as citizens, no contention entered within the portals of the Lodge.



From a painting by Stanley M. Arthurs, courtesy of the Baltimore and Ohio R.R.

Laying the First Stone of the Baltimore and Ohio Railroad, America's First Railroad, July 4, 1828, by the Grand Lodge of Maryland; Benjamin C. Howard, Most Worshipful Grand Master.

The man holding the spade, Charles Carroll, was the only survivor of the signers of the Declaration of Independence.

There, at least, animosities were buried and peace prevailed. The teachings of our beloved Institution were invoked at home, as in the field, to assuage the rigour of the conflict. The Work of the Lodges went on as usual. Not so briskly, it is true, for both workmen and candidates were on one or the other tented battlefield. Nevertheless, the stream of charity flowed on unbroken, and all the more freely by reason of increased need for its application. When, at last, the survivors of the conflict returned home, there was no bloody chasm over which to shake the hand of brotherly love and affection, for none such had been permitted to exist during the dark hours of the struggle. Despite the troublous four years of that ghastly conflict, the prosperous times that succeeded the war gave an impetus to Masonry. No fewer than thirty-four Lodges were Chartered by Grand Master Coates during his six terms.

At this juncture of the Grand Lodge's history the Temple on St. Paul Street, which had for some years been inadequate for the needs of the Fraternity in Baltimore, was abandoned in favour of another and newer edifice. The old building was sold and a new Temple was reared elsewhere. In 1865 the Committee reported the purchase of the site of the present Temple on North Charles Street, and on November 20, 1866, the Grand Lodge laid the corner-stone of the new Temple with imposing ceremonies.

Now that peace, with her soothing influences, had at last come to bless a reunited country, the Brethren of contiguous States—Virginia, West Virginia, Pennsylvania, Delaware, New Jersey, and New York—as well as Brethren from more remote Jurisdictions, accepted the earnest invitation of the Grand Lodge of Maryland, " to meet in the city of Baltimore, on the occasion of laying the corner-stone of a new Masonic Temple, for the renewal of those relations which, though estopped for a time, have never ceased to exist in the hearts of all true Masons.

At the Communication held in November 1797, it was resolved to Petition the General Assembly of the State of Maryland for an Act of incorporation. It is quite remarkable what difficulty attended this and other repeated efforts to procure a Charter. Time and again such endeavours were unavailing, nor was a Charter finally granted until 1822—a quarter of a century after the first application had been made. Forty-four years later—in 1866 an amendment was passed which enlarged the Grand Lodge's property-holding qualification and changed the title of the Grand Lodge from that of " Free and Accepted Masons " to that of " Ancient Free and Accepted Masons."

At the May Communication of 1869, Grand Master John Coates, Chairman of the Building Committee, reported that the Temple was completed and ready for occupancy. It is fortunate that such a splendid edifice could be made available to the Grand Lodge just then, for in 1870 there were seventy-four active Working Lodges in the Jurisdiction.

In September 1871, the Grand Encampment of Knights Templar and the General Grand Chapter, Royal Arch Masons of the United States, convened in Baltimore. An immense concourse, especially of Knights Templar, was present.

This gathering was the first complete and thorough reunion of Masons throughout the United States since the close of the war.

In 1872 a Charter was granted to Germania Lodge, No. 160, giving it permission to Work in the German language. This is still an active and flourishing Lodge.

The Trustees of the Charity Fund were Constituted as a Lodge under the name of " The Grand Steward's Lodge " in 1799. At first composed of eight Brethren appointed annually and presided over by the Deputy Grand Master, it afterwards included one Past Master from each Lodge in the State. This Lodge held its meetings monthly, or as much more frequently as occasion required. So, too, did this Lodge grow in influence and in power. It gradually became manager of the Grand Lodge's general finances. Jurisdiction was given to it in matters of discipline, and it was Constituted as an intermediate court of appeals. It became a powerful factor in all the affairs of the Grand Lodge. Indeed, it exercised nearly all the Grand Lodge's functions during recesses. It granted Charters, ordered processions of the Craft, framed programmes for the processions, and had the entire management of finances. On one occasion, when the retiring Grand Master had closed the Grand Lodge without Installing his successor, the Grand Steward's Lodge came to the rescue and filled the vacant Chair. After a time, however, the powers of the Grand Steward's Lodge were curtailed and confined solely to the management of finances and the hearing of trials and appeals. Its powers were usually exercised with great discretion and consideration, and in consequence it often relieved the Grand Lodge of many details incident to the latter's business. The Grand Steward's Lodge continued to exist until 1872. Then by an Act of the new Constitution which was adopted that year the management of the Temple and the finances of the Grand Lodge during recess was committed to the Board of Managers. This board, consisting of nine members, is elected by the Grand Lodge. The Grand Master, Grand Secretary, and Grand Treasurer are *ex officio* members of it. So soon as this change of organisation was effected, the Grand Steward's Lodge was dissolved.

The Centennial of the Grand Lodge of Maryland was celebrated at the Communication which was held on May 10, 11, and 12, 1887. Many prominent Masons from other Grand Jurisdictions were present to participate with Maryland in the ceremonies. On Thursday, May 12, the 77 Lodges of Maryland, together with the 22 Lodges from the District of Columbia and the Delegations from Lodges in Philadelphia, Harrisburg, and Pittsburgh, Pennsylvania, and from the Lodges in Alexandria, Virginia, formed in procession and paraded through the principal parts of the city. The procession concluded at the Academy of Music, where an historical address was delivered by Past Grand Master John M. Carter. Some 4700 Brethren were in that procession. At the time of this Communication, there were 77 active Working Lodges in the Grand Lodge of Maryland, having a total membership of 5080.

The Grand Lodge met in Special Communication in the Entered Apprentice Degree on May 2, 1889, for the purpose of receiving Bro. Hamilton Murrell,

E. A., of Leeds, England. As captain of the ship *Missouri*, bound for Baltimore, Bro. Murrell had gone to the rescue of the ship *Danmark*, which had lately foundered at sea. Every one of the latter's 758 passengers had been saved, due to the heroic efforts of Captain Murrell and his men. It was to present Bro. Murrell with a medal memorialising his gallant act that the Grand Lodge of Maryland held a " Special Communication at this time."

On Christmas Day, 1890, a disastrous fire destroyed the Masonic Temple in Baltimore. On New Year's night following, the Grand Lodge convened in the United States Courthouse which had only recently been abandoned by the government, and there all the Masonic Bodies resumed Labour. They continued to Labour there until the restoration of the Temple, two years and nine months later. Then on September 12, 1893, the restored Temple was dedicated with imposing ceremonies. Again on January 17, 1908, the Masonic Temple in Baltimore was destroyed by fire. When that fire was discovered, almost all the building was ablaze; at daybreak only the four walls remained. Following this disaster, the Grand Lodge resolved to restore the building in such fashion that it could defy henceforth the devouring elements. At the November Communication of 1909, the reconstructed Temple was dedicated with great rejoicing. Thirty Grand Masters and Past Grand Masters from twenty-five different States responded to the invitation and came to participate in the celebration. They literally came from Maine and California and most of the States lying between. At this Communication the second Conference of Grand Masters was held.

To commemorate the one hundred twenty-fifth anniversary of the founding of the Grand Lodge of Maryland, though the celebration really did not take place until a hundred twenty-nine years after the occurrence of that event, a Communication was held on May 14, 1912, at Easton, Maryland, where the State's Grand Lodge of Masons had originally been established. As part of the anniversary ceremonies, some 900 Brethren from all parts of the State proceeded to Spring Hill Cemetery, where the body of Dr. John Coats, first Grand Master of Masons in Maryland, lies buried.

The grave and monument having been decorated by the Brethren of Coats Lodge, No. 102, of Easton, Grand Master Thomas J. Shryock then placed a wreath of flowers upon the grave. Thereupon, Bro. John M. Carter, Past Grand Master, delivered an address on the life of Bro. Coats. Bro. Carter said in part as follows:

We are gathered here today to testify our great respect and veneration to the memory of our first Grand Master. In loving regard and gratitude for his services in behalf of our Craft and his fellow men, we place this wreath upon his grave.

Born in Philadelphia on July 11, 1751, Bro. Coats was reared in luxury. Liberally educated, he was graduated in medicine and had begun the practice of the profession before the Revolution. Upon the breaking out of the war, he enlisted as a soldier, and participated in Arnold's arduous campaign in Canada. He witnessed the death of Montgomery at Quebec in December 1775, and was

himself severely wounded. Undaunted and undismayed, upon his recovery he dedicated himself and his entire fortune to the renewal of the struggle, enlisting and equipping a company at his own expense. That his subsequent service was creditable is attested by the fact that at the close of the war he was enrolled among the Society of the Cincinnati.

Bro. Coats was made a Mason in Lodge No. 3, at Philadelphia, upon attaining his majority in 1772, and a year later he organised Lodge No. 17 (Pennsylvania Charter) at Queenstown, Queen Anne's County, Maryland. Six years later he was appointed Deputy Grand Master of the Grand Lodge of Pennsylvania, and one year later he resigned that Office for the purpose of residing permanently in Maryland. He was the organiser and moving spirit in all the five Lodges on the Eastern Shore that co-operated to form the Grand Lodge of Maryland, at Easton, in July 1783, as also in the completed organisation of four years later.

Upon the organisation of the Grand Lodge of Maryland, Bro. Coats was elected Grand Master. He served until April 1791, and then, after an interval of two years, he was again chosen to serve another year.

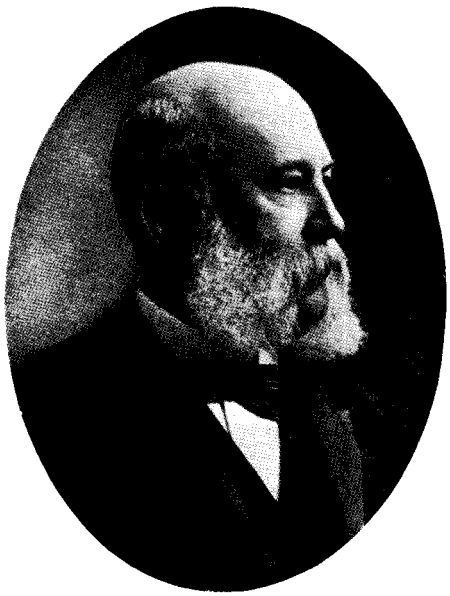
An accomplished surgeon and skilful physician, Doctor Coats' later life was spent in Easton in the practice of his profession. Prodigal in his benevolence, he never accumulated a fortune, but died poor on November 30, 1810.

At the close of Bro. Carter's address, the Grand Lodge then proceeded to the town hall, where the Semi-annual Communication was held. At that time Bro. Oswald Tilghman, of Coats Lodge, No. 102, delivered an oration commemorative of the anniversary Communication. The Grand Lodge Roster at this period of its history consisted of 15,000 members in 114 active Working Lodges.

During the first quarter of the century, death took a heavy toll from amongst us. Some of the most distinguished men and Masons in our ranks have been snatched away. In addition, many others of less rank but of no less worth as men and Masons have been called. Of our former Grand Masters, Dr. Charles H. Ohr, Charles Webb, John S. Berry, John H. B. Latrobe, and John S. Tyson have passed away. Those of our Deputy Grand Masters whom death has taken include the following Brethren: John A. Lynch, Woodward Abrahams, George L. McCahan, James H. Anderson, Sylvester Stockbridge, William H. Clark, Jacob E. Krebes, Robert K. Martin, Harry C. Larrabee, and James R. Brewer.

On March 11, 1913, Bro. Edward T. Schultz, widely known as the author of the *History of Freemasonry in Maryland*, died in his eighty-sixth year. He had been for many years Chairman of the Committee of Correspondence, although for some ten years prior to his death he had been blind and obliged to do his Work by means of an amanuensis.

The Masonry of Maryland experienced a great loss in the death of Bro. John M. Carter, Past Grand Master of the years 1878 and 1879, who passed away on July 3, 1915. Bro. Carter always took a leading part in the Masonic life of this Jurisdiction. His deep learning, sound judgment, and ripe experience were ever at the service of the Craft.



John M. Carter, P.∴G.∴H.∴P.∴
Honorary P.∴M.∴I.∴Grand Master.



General Thomas J. Shryock,
Grand Master, 1885–1917.



Edward T. Schultz, P.∴D.∴G.∴H.∴P.∴
Masonic historian of Maryland.

Grand Master Thomas J. Shryock died suddenly on February 3, 1918. (Elected 1885.) With the exception of his own family circle, nowhere else did his death leave a greater void than in the ranks of Maryland Masonry. Bro. Shryock was possessed of executive ability to an unusual degree and his knowledge of human nature was deep and broad. His judgment was quick, incisive, keen. He was slow in making friends, but when once given his friendship was sincere, self-sacrificing, unalterable. A man of tireless energy, fearless, and prompt, he was a natural leader of men. For nearly thirty-three years he was the guiding and controlling spirit of Maryland Masonry. When Bro. Shryock began his service as Grand Master in 1885, the finances of the Grand Lodge were in a chaotic condition; financial ruin was imminent. With an unwavering faith in Maryland Masonry, he staked nearly his entire fortune upon its ultimate prosperity, and at the time of his death the Grand Lodge of Maryland owned its magnificent Temple and was practically free from debt. Only a man of Bro. Shryock's unusual executive qualities, of his faith in teachings of Masonry, of his keen judgment of men and of their abilities, could have brought about such a propitious consummation of his labour and zeal. During his Masonic career, Bro. Shryock served as Grand High Priest, Most Illustrious Grand Master, Grand Commander, General Grand Treasurer of the General Grand Chapter, as Active Inspector-General of the Ancient Accepted Scottish Rite, and in many other Masonic organisations. Bro. Shryock's tenure of Office as Grand Master of Maryland lasted from 1885 until the day of his death—a period of almost thirty-three years. His marvellously quick and accurate grasp of intricate business problems, combined with unerring judgment and indefatigable energy, caused his service to be sought in city and State affairs and placed him in many prominent positions of honour in national Masonic Bodies.

Prior to the Great War, the Masons of Maryland were well able to care for all cases of suffering and distress either by means of direct cash contributions or through well-conducted Homes and Hospitals to which the Grand Lodge and its members were liberal contributors. After the war, however, conditions changed. The Masons of Maryland have erected a Home for aged Masons, their widows and orphans, and others having a claim on the Fraternity. The Home is located 16 miles from Baltimore on a main highway. It comprises more than 300 acres of rolling land, situated among the foothills of those mountains that contribute so largely to the natural beauty of the western part of the State. The site affords a beautiful view in all directions, and the buildings themselves are stone structures and modern in every regard. The corner-stone was laid October 10, 1931, and the building was dedicated in October 1932. In January of the following year it was opened for guests.

In the one hundred forty-ninth year of the existence of the Grand Lodge of Masons in Maryland, Most Worshipful Grand Master Bro. George R. Gorsuch presided over the destinies of the Craft, thirty-second in the line of Grand Masters who have served it since its inception. Bro. George W. Livingston, thirty-third in line, was elected in 1932. After granting 220 Charters, 123 active

Lodges stand upon the Register of the Grand Lodge. These Lodges have a membership of more than 34,000. This is indeed a record of which Masons of the State of Maryland may well be proud.

THE BALTIMORE CONVENTION OF 1843

Pursuant to a recommendation made by the Masonic Convention held at Washington, District of Columbia, in March 1842, accredited Delegates from a majority of the Masonic Grand Lodges in the United States assembled on May 8, 1843, at the Hall of the Masonic Grand Lodge of Maryland, in Baltimore. The following Delegates were present on that occasion: Bro. Thomas Clapham, of Portsmouth, New Hampshire; Right Worshipful Grand Secretary Charles W. Moore, of Boston, Massachusetts; Bro. William Field, of Pawtucket, Rhode Island; Right Worshipful Past Grand Secretary Ebenezer Wadsworth, of West Troy, New York; Grand Lecturer Daniel A. Piper, of Baltimore, Maryland; Grand Lecturer Nathaniel Seevers, of Georgetown, District of Columbia; Right Worthy Grand Secretary John Dove, of Richmond, Virginia; Most Worshipful Grand Master John H. Wheeler, of Raleigh, North Carolina; Grand Chaplain Albert Case, of Charleston, South Carolina; Grand Lecturer Lemuel Dwelle, of Augusta, Georgia; Past Grand Master Edward Herndon, of Gainesville, Alabama; Past Deputy Grand Master Thomas Hayward, of Tallahassee, Florida; Grand Lecturer John Delafield, Jr., of Memphis, Tennessee; Grand Lecturer John Barney, of Worthington, Franklin County, Ohio; Past Grand Master S. W. B. Carnegy, of Palmyra, Missouri; and Senior Grand Warden Joseph Foster, of St. Louis, Missouri.

At the outset, the following Officers were elected: President, Bro. John Dove; Secretary, Bro. Albert Case; Chaplain, the Rev. Bro. Dr. Wyatt. As stated by the Chairman, Bro. Delafield, the object of the Convention was twofold: (1) To produce uniformity of Masonic Work, and (2) to recommend such measures as would tend to the elevation of the Order to its due degree of respect throughout the world at large. Bro. Dove, Bro. Moore, Bro. Barney, Bro. Carnegy, and Bro. Wadsworth were appointed the Committee on Work.

As the meeting progressed, resolutions were offered as follows: " *Resolved*, That the Lecture on the first Degree of Masonry, as reported by the Committee, be by this Convention now adopted as the authorized work in that Degree, to be recommended to the Fraternity throughout the Union." After an animated discussion, the question was taken on the resolution, and it was then adopted by a vote of 14 to 1. The Delegate from New York dissented. The Committee then reported on the opening and closing ceremonies of the first Degree, and the reported Work was adopted. In like manner the Ritual of the second Degree and of the third Degree were presented and adopted. Three full days were consumed in deliberating on the Ritual Work.

This Convention was perhaps the most important Masonic assemblage ever held in America. It was composed of intelligent, earnest, and zealous Masons, who devoted nine days of unremitting labour to the preparation of " a report

of a highly valuable character," and to perfecting a uniform Ritual and system of Lectures. This was generally disseminated and was eventually adopted by most of the Jurisdictions of this country. It is now cited as the " Baltimore Work." The Ritual produced by this Convention was a compromise of the various Rituals then in vogue in the United States.

This Convention also took other action worthy of mention here. It adopted a burial service, forms for " constituting a Lodge of Master Masons," and ceremonies for the Installing of Officers, laying of corner-stones, and dedicating of Masons' Halls. It ordered Bro. John Dove to prepare and publish a monitor to be styled *The Trestle Board*. The Convention also adopted a report endorsing " the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the Work, to provide for uniform certificates or diplomas, and to act as referee between Grand Lodges at variance. Whenever thirteen or more Grand Lodges shall agree to the proposal, the Convention shall be permanently formed." Pursuant to the recommendation of the Convention, Representatives from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan, the District of Columbia, Missouri, and Maryland assembled at Winchester, Virginia, on May 11, 1846. Since only eight Delegates appeared, however, the Convention adjourned without transacting any business.

A Convention to form a Supreme Grand Lodge for the United States was held in Baltimore on September 23, 1847. Representatives from the Grand Lodges of North Carolina, Georgia, Florida, Mississippi, Arkansas, the District of Columbia, and Maryland were present. Letters were read from several Grand Secretaries in reply to the circular that had been sent out by the Grand Secretary of the Grand Lodge of Maryland. Those who replied stated that their Grand Lodges had approved of the object of the Convention, but they also gave the reasons why it was inconvenient to send Delegates. At this Convention Bro. William P. Mellen, of Mississippi, presided, while Bro. Joseph Robinson, of Maryland, acted as Secretary. A Constitution was adopted, to become effective if and when sixteen Grand Lodges should approve the measure, provided that they signified their approval before January 1, 1849. The Constitution proposed by the Convention failed to receive the approval of any sixteen Grand Lodges, so the project for the formation of a Supreme Grand Lodge failed of accomplishment.

THE MASONIC VETERAN ASSOCIATION OF MARYLAND

Pursuant to a call issued by Bro. George L. McCahan, Past Deputy Grand Master and Past Grand High Priest, twelve Brethren met on July 20, 1892, for the purpose of organising a Masonic Veteran Association of Maryland. At a subsequent meeting held July 27, 1892, rules and regulations were adopted for the government of the proposed Association. It was to be organised for the purpose of cementing and perpetuating the friendships that had resulted from long fraternal associations, and for the purpose of reciting the traditions and

preserving the memorials of the Craft. Qualification for membership was to be twenty-one years of good standing as a Master Mason. It was not at all intended that this Association, whose meetings are held on the Semi-annual and Annual Communications of the Grand Lodge, on Washington's Birthday, should be a group having a large membership.

At this organisation meeting of 1892, the following Brethren, prominent in the Fraternity and ardent Workers in the several Bodies of Masonry in Maryland, were present: Bro. George L. McCahan was elected President, and Bro. William M. Isaac, Secretary.

SCHULTZ'S " HISTORY OF FREEMASONRY IN MARYLAND "

In 1849 and again in 1854, a Committee was appointed to employ some suitable person to compile a history of Freemasonry in Maryland. The effort to accomplish this was also renewed from time to time. But the voluntary and paid system alike failed, and if any work was accomplished there is no report of the result of such effort among the *Proceedings* of the Grand Lodge. It remained for our Bro. Edward T. Schultz, subsequently Senior Grand Warden and for many years Chairman of the Committee on Correspondence, to undertake this task as a private enterprise and as labour of love. Having spent a number of years in preparation, Bro. Schultz in 1884 began the publication of a thorough and complete history of Freemasonry in Maryland. Beginning with the dawn of Masonry in Maryland and continuing through the year 1887, this monumental work, in four volumes and having more than 2800 pages, authoritatively treats of every branch of Masonry in Maryland—including Capitular Masonry, the Council of High Priests, Cryptic Masonry, and the Order of Knights Templar. Bro. Schultz, who died on March 11, 1913, was blind for ten years preceding his death. During all that time he carried on his great undertaking with the aid of a competent amanuensis. The vast extent of Bro. Schultz's task becomes clear from the following statement which appears at the conclusion of the work: " To those unfamiliar with the extent of the investigations required for the work, it may not be uninteresting to state that over 8,000 pages of manuscript and 30,000 pages of printed matter have been examined, and no fewer than 6,000 letters have been written and their answers read and scrutinized."

CAPITULAR DEGREES

The earliest reference to the Royal Arch Degree, in either Jurisdiction—Maryland or the District of Columbia—is in an old document which establishes the fact that a " Lodge of Royal Chapter of Jerusalem or Lodge of Super-Excellent Masons " was attached to Lodge No. 7 (Pennsylvania Warrant), afterwards Lodge No. 2 (Maryland Warrant), at Chestertown, Kent County. Of this Body, Theodore Duplessis was G.·.M.·.Z.·., Peregrine Lethebury, G.·.M.·.H.·., and Edward Worrell, Secretary of the Grand Royal Arch, pro tempore. The last two Companions were residents of Chestertown, while Companion Duplessis was a resident and active Mason of Philadelphia. This indicates that the Royal Arch



Maryland Masonic Home, "Bonnie Blink," Cockeysville, Maryland.

System, whatever it may have been at that time, was first introduced into this State from Pennsylvania.

On April 9, 1787, the above-named Companions issued a Dispensation or Warrant to David Stoddard and six others to erect a " Royal Chapter of Jerusalem " which was to be attached to Lodge No. 15, afterwards Washington Lodge, No. 3, at Fell's Point, Baltimore. The Chapter thus formed was subsequently known as Washington Chapter, No. 1. In 1822 that Chapter merged with Concordia Chapter, No. 5. It exists to-day as Concordia Chapter, No. 1.

A " Royal Arch Encampment " was established in the Room of Federal Lodge, No. 15, at Washington, District of Columbia, on December 14, 1795. In the original Records of this Lodge, the fact is recited that a Grand Chapter was about to be formed, and a few months later it is stated that such a Body had been formed.

On May 8, 1797, David Kerr, Grand High Priest, issued a Dispensation to Philip P. Eckel, empowering him to act as High Priest, and under him and by his authority to assemble a sufficient number of Companions within the city of Baltimore, and there to open and hold a Chapter of Royal Arch Masons.

We have no way of knowing how many Chapters existed at that time but it is likely that Royal Arch Chapters were attached to most of the active Lodges in the State. We do know that Hiram Lodge, No. 27, at Port Tobacco, had previously resolved to open a Royal Arch Chapter. There is evidence, too, that more than one Dispensation was granted in 1797. Bro. David Kerr was at that time Grand Master, and by virtue of the power and control over the Royal Arch Degree believed to be inherent in Grand Masters, he issued Dispensation for those several Chapters. In connection with the Chapter attached to Washington Lodge those then formed the Grand Chapter of Royal Arch Masons of Maryland on June 24, 1797. This was the first Independent Grand Chapter in the United States. The Grand Chapter claiming to have been organised in Pennsylvania in 1795 was an appendage to the Grand Lodge of that State. It did not become independent until 1824. This Maryland Grand Chapter formed in 1797 became dormant about 1803, but was revived again in 1807.

Pursuant to a circular letter issued by Concordia Chapter on October 24, 1806, which proposed the formation of a Grand Chapter for the State of Maryland and the District of Columbia, duly accredited Representatives from Washington Chapter, Concordia Chapter, and St. John's Chapter, all of Baltimore, from Federal Chapter and Washington Naval Chapter, of Washington, and from Potomac Chapter, of Georgetown, met in Convention at Washington, District of Columbia, on January 21, 1807, and organised the Grand Chapter as proposed. Companion Dr. John Crawford, Grand Master of Maryland, was chosen Grand High Priest, and Robert Rankin, of Washington, District of Columbia, Grand Secretary. A Constitution that provided for semi-annual meetings, to be held alternately in Baltimore and Washington, was adopted Three hundred copies of the Constitution were ordered to be printed with the *Proceedings* of the Convention. A Committee was appointed to procure a Seal

bearing an appropriate device, and with that the Grand Chapter closed to meet in Baltimore during the following May. The only known copy of these *Proceedings* is fortunately in the Maryland archives. It furnishes our only information regarding the Grand Chapter at that time.

By the year 1814 the Grand Chapter was evidently in a languishing condition, however, for on November 9 of that year Delegates from Chapter No. 1 of Washington, District of Columbia, from Chapter No. 2, of Baltimore, and from Chapter No. 3 (Federal), of Washington, District of Columbia, assembled at Baltimore for the purpose " of revising and amending the Constitution of the Grand Royal Arch Chapter." On the following day a revised Constitution was submitted by the Committee and adopted. Companion Philip P. Eckel was elected Grand High Priest, and Eli Simpkins, of Washington, District of Columbia, Grand Secretary. The Grand Officers were then Installed, and the Grand Chapter was closed to meet in Washington on the second Monday in November 1815. From November 9, 1814, we have a full Record of the Grand Chapter, both written and printed. In the *Proceedings* of the Grand Chapter, dated May 1826, it is recorded that Companion Jesse Green, of Suffolk, State of Delaware, presented a claim for money loaned to the Grand Chapter in 1804. This would, of course, indicate that the Grand Chapter was active at that date.

Some Companions of other Jurisdictions are of the opinion that because the Maryland Grand Chapter cannot show a continuous Record from 1797, or even from 1807, then it must date its organisation from November 9, 1814. If this rule regarding continuity of Records were to be rigidly enforced, many older Masonic Bodies would have to modify the date of their organisation, since there are only a few Lodges a century old that have not had a period of dormancy at some time or other.

The language employed at the meeting of the Maryland Grand Chapter held on November 9, 1814, is too plain to warrant the slightest suggestion that it was held for the purpose of forming a new Body, for the circular explicitly stated that the Representatives of the three Chapters named were to assemble " for the purpose of revising and amending the Constitution of the Grand Royal Arch Chapter." The Constitution which was to be thus amended was the one adopted at a Convention held in Washington on January 21, 1807, and attended by Delegates from six Chapters of the Capitular Jurisdiction of Maryland. This last-named Convention revived a dormant Grand Chapter, not a dead one, a Grand Chapter that had been organised in 1797. It had later enlarged its territorial Jurisdiction so as to include the Chapters of the District of Columbia which had declined to participate in its original formation.

The Companions of Maryland of that date certainly believed that their Grand Chapter had been organised in 1797. This belief was entertained by the General Grand Secretary, Companion John Abbott, for in his list of Grand Chapters drawn up in 1826 he gives the date of the organisation of the Grand Chapter of Maryland as June 24, 1797.

After the reorganisztion of the Grand Chapter, the old Chapters—Wash-

ington Naval Chapter and Concordia Chapter—which participated in the 1807 organisation, received Charters of Recognition. They were then known as Chapter No. 4 and Chapter No. 5, respectively. A little later, Brooke Chapter, of Alexandria, then in the District of Columbia, and Potomac Chapter, of Georgetown, also received Charters of Recognition. They were known as Chapter No. 6 and Chapter No. 8, respectively. Prior to the issuance of the Charter to Potomac Chapter No. 8, an entirely new Chapter—No. 7—was formed and Chartered in Baltimore. The Chapters of the District of Columbia withdrew on January 24, 1824, and formed the Grand Chapter of the District of Columbia. On May 9, 1842, they again reunited, however, and remained under the Jurisdiction of Maryland until March 26, 1867, when they again withdrew and formed the present Grand Chapter of the District of Columbia.

MARK MASTER'S LODGES

It is not positively known when the Mark Degrees were first introduced into Maryland, but that is thought to have taken place some time about the year 1800. The Mark Master Degree was Worked in Mark Lodges attached to the regular Lodges, just as the Royal Arch Degree was Worked in Chapters attached to the Lodges. There are traces of a number of these Mark Lodges that were in this Jurisdiction. They were: Concordia, Amicable, Cassia, Lebanon, Warren, and Phœnix, of Baltimore; Door to Virtue, of Uniontown; Union, of Newmarket; Columbia of Fredericktown; Mount Moriah, of Hagerstown; and Washington Naval and Lebanon, of the District of Columbia. All those except Union, of Newmarket, and Lebanon, of Baltimore, were attached to the Lodges whose names they bore. Many of them were existing before the re-organisation of the Grand Chapter in 1814. After its formation they received Charters of Recognition.

Those Mark Lodges were more or less active until November 1822. Then by a resolution, the Grand Chapter ordered that after January 13, 1824, no Dispensations or Warrants should be granted to establish Mark Lodges other than those connected with a Chapter, and that all Warrants and Charters theretofore issued should be called in.

Due to the diversity of the Work in the subordinate Chapters, Companion George L. McCahan was appointed Chairman of a Committee to revise the Ritual. At the Convocation of the Grand Chapter in 1870, this Committee exemplified the Mark Master, Past Master, Most Excellent Master, and Royal Arch Degrees as arranged by the Committee. This Ritual was adopted by the Grand Chapter, and has since been the Work of the Degrees mentioned.

The observance of the Centennial Anniversary of the Grand Chapter which was held in Baltimore on June 24, 1897, was attended with ceremonies of a most interesting and impressive character. The programme arranged for the occasion was in keeping with the importance of the event. At that time there were 19 constituent Chapters having a membership of 1861 Royal Arch Masons. At the one hundred twenty-fifth Anniversary which was held on June 23, 1922,

the Returns of the preceding November showed that there were then 24 Chapters, having a membership of 8230. Plainly, the growth of Royal Arch Masonry in Maryland has kept pace with the increase in population of the State. In the Grand Chapter's existence of one hundred and thirty-four years, it was only during the Morgan anti-Masonic period from 1830 to 1840 that it declined in membership. To-day (1935) the Grand Chapter is composed of 26 Chapters, having a membership of 8046 Royal Arch Masons. Seventy-five Companions have presided over the destinies of the Grand Chapter of Royal Arch Masonry in Maryland. The longest period of service in that station was that of Companion Joseph K. Stapleton, who was Grand High Priest for twenty-four years.

CAPITULAR MASONRY AS A CONSTITUENT OF THE GENERAL GRAND CHAPTER

A letter of November 15, 1815, from Companion Thomas Smith Webb, General High Priest, which solicited a union of the Grand Chapter of Maryland with the General Grand Chapter, was referred to a Committee that subsequently reported as follows: " That in their opinion, no injury can result to this Grand Chapter in appointing a Delegate to meet the General Grand Chapter at their next Convocation." The recommendation of the Committee was adopted, and Companion Philip P. Eckel was appointed to represent the Grand Chapter in the General Grand Body that was to assemble at New York City in September 1816.

On November 11, 1816, Grand High Priest Eckel made a report relative to his " Embassy to the General Grand Chapter." The Committee to which the report was referred thereupon recommended the adoption " of the condition proposed and accepted for its union with the General Grand Chapter; it being considered as not interfering, in any manner whatsoever, with our present mode of Work." The " condition " agreed upon between the General Grand Chapter and the Grand Chapter represented by Companions Eckel and Edes, was as follows: " The Grand Chapter of the State of Maryland and the District of Columbia is willing to support the Constitution of the General Grand Chapter. It will not grant any Warrant out of its District and will discountenance all Chapters formed contrary to the General Grand Constitution, but requests that it shall not be forced to alter its mode of Working, if any difference should exist at present, and to be received on an equal footing with the other Grand Chapters." The " mode of Work " which the Delegates from Maryland insisted the Grand Chapter should not be required to alter, referred, it is supposed, more particularly to its manner of conferring the Select Degree, which was then and for many years thereafter under the auspices of the Chapters. The Grand Chapter of Maryland, which thus in 1816 became a constituent of the General Grand Chapter, has ever continued one of the latter's most loyal adherents.

The Grand Chapter of Maryland has often been signally honoured by having its members elected to Office in the General Grand Chapter. Among those have been the following: Companion Philip P. Eckel was elected General Grand Scribe in 1816 and again in 1819. Companion Joseph K. Stapleton was elected

General Grand Scribe in 1829, 1832, and 1835. In 1838, 1841, 1844, 1847, and again in 1850, he was elected Deputy General Grand High Priest. Companion Charles Gilman was elected General Grand Secretary in 1835, 1838, 1841, 1844, and 1847, General Grand King in 1853, and General Grand High Priest in 1856. Companion Benjamin B. French was elected General Grand Secretary in 1850, 1853, and 1856. In 1871, Companion Charles H. Ohr was elected General Grand King. Companion George L. McCahan was elected General Grand High Priest in 1894. Companion John M. Carter was elected General Grand Treasurer in 1900, 1903, 1906, 1909, and 1912. Companion Thomas J. Shryock was elected General Grand Treasurer in 1915. Companion Gustav A. Eitel was elected General Grand Treasurer in 1918, 1921, 1924, 1927, 1930, and 1933.

The Triennial Convocation has been held in Baltimore on the following dates: November 28, 1832, with General Grand High Priest Edward Livingston presiding. On September 19, 1871, with General Grand High Priest James M. Austin presiding. On October 12, 1897, with General Grand High Priest George L. McCahan presiding. On October 2, 1918, with General Grand High Priest George E. Corson presiding.

CHAPTERS ORGANISED AND CHARTERS GRANTED BY THE GRAND CHAPTER

On December 2, 1822, Washington Chapter, No. 1, and Concordia Chapter, No. 5, were consolidated as Concordia Chapter, No. 1. Phœnix Chapter, No. 7, was the first to be regularly organised by the Grand Chapter. That took place on November 10, 1817. This Chapter has had an uninterrupted existence and is to-day in a flourishing condition. Charters subsequently issued were the following: Those still in existence are indicated by an asterisk. *Jerusalem Chapter, No. 9, of Baltimore, November 15, 1820; Enoch Chapter, No. 10, of Fredericktown, November 15, 1820; Mount Moriah Chapter, No. 11, of Hagerstown, January 13, 1824; Wirgman Chapter, No. 12, of Baltimore, May 18, 1825; Union Chapter, No. 13, of Baltimore, May 17, 1826; Livingston Chapter, No. 14, of Cambridge, May 24, 1833; Columbia Chapter, No. 15, of Washington, District of Columbia, May 21, 1840; Washington Chapter, No. 16, of Washington, District of Columbia, November 8, 1847; *Chesapeake Chapter, No. 17, of Salisbury, November 12, 1850; *Salem Chapter, No. 18, of Cumberland, November 9, 1858; *St. John's Chapter, No. 19, of Baltimore, November 12, 1860; Mount Vernon Chapter, No. 20, of Washington, District of Columbia, November 10, 1863; *Adoniram Chapter, No. 21, of Baltimore, November 14, 1865; *Talbot Chapter, No. 22, of Easton, November 14, 1865; *Enoch Chapter, No. 23, of Frederick, November 13, 1866; Somerset Chapter, No. 24, of Princess Anne, November 12, 1867; *Mount Vernon Chapter, No. 25, of Annapolis, November 13, 1871; *Ohr Chapter, No. 26, of Frostburg, November 13, 1871; *Ithiel Chapter, No. 27, of Hagerstown, November 11, 1872; *Druid Chapter, No. 28, of Baltimore, November 12, 1873; *Hayward Chapter, No. 29, of Cambridge, November 14, 1882; *Garfield Chapter, No. 30, of Lonaconing, April 29, 1885; *Carroll Chapter, No. 31, of Westminster, November 8, 1887; *Key-

stone Chapter, No. 32, of Hyattsville, November 14, 1893; *James F. Allen Chapter, No. 33, of Rockville, November 12, 1895; *Cecil Chapter, No. 34, of Elkton, November 9, 1897; *Zeredathan Chapter, No. 35, of Laurel, November 13, 1900; *Edenton Chapter, No. 36, of Denton, November 12, 1901; Joppa Chapter, No. 37, of Belair, November 3, 1905; *Maryland Chapter, No. 38, of Kensington, November 18, 1909; *Belvidere Chapter, No. 39, of Arlington (Baltimore), November 17, 1910; *Baltimore Chapter, No. 40, of Baltimore, November 17, 1910; *Doric Chapter, No. 41, of Pocomoke City, November 22, 1923, Charter surrendered 1933; *Tuscan Chapter, No. 42, of Govans (Baltimore), December 9, 1924, and *Harford Chapter, No. 43, of Aberdeen, December 9, 1924.

COUNCIL OF HIGH PRIESTS

On April 27, 1824, six Companions met in the Masonic Hall at Baltimore. Joseph K. Stapleton was made Chairman. Ephraim Barker then explained the object of the meeting. A Committee was appointed to carry it into effect and with authority to assemble the High Priests when ready. Pursuant to this plan seventeen Companions assembled and organised this Council on May 7, 1824. The Committee reported Rules and Regulations consisting of nine Articles. Those were adopted. The association was to be known as the " Council of High Priests of Maryland," and the incumbent Grand High Priest was to be *ex officio* President of the Council. During one hundred six years there have been only a few unimportant amendments to the Articles adopted that day, and the Constitution signed by the newly Anointed High Priests in 1824 is today essentially the same as it was at that time.

Companion Schultz, distinguished historian of Maryland Masonry, always believed that a Council of High Priests existed in this State prior to 1824, and that in that year it was merely reorganised. While there is some reason for this belief, unfortunately no document or other Record can be found to support the theory. We can with absolute certainty declare, however, that Maryland was the first State to commit the Degree to the care of an organised Body. The Maryland Council is undoubtedly the oldest in existence. The Council of Massachusetts, organised in November 1826, was next to be formed. It was followed by that of Ohio in 1828.

Although in all other States the High Priests-elect were recommended to submit themselves to the ceremony of Anointing and Consecretation, membership in the Order was theirs by right of election. Rejection by the Council of High Priests did not prevent service in the Chapter. Maryland was for a long time peculiar in that rejection by the Council of High Priests did prevent Installation. This custom is now established in several other States, and its adoption is now being discussed in still others.

Several Companions from other Jurisdictions have been Anointed by the High Priests of Maryland. Of those, the most distinguished was Albert Pike, of Arkansas, who was Anointed in 1853. When the General Grand Chapter

met at Little Rock, Arkansas, in 1903, Maryland's Most Excellent President witnessed an exemplification of the Ritual used by the High Priests of Arkansas and known as the " Albert Pike Work." This so closely resembles the Maryland Work as to prove that Companion Pike was impressed with the Order conferred in this Council, and that he had later used it extensively in the Ritual which he introduced into his own State.

Frequent efforts have been made to persuade all Councils to adopt a Work which originated in Ohio and is known as the " Chamberlain Work." When the General Grand Chapter convened in Baltimore in 1897, the Maryland Council was requested to exemplify that Work. This the Maryland Council declined to do, but it did permit Companion Chamberlain and his associates to confer the Order on Past Grand High Priest Henry I. Clark, of North Carolina.

The High Priests of Maryland have steadfastly adhered to the Work conferred in this Council before any other was in existence—Work which is almost sacred to us because so many distinguished Companions whose names will long live in the annals of Maryland Masonry have been associated with it. We hope that those who come after us will carry it on through the years, unchanged in form and breathing that spirit of love and devotion with which it was endowed by its authors.

We may well feel proud of the men whose names appear upon the Roll which our Secretary so carefully guards, for probably no other Masonic Body has ever enrolled so large a proportion of distinguished citizens and devoted Masons. Heading the list is the name of Philip P. Eckel, who presided at the organisation of the Council. For more than twenty-five years Companion Eckel was one of the most active Masons in Maryland. He was known throughout the whole country for his zeal and energy. Bro. Eckel, who was an authority on Masonic law and Work, made his home headquarters for the Fraternity. There the Brethren resorted for consultation and instruction. It was not uncommon for distinguished Brethren from this and foreign countries to make his house their home while in Baltimore.

The Chairman of the preliminary meeting which was held in 1824 was Joseph K. Stapleton, a North Point Defender. A man of great ability, Companion Stapleton served as Grand High Priest of the Grand Chapter and as President of the Council for twenty-four years. He was an able second to that brilliant statesman and sturdy soldier General Benjamin C. Howard, who served as Grand Master from 1824 to 1841, and who, by his wisdom, moderation, and fortitude, encouraged the fainthearted, restrained the impetuous, and safely piloted the Fraternity of Maryland through the dark period of persecution due to the " Morgan excitement."

In addition to Companion Eckel and Companion Stapleton the following distinguished Masons were also present in that brilliant assemblage of May 7, 1824: Major George Keyser, who had participated in the battles of Bladensburg and North Point; Christian G. Peters, a defender of North Point and at different times Grand Lecturer and Grand Treasurer of the Grand Lodge; Jacob Small,

mayor of Baltimore; Hezekiah Niles, founder of the *Niles Register*, a writer of great ability, a popular Mason throughout the entire country; Dr. John D. Readel, a learned scholar and brilliant wit, who was Grand Master of Maryland in 1852; Richard Makubbin, Secretary of the Grand Lodge for seven years; and Benjamin Edes, Thomas Phœnix, and Ephraim Barker, all distinguished for activity in every branch of Masonry.

The following eleven Grand Masters have been Anointed in the Council: Charles Gilman, Grand Master from 1842 to 1848, who came to Maryland from New Hampshire, where he had served as Grand Master. He was General Grand High Priest from 1856 to 1859. In 1849 he went to California where he was instrumental in forming the first Masonic Lodge of that State. That Lodge later became the Grand Lodge of California. Charles H. Ohr was Grand Master from 1849 to 1851, Grand High Priest from 1868 to 1870, and General Grand High Scribe in 1871. Companion Ohr ably assisted in restoring the Fraternity to a prosperous condition. In his efforts to resuscitate dormant Bodies, he was at times Worshipful Master of four different Lodges. Charles Webb was Grand Master in 1853, 1854, 1855, and 1857. Bro. Webb was only thirty-three years old when first elected to this high Office. His administrations were harmonious and successful. Charles Goodwin was Grand Master in 1858. Bro. Goodwin served only one term; he declined re-election. He was noted for his profound knowledge of Masonic law and usage. John N. McJilton was Grand Master in 1862, and Grand High Priest the same year. Bro. McJilton was a clergyman of the Protestant Episcopal Church. For a number of years he wrote the reports on correspondence of the Grand Lodge and of the Grand Chapter. John H. B. Latrobe was Grand Master from 1870 to 1877. The name of this distinguished lawyer, orator, author, and inventor is so intimately connected with so many enterprises for the advancement of the civil, social, and industrial life of Baltimore that it has become part of the history of the city. John M. Carter was Grand Master in 1878 and 1879, Grand High Priest in 1884 and 1885, and Treasurer of the General Grand Chapter from 1900 to 1915. The Masons of Maryland bestowed upon him all the honours within their gift. John S. Tyson was Grand Master from 1880 to 1884, Grand High Priest in 1877, and for several years a member of the Committee on Correspondence in the Grand Lodge. Thomas J. Shryock was Grand Master from 1885 until his death in 1918. The increase in membership of our Fraternity and the satisfactory financial condition of the Grand Lodge eloquently bespeak the praises of Bro. Shryock's remarkable ability to govern the Craft. He was Treasurer of the General Grand Chapter from 1915 to 1918. Charles C. Homer, Grand Master in 1919 and 1920 and Grand High Priest in 1919, although president of two banks and connected with other financial institutions, devoted a great deal of his time to the welfare of all the Masonic Grand Bodies. Warren S. Seipp was Grand Master from 1921 to 1930, Grand High Priest in 1927, Past Grand Master of the Grand Council, and General Deputy Grand Master of the General Grand Council. His death occurred on April 11, 1930, during his tenth term as Grand Master.

Since 746 names have been signed to the Roll, it would be impossible to mention all who have been distinguished by their devotion to the Fraternity. We shall, therefore, refer only briefly to a few of those whose names are most familiar.

Among Masons of the earlier years, we shall mention Joseph Robinson, who was captured by the British troops at North Point, Hugh Devallin, and Thomas W. Hall. Those three were part of that colour guard around which the scattered remnants of Masonry rallied in the early days of trial and adversity. Daniel A. Piper, a Grand Lecturer who visited every section of the State, put new life into the Lodges still in existence, resuscitated those that were dormant, formed new Lodges from the scattered remnants of the Fraternity, and inspired all with his zeal and earnestness. In addition to those already mentioned, we may fittingly add the names of Walter Ball, Thomas Hayward, and B. B. French, all of whom were active and prominent in Masonic Labours.

Masons of later years whom we shall mention include George L. McCahan, General High Priest for three years, and Secretary of the Council for twenty-two years. Although he was a strict Ritualist, Bro. McCahan was ever endeavouring to make the Masonic ceremonies more interesting and more impressive. William H. Shryock, Grand High Priest, who laboured zealously to make the rendition of the Ritual uniform in all Chapters. As Treasurer of the Grand Lodge, Bro. Shryock won the gratitude of the Fraternity by his able management of its finances. In addition to those mentioned, we may also fittingly name Robert K. Martin, David C. Avery, William H. Clark, Jacob H. Medairy, Henry C. Larrabee, and Edward T. Schultz, all of whom have laboured zealously for Masonry.

In 1877 it was decided to elect the President of this Council by ballot. Although this plan has been followed ever since that date, only seven Companions have been elected during the fifty-seven years that have elapsed. Companion James W. Bowers, who was elected in 1877, presided continuously from then to his death in 1907. The beauty and sublimity of the Order as conferred by Companion Bowers will never be forgotten by those whom he Anointed. Companion John M. Carter, who was elected in 1908, was re-elected annually until his death in 1915. Companion James F. Allen was elected in 1915, Companion Gustav A. Eitel, in 1919, Companion William B. King, in 1926, Companion Charles W. Zimmermann, in 1929, and Companion Richard W. Worthington in 1932.

THE CRYPTIC RITE

The Royal and Select Masters' Degrees have been so closely allied to Royal Arch Masonry in our Jurisdiction that the history of the one is not complete without reference to that of the other. One of the Degrees of this System, the Select Degree, was known and Worked in Maryland before the formation of the Grand Chapter, indeed, before the organisation of any Chapter independent of Lodge authority.

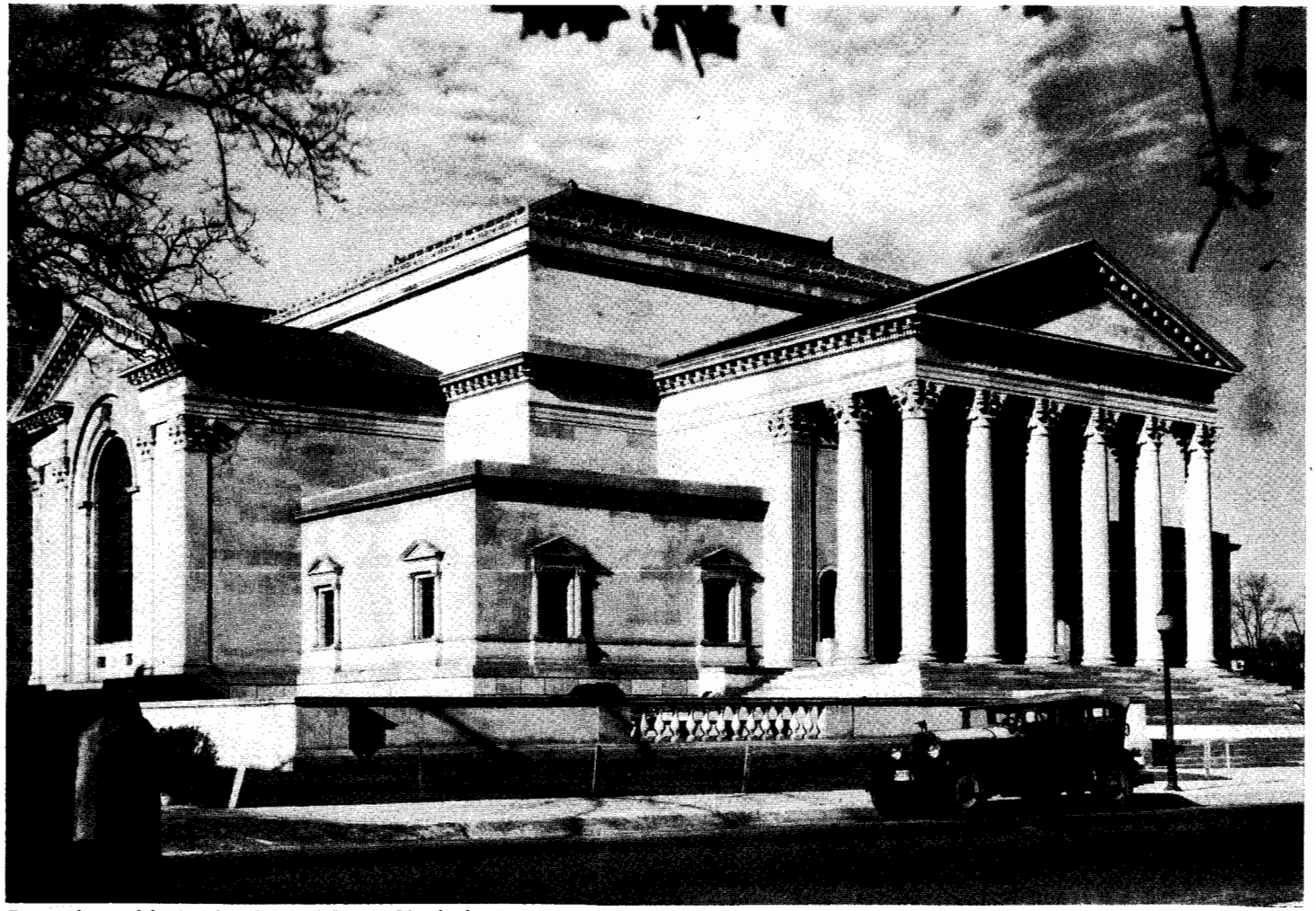
Although the Royal and Select Masters' Degrees are undoubtedly of European origin, the first mention of them is found in Records having to do with this country. The earliest authentic evidence of conferring of the Royal Master's Degree shows that it took place in Columbian Council, No. 1, of New York City, in 1807.

Bro. Henry Wilmans, Grand Inspector-General in 1792, founded a Lodge of Perfection in Baltimore City. Later in the same year he founded a Grand Council of Select Masters. Bro. Wilmans came from an ancient and prominent family in Bremen, Germany. It is not known when he came to America, but we find that he and his brother, Charles Henry, were engaged in the shipping business on Gay Street, Baltimore, in 1790. Bro. Wilman's Masonic record was like the course of a meteor—brilliant but of short duration. In addition to his positions already mentioned, we find him in 1793 as the Charter Master or First Master of Concordia Lodge, No. 13, as Deputy Grand Master that same year, and in the following year as Grand Master of Masons in Maryland. Bro. Wilmans died in 1795.

" Documentary evidence establishes the fact that Philip P. Eckel and Hezekiah Niles were by regular succession possessors of all the rights, privileges, immunities, and powers vested in any way whatsoever in the said Grand Council of Select Masons, &c., &c." Bro. Eckel and Bro. Niles conferred the Select Degree upon Jeremy L. Cross on the occasion of his visit to Baltimore in 1817 —and those Companions gave him verbal permission to confer the Degree upon such as he might find worthy and qualified. But— " under sanction of a Chapter Warrant and without fee." In 1818, Bro. Jeremy Cross, having previously obtained the Select Degree, in some manner became " possessed " of the Royal Degree as well, joined the two together under one government, and out of the plenitude of his own power established a new system which he christened " Councils of Royal and Select Masters." Of this he at once became the missionary and apostle. This 1818 is the earliest date at which the title " Royal and Select Masters " was used. All reference to any such Degree as having been in existence earlier than 1818 must be regarded as a mistake or a fabrication. " By virtue of the powers he claimed to have received from Bro. Eckel and Bro. Niles, Jeremy Cross established some thirty-three Councils in various parts of the United States. He also delegated his powers to others, who in like manner issued Warrants for Councils of Royal and Select Masters."

In 1817 the Grand Chapter of Maryland adopted a resolution permitting all Chapters to open and hold " Chapters " of Select Masters, and to confer the Select Master's Degree upon such as they deemed worthy to receive it. From 1824 to 1852, only the Select Master's Degree was Worked in the Chapters of Maryland. After 1852 both Degrees were Worked in Councils specially convened for the purpose. These Degrees were conferred after conferring of the Most Excellent Degree and just before conferring the Royal Arch Degree.

Such were the practice and teachings regarding the Council Degrees in this Jurisdiction until the year 1872. Then, in order to be " in unison " with the



From a photograph by A Aubrey Bodine, Baltimore, Maryland.

The Scottish Rite Temple, Baltimore, Maryland.

This building won an architectural medal for 1931.

majority of the other States that had regular Grand Council organisations, the Grand Chapter of Maryland adopted a resolution which prohibited the conferring of any Degrees other than those of Mark Master, Past Master, Most Excellent Master, and Royal Arch. Councils were subsequently formed, and on May 12, 1874, Representatives of five Councils met in the city of Baltimore and organised the Grand Council of Royal and Select Masters of the State of Maryland. Companion George L. McCahan was elected Most Illustrious Grand Master; Companion James W. Powers was elected Deputy Illustrious Grand Master; Companion Stephen C. Bush was elected Grand Principal Conductor of the Work; Companion John T. Gorsuch was elected Grand Recorder; Companion Ferdinand J. S. Gorgas was elected Grand Treasurer; Companion Edwin L. Parker was elected Grand Captain of the Guard; Companion Samuel was elected Grand Conductor of the Council; and Companion Harry H. Flack was elected Grand Steward.

Councils were subsequently Chartered for Westminster, Easton, Cambridge, Frederick, Cumberland, Salisbury, Rockville, Lonaconing, Hagerstown, Frostburg, Hyattsville, and Annapolis. At this time (1935) there are sixteen Councils in existence, having a membership of 4049. The four Councils in Baltimore have a membership of 2546. This is included in the total membership figure given above. Maryland was one of the nine Grand Grand Councils that ratified the Constitution for the formation of the General Grand Council in 1881. Honours in the General Grand Council have been accorded to Companion Henry Clay Larrabee, who was elected General Grand Master in 1906, and to Companion Warren S. Seipp, who was the General Grand Deputy Master when he died on April 11, 1930.

KNIGHTS TEMPLAR IN MARYLAND

The history of Maryland Commandery, No. 1, originally known as Encampment No. 1, is the history of Knight Templarism in Maryland up to the year 1859, since that was the only Body which conferred the Order of Knighthood in this Jurisdiction, at least from the year 1800 until that later date. " By referring to Volume I of Schultz's *History of Freemasonry in Maryland*, it will be seen that the complete organisation of Encampment No. 1 took place in the year 1790." Schultz's possession of that Diploma proves the existence of Encampment No. 1 in the years 1802 and 1812. Its existence in 1807 is proved by a reference to it in the Baltimore City Directory of that year, and its existence from 1814 to 1824 is established by Records and other documents in the archives of the Grand Commandery of Pennsylvania. Maryland Encampment No. 1 helped to organise the Grand Encampment of that State in 1814, and was a constituent of it until its demise about the year 1824. Then Maryland Encampment No. 1 became dormant. In 1828 Joseph K. Stapleton and others obtained the consent and assistance of Bro. Philip P. Eckel in reviving the Encampment of Templars in Maryland. Since Bro. Eckel had been the last

presiding Officer of the Encampment, his consent was necessary for reviving it. After long and faithful service in the interest of the Fraternity, Bro. Eckel had withdrawn from active participation in it. At the solicitation of those Sir Knights, however, he was induced to issue a call for a meeting of the Encampment's former members. This was held, and Officers were elected and Installed on Good Friday, April 4, 1828. Sir Knight Eckel was elected Most Eminent Grand Master (Grand Commander). Following that re-organisation, the Encampment was prosperous for some few years. Meetings eventually became infrequent, however, and finally the Encampment ceased Work altogether in 1838. That was the anti-Masonic period. There is then no record of any other meeting until April 7, 1843. On April 12, 1843, the Encampment was revived a second time. In 1859 the name of Encampment No. 1 was changed to Maryland Commandery No. 1, and the designation of the presiding Officer—Grand Commander—was changed to Eminent Commander. Sir Knight Charles Gilman was the first to bear that designation. Notwithstanding the fact that the membership of Maryland Commandery No. 1 from time to time had been depleted for the purpose of forming new Commanderies—this Commandery is the mother of seven others subsequently formed in this State—Maryland Commandery No. 1 to-day still is in a flourishing condition.

At the request of thirteen members of Maryland Commandery, No. 1 and five members of other Jurisdictions, the Grand Encampment granted a Charter for Baltimore Commandery, No. 2 on September 16, 1859. On September 18, 1868, Charters were granted for Monumental Commandery, No. 3 and for Jacques de Molay Commandery, No. 4, at Frederick. On December 12, 1870, the Representatives and Past Commanders of Maryland Commandery, No. 1, Baltimore Commandery, No. 2, and Monumental Commandery, No. 3 met in convention for the purpose of forming a Grand Commandery for the State of Maryland. After stating the objects of the convention, the Past Commanders retired and the Representatives then elected the following Sir Knights as Officers of the Grand Commandery: Sir Charles H. Mann, Right Eminent Grand Commander; Sir Francis Lincoln, Very Eminent D. Grand Commander; Sir Michael Miller, Eminent Grand Generalissimo; Sir Edward T. Schultz, Eminent Grand Captain-General; Sir John McCron, Eminent Grand Prelate; Sir Charles T. Sisco, Eminent Grand Treasurer; Sir Frank J. Kugler, Eminent Grand Recorder; Sir Byron H. Holmes, Eminent Grand Senior Warden; and Sir Hermon L. Emmons, Jr., Eminent Grand Junior Warden. Those Officers were Installed at a called meeting of the Grand Encampment which was held at Baltimore on January 23, 1871 with Right Eminent Sir J. L. Hutchinson as Acting Most Eminent Grand Master. The Eminent Grand Marshal, Sir Edward Masson, then proclaimed the Grand Commandery of the State of Maryland to be duly Constituted and its Officers to be Installed. The Grand Encampment of the United States was closed.

The next Commandery to be Constituted in Maryland was Crusade Commandery, No. 5. It was established on May 10, 1871.

TRIENNIAL CONCLAVE OF THE GRAND ENCAMPMENT: 1871

At their Session held in St. Louis on September 1868, the Grand Encampment and the General Grand Chapter accepted an invitation to hold their next Session in Baltimore. At once the Commanderies of Baltimore set to work to raise funds and to mature plans for the proper reception and entertainment of the distinguished Brethren who composed those Grand Bodies. Every Grand and subordinate Commandery in the United States and Canada was invited to attend. When one recalls that the Maryland Grand Commandery was at that time only eight months old, and that it had then only five subordinate Commanderies with a total membership of fewer than 500 Sir Knights, it must be admitted that this was a bold undertaking. As the sequel showed, however, the Sir Knights of Baltimore were equal to the occasion. The Templar parade of the Conclave included 12 Divisions. Twenty-five Grand Commanderies and 77 subordinate Commanderies were represented. Thirty-three bands furnished music for the occasion. Some 6000 visiting Sir Knights, together with the local Commanderies, were in the parade. As has been said, this gathering was the first complete and thorough reunion of Masons of the United States that had been held since the close of the war between the States.

From that time on, the career of the Grand Commandery of Maryland has been a successful one. The Grand Commandery has consistently increased the number of subordinate Commanderies, as the following list of those established shows: Antioch Commandery, No. 6, at Cumberland (established January 14, 1873); Palestine Commandery, No. 7, at Annapolis (March 15, 1873); Beauseant Commandery, No. 8, at Baltimore (May 10, 1876); St. Bernard Commandery, No. 9, at Hagerstown (November 27, 1894); Chesapeake Commandery, No. 10, at Easton (April 15, 1895); Thomas J. Shryock Commandery, No. 11, at Salisbury (November 26, 1895); St. Elmo Commandery, No. 12, at Hyattsville (November 26, 1895); Montgomery Commandery, No. 13, at Rockville (November 25, 1902); Cambridge Commandery, No. 14, at Cambridge (December 16, 1921); and Har-Ce Commandery, No. 15, at Havre de Grace (May 14, 1924). At present there are no extinct Commanderies on the Register.

To-day (1935), after sixty-five years of existence, the Maryland Grand Commandery numbers 3804 Sir Knights as members. Since the Constitution of this Grand Body, 62 Grand Commanders, all active in the affairs of the various York Rite Bodies, have presided over its affairs. Without question, their efforts have brought this Grand Body to its present state of excellence.

SCOTTISH RITE MASONRY IN MARYLAND

A Lodge of Perfection was Instituted at Baltimore on December 21, 1792, by Illustrious Bro. Henry Wilmans, Grand Inspector-General of the Rite, who a few years later was Grand Master of Masons of Maryland. As to the source of his powers, nothing can be ascertained. Since the signatures of seventy-six of the most prominent Brethren of our State appear on the Constitution and Laws

of the Baltimore Body, the inference is clear that in those days it must have been a very living creation. Unfortunately, no Records or other documents remain. The only reference to this Body that has been discovered is in the *Proceedings* of Concordia Lodge, under date of 1804. There it is recorded that " the sum of $150 was paid on account of the Sublime Lodge."

At about the time this Lodge of Perfection was formed, another Body of the High Degrees was established in Baltimore: That was Rose Croix Chapter La Vérité, which was brought to Baltimore between 1791 and 1793 by French Brethren who were refugees from San Domingo. The Rite Worked by those Brethren consisted of seven Degrees. The Rose Croix Degree was the highest, it being the Eighteenth Degree of the Rite of Perfection as well as the Eighteenth Degree of the Ancient Accepted Scottish Rite. That was called the French or Modern Rite. In the expressive language of the French Brethren, this Body " went to sleep " about the year 1800. In 1919, however, it was aroused by Louis Leloup, Grand Inspector of the Grand Consistory of Chiefs of Exalted Masonry of New York, and revived under the distinctive title, Triple Unity Lodge. In the following year, that Lodge received a Charter from the Grand Consistory of New York. Portions of the Chapter Records, written in French, still exist. From them we learn that on October 19, 1819, John Laborde, Pére Lanney, and Louis Leloup, ancient members of Chapter la Vérité established at Baltimore about 1791, conferred the Degrees upon nine Brethren who then formed a " Chapter Provisionary " and subsequently obtained the Charter referred to above. The Chapter was duly Constituted on September 21, 1820, and the Officers were Installed by Louis Leloup, Deputy Grand Inspector. Regulations for the government of the Chapter consisted of twenty Articles. Degrees from the Fourth Degree to the Eighteenth Degree were divided into six classes, fees for the whole being fifty dollars. Thirty-two signatures are subscribed to the document, among them being those of many prominent members of the Craft.

The Grand Consistory at New York also issued a Charter, consisting of three closely printed pages and bearing the same date as that on the Chapter Charter, to a number of Brethren already mentioned in this article. That Charter empowered them to erect a Grand Council of Princes of the Royal Secret at Baltimore. Records and other documents still in existence are clear evidence that both the Chapter and the Council were active Working Bodies. With the close of the year 1826, however, no further Records seem to have been kept, and in consequence nothing is now known about the activities of either Chapter or Council after that date.

In the summer of 1860, the Rev. William D. Haley—Thirty-third Degree—of Washington, District of Columbia, a member of the Supreme Council for the Southern Jurisdiction of the United States and Deputy Inspector-General for the State of Maryland, visited Baltimore and Communicated the Degrees of this Rite to nine Brethren. Those men then applied for and received letters of Constitution empowering them to form a Grand Consistory for the State of Mary-

land. Under this Charter, the Grand Consistory of Sublime Princes of the Royal Secret—Thirty-second Degree for the State of Maryland was organised. During the same month a Chapter of Rose Croix was also organised. Sovereign Grand Commander Pike, assisted by Bro. Albert G. Mackey, Bro. B. B. French, Bro. William D. Haley, Bro. A. T. Pearson, and others of the Southern Jurisdiction, together with several Brethren of the Northern Jurisdiction, Constituted and Installed the Officers of both the Grand Consistory and the Chapter of Rose Croix. Shortly after that, the war between the States broke out, and in consequence no Labour of any kind was performed by either Body.

In June 1867, Bro. Thomas A. Cunningham was invested with the Thirty-third Degree, and Constituted as Active Inspector-General for the State of Maryland. At about the same date, Bro. William S. Rockwell, of Georgia, Lieutenant Grand Commander of the Supreme Council, took up his residence in Baltimore. With the assistance of Bro. Cunningham, Bro. Rockwell Communicated the Degrees up to the Thirty-second Degree upon fifteen members between the years 1867 and 1870. Together with the survivors of the old Consistory, these members then reorganised the Grand Consistory on January 6, 1870. Later that year, from May 2 to May 7, the Supreme Council held its Session in the Masonic Temple at Baltimore. Sovereign Grand Commander Pike and members of the Supreme Council from various parts of the Jurisdiction were present at that meeting. During the Session, the Grand Consistory of Maryland was publicly Constituted and the Officers were Installed by the Grand Officers of the Supreme Council. Though Dispensations had been issued for the formation of three Lodges of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Council of Kadosh, only the two first-named Bodies were organised.

On December 27, 1873, a Charter was granted for the formation of Mizpah Lodge of Perfection, No. 3. This Body was Constituted on January 28, 1874, by Grand Commander Richard H. Snowden. At once it started on a vigorous and prosperous existence. It is doubtful whether or not in the entire Southern Jurisdiction there ever was a Body of the High Degrees that performed the Work more effectively than this Lodge. Bro. Ferdinand J. S. Gorgas was the T.P. Master from the time of the organisation of the Lodge in 1874, to September 24, 1881. On that date the Charter was surrendered to the Grand Consistory.

ORION CHAPTER NO. 1—KNIGHTS ROSE CROIX DE H.·.K.·.D.·.M.·.

This Body was Chartered on June 26, 1874. Its first meeting was held on September 21, of that year, and the Chapter was regularly Constituted on the following December 28. Its meetings were held regularly and Degrees from the Sixteenth Degree to the Nineteenth Degree were conferred in full form. With few exceptions, all Brethren who received Degrees in Mizpah Lodge also received those conferred by this Chapter. On September 24, 1881, the Charter was surrendered to the Grand Consistory by resolution.

On May 20, 1876, De Molay Council, No. 1, K.·.K.·. was Constituted by Grand Commander Edward T. Schultz. Its Charter was surrendered to the Grand Consistory of Maryland on September 24, 1881. On that same date, for reasons which will be explained later, the Grand Consistory also surrendered its Charter to the Supreme Council, from which it had been received in 1861. During its existence of twenty-one years—in only eleven of which it was active—some ninety Brethren received Degrees up to the Thirty-second Degree. From among those, the Supreme Council advanced the following to the dignity of Grand Inspector-General Thirty-third Degree: Thomas A. Cunningham, Gilmor Meredith, Benjamin W. Jenkins, Ferdinand J. S. Gorgas, John H. B. Latrobe, and Charles T. Sisco.

A BIT OF LESS WELL-KNOWN MARYLAND SCOTTISH RITE HISTORY

Since the introduction of the Scottish Rite into the Maryland Jurisdiction, or rather, since the reorganisation of the Scottish Rite there in 1868, the Brethren have never sought a large membership. On the contrary, they have ever desired to confine the Scottish Rite to the more active and zealous Craftsmen. Although those Bodies were not rapidly increasing their membership during the summer of 1881, they were, nevertheless, in a healthy condition and showed every indication not only of leading a useful existence but also of increasing membership. The utmost harmony and good feeling prevailed among the Brethren of both the York Rite and the Scottish Rite throughout the State.

Such was the condition, when on the morning of August 25, 1881, the Brethren of Baltimore received a circular letter from a certain Robert L. Dannenberg, Thirty-second Degree, inviting them to be present at six o'clock at Barnum's Hotel on the evening of the same day. There they were to witness the conferring of the Degrees upon a number of Master Masons, and the organisation of a Lodge of Perfection by two Illustrious Brethren, Albert Pike and William M. Ireland. This was the only notification they had received of Sovereign Grand Commander, Illustrious Bro. Pike's intention to organise a new Lodge of Perfection within the Jurisdiction of the Grand Consistory of Maryland.

The formation of the new Lodge took place in accordance with the terms of the circular. The existing Lodge of Perfection and the members of the Grand Consistory were not consulted nor were they notified in any way other than by means of the circular already mentioned. This naturally excited great interest. There was much unfavourable comment upon the Sovereign Grand Commander's action in thus ignoring the Grand Consistory, to which the new Body would be necessarily subservient. By authorising a stranger who came from the Jurisdiction of South Carolina to act as his Deputy in the organisation of the new Lodge, Bro. Pike had brought down much critical comment upon himself. Under date of September 15, 1881, the Sovereign Grand Commander addressed a lengthy communication to Hermon L. Emmons, Jr., Grand Com-

mander of the Grand Consistory. In it—after officially notifying Bro. Emmons that on the previous Monday evening he had Constituted, Inaugurated, and Installed the Officers of Albert Pike Lodge of Perfection, No. 4, and that the said Lodge immediately upon its Inauguration became a subordinate of the Grand Consistory of Maryland—Bro. Pike arraigned the other Brethren as being guilty of various grave offences. The principal charge urged by the Sovereign Grand Commander was that the Scottish Rite Masons of Maryland had sought to prevent the creation of a Lodge of Perfection among persons who were not Knights Templar; that they were bound by a bargain made with the Knights Templar that no Mason not a Templar should be permitted to receive the Scottish Rite Degrees; and that the agreement would require them to refuse to receive as visitors members of the Scottish Rite who were not Knights Templar. Bro. Pike also charged that their determination had been to exclude Israelites from the benefits of the Rite. Accompanying the communication was a copy of a circular letter which the Sovereign Grand Commander had addressed to the members of the Supreme Council. In it those charges were reiterated.

These communications, together with the address of Grand Commander Emmons in which every charge and allegation made by the Sovereign Grand Commander was denied, were read at an adjourned Session of the Grand Consistory which was held on September 24, 1881. At that Session the address of Grand Commander Emmons was heartily endorsed and approved. It was ordered to be printed and copies of it were distributed among the members of the Supreme Councils and the Grand Consistories of the world.

In general, the Brethren felt that the charges made and published to the world by the Sovereign Grand Commander were most unjust. They regarded many of the expressions used in his circular as wholly unwarranted. They concluded that due regard for their self-respect as men and as Masons necessitated a surrender of the Charters of those Bodies of which they were members. Accordingly, after the adoption of the resolution referred to, the Gavel having been surrendered to the Venerable Master of Mizpah Lodge of Perfection, No. 3, to the Most Wise Master of Orion Chapter, No. 1, and to the Very Eminent Commander of De Molay Council of Kadosh, No. 1, respectively, each Body while in Session in the bosom of the Grand Consistory then adopted resolutions surrendering its Charter, books, and all other properties to the Supreme Council of the Southern Jurisdiction of the United States.

After the surrender of the Charters by those Bodies, the Brethren held a mass meeting on March 3, 1882. At that time it was resolved to form an association to be known as the "Old Guard." Its object was to promote social intercourse among the Brethren, and to discuss the situation in which they were placed as unaffiliated Scottish Rite Masons. It was resolved to hold an annual banquet every Maunday Thursday. To this all Brethren of the Rite who might enroll themselves as members of the association would be welcome. With the exception of a few Brethren, the entire membership of the Scottish Rite Bodies of Baltimore became members of the association at that time or later. At an

election of Officers, Hermon L. Emmons, Jr., was elected President, Woodward Abrahams, Vice-President, and Charles T. Sisco, Secretary.

At a meeting of the Old Guard held on March 22, 1883, a Committee was appointed " to prepare a memorial and to present it in person to the Supreme Council of the Northern Jurisdiction, setting forth their grievances and respectfully requesting that Body to grant the proper authority to enable them to form and hold in Baltimore a Lodge of Perfection, a Chapter of Rose Croix, and a Council of Knights of Kadosh, under the Authority of said Supreme Council." Ascertaining by correspondence with prominent Brethren of the Northern Jurisdiction, however, that the comity existing between the Northern and Southern Jurisdiction would prevent the granting of the request, further discussion of the subject was thereupon dropped. At a subsequent time Consistories of the " Supreme Council for the United States of America, Its Territories and Dependencies," generally known as the " Peckham Cerneau Supreme Council," were organised by some of the Brethren at Baltimore, Cumberland, Frederick, and Annapolis. All those Consistories have long since disappeared.

There are at present four Lodges of Perfection, two Chapters, two Councils, and two Consistories in Maryland. All are growing and prosperous Bodies. Since the formation of those Bodies there have been only four Sovereign Grand Inspectors-General in Maryland. They were: Gilmor Meredith, Thirty-third Degree, who died in 1899. Thomas J. Shryock, Thirty-third Degree, who died in 1918. Charles C. Homer, Jr., Thirty-third Degree, died in 1922. The present Sovereign Grand Inspector-General is William Booth Price, Thirty-third Degree, who was raised to that Office in 1923. Of the former Sovereign Grand Inspectors-General of Maryland one figure, that of the late Thomas J. Shryock, Thirty-third Degree, stands out with striking emphasis.

In 1910 the total membership of the Scottish Rite Bodies in the Valley of Baltimore was 115. As a result of the efforts of General Shryock, a revival of Scottish Rite Masonry was begun in that year. That has been carried on successfully by his successors. In 1910 a class of 154 new members received the Degrees of the Rite, and by virtue of earnest and sincere application the total Scottish Rite membership in Maryland is, now, approximately 3500.

FREEMASONRY IN MASSACHUSETTS

MELVIN M. JOHNSON

THE Grand Lodge of Masons in Massachusetts is not only the senior Grand Lodge but, also, the senior Masonic Body of any kind now functioning in the Western Hemisphere. There were earlier Lodges " according to the old Customs " but they have all deceased without succession. It has enjoyed a continuous and unbroken existence since July 30, 1733, when it was founded as a Provincial Grand Lodge by Henry Price under a commission from the Grand Master of Masons in England. The only other American Freemasonry for which existence has ever seriously been claimed before that date, twice gave up the ghost. The second time it permanently went out of existence, and when Masonry in Pennsylvania started again it no longer gave allegiance to the Grand Lodge of the " Moderns," which had been the mother of early Pennsylvania Freemasonry, but instead took a fresh start by authority of the Grand Lodge of the " Antients." Thus it was not a revival, but a brand new birth.

The "Massachusetts " Grand Lodge (Antient) was the first of all Grand Lodges now in existence in the United States formally to declare its independence. When Joseph Warren fell at the battle of Bunker Hill, he was Provincial Grand Master under a commission from the Grand Lodge of Scotland. Joseph Webb, who had been his Deputy, acted as Grand Master until the meeting of the Provincial Grand Lodge on March 8, 1777, when " the Brethren did Assume an Elective Supremacy, & under it Chose a Grand Master & Grand Officers, and Erected a Grand Lodge with Independent Powers and Prerogatives." This Grand Lodge has since enjoyed a continuous and unbroken existence as an independent Grand Lodge.

The " St. John's " Grand Lodge (Modern) never in so many words declared itself independent so far as records disclose, but the official records from January 27, 1775, to February 17, 1787, are missing. When the existing records resume, we find this Grand Lodge functioning as if it were independent for the short time preceding the merger of the St. John's and Massachusetts Grand Lodges, March 5, 1792.

It is demonstrable that there was a Lodge in Philadelphia in 1731, the earliest provable date in America. It is also demonstrable that Masons were " made " in Boston before 1733 although no dates can be now identified. There is something more than tradition that a Lodge met in King's Chapel in

Boston in 1720; proof, however, is lacking. The early Colonial newspapers are replete with Masonic items from England and France. Why, unless there were Masons here to be interested?

The first authority granted from England for the exercise of Masonry in America was the Commission dated June 5, 1730, to Colonel Daniel Coxe to be Provincial Grand Master of New York, New Jersey and Pennsylvania for a period of two years. On that date, Coxe was in New Jersey, where he had been for more than two months. He left for England a little more than five months thereafter. There is no evidence that he ever exercised his commission, or indeed that he ever received it until after he had returned to England and visited the Grand Lodge in London on January 29, 1731. During the balance of the term of his commission he remained in England.

Hard as it is to prove a negative, there is, nevertheless, evidence that he never did exercise this Commission. A most impressive part of this evidence is furnished by himself. He was ordered by the Commission to make certain reports if and when he exercised it. Exhaustive search fails to show that he made any such reports. No Lodge within his territory is reported on the official lists as constituted during his term of service, which was never extended. He returned to America in 1734, but without Masonic authority. Neither can there be found any trace of his Masonic activity.

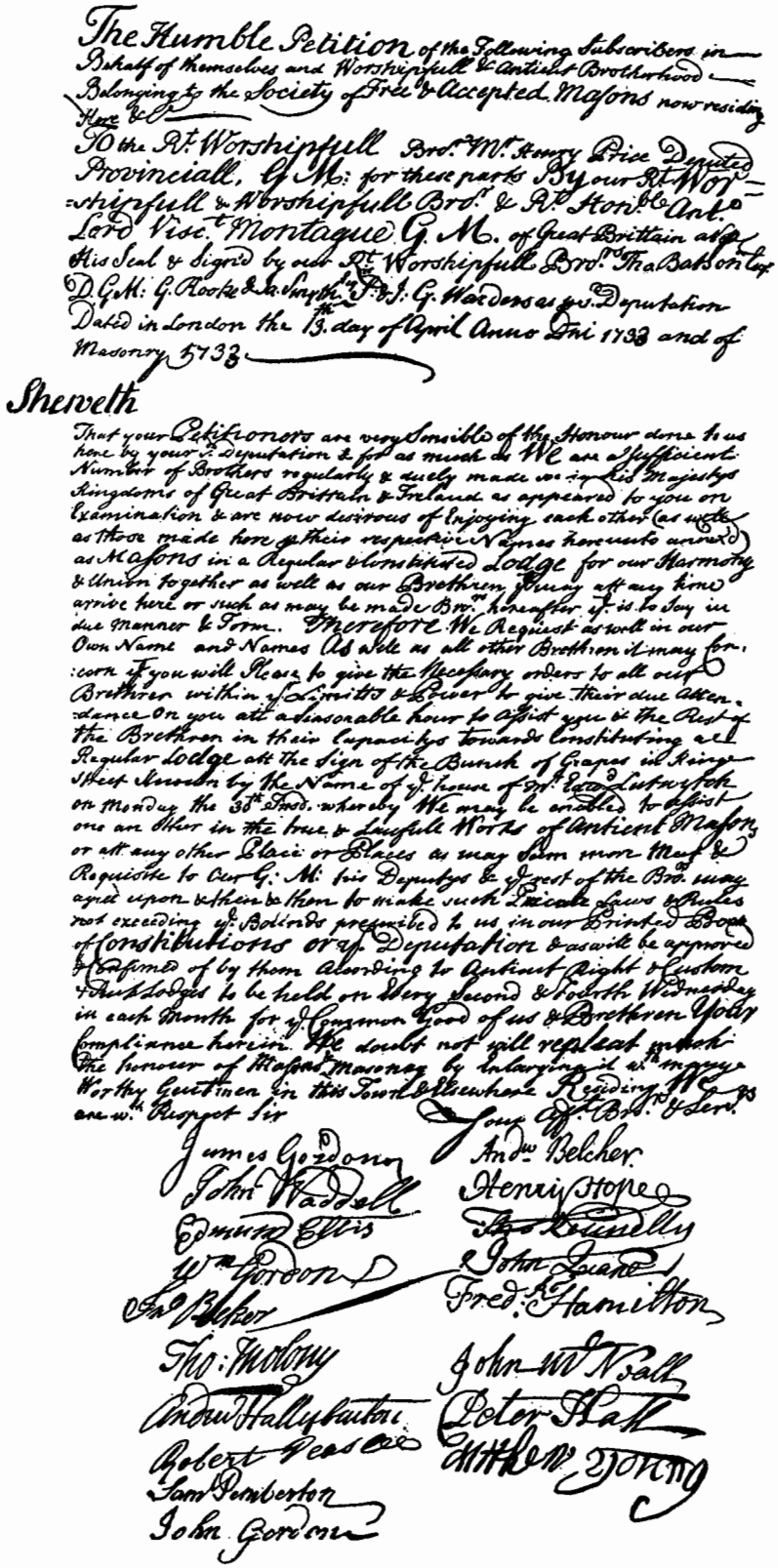
The issuance of the Commission to Coxe, however, establishes that the Grand Lodge of England in 1730 claimed Jurisdiction over the Colonies in America. History justifies this claim, for there is no Symbolic Freemasonry in America to-day which has not descended, mediately or immediately, from our Mother Grand Lodge of England.

Coxe and his Commission having been sterile, there issued, in April 1733, a Commission to Henry Price which he first exercised in Boston three months later, founding *duly-constituted* Masonry in America. This Commission was not limited in time and its virility has brought life and legality to many an American Jurisdiction.

On July 30, 1733, Price organised his Provincial Grand Lodge in Boston and constituted the First Lodge in Boston (now St. John's Lodge). This Lodge has continued uninterruptedly to function down to the present day and is not only the oldest duly-constituted but also the senior Lodge in America.

In August 1734, Provincial Grand Master Price's authority was extended over the whole of North America by the Earl of Crawfurd, then Grand Master of England. Immediately Price and his Provincial Grand Lodge began their Masonic missionary work.

On February 1, 1734–5, in response to a Petition from Pennsylvania, Price appointed Benjamin Franklin as Provincial Grand Master for Pennsylvania. There followed, from Price and his successors, Lodges in New Hampshire and South Carolina in 1735; in Antigua and Nova Scotia in 1738; in Newfoundland in 1746; in Rhode Island in 1749; in Nova Scotia and Maryland in 1750; in Connecticut in 1752, 1753 and 1754, and also in the Army. In later days, Massa-



The Humble Petition of the Following Subscribers in Behalf of themselves and Worshipfull & Antient Brotherhood Belonging to the Society of Free & Accepted Masons now residing Here &c

To the Rt. Worshipfull Bro.r Mr. Henry Price Deputed Provinciall. G. M. for these parts By your Rt. Wor-shipfull & Worshipfull Bro.r & Rt. Honble & Anto Lord Visc.t Montague G. M. of Great Brittain as by His Seal & Signed by our Rt. Worshipfull Bro.r Tha Batson Esq D. G.M. G. Rooke & Ja. Smyth Esq.r J. G. Wardens as pr. Deputation Dated in London the 13th day of April Anno Dni 1733 and of Masonry 5733

Sheweth

That your Petitioners are very Sensible of the Honour done to us here by your Deputation & for as much as We are a Sufficient Number of Brothers regularly & duely made in his Majestys Kingdoms of Great Brittain & Ireland as appeared to you on Examination & are now desirous of Enjoying each other (as well as those made here) their respective Names hereunto annexed as Masons in a Regular Constituted Lodge for our Harmony & Union together as well as our Brethren that may att any time arrive here or such as may be made Bro.rs hereafter if it is to Joy in due Manner & Form. Therefore We Request as well in our Own Name and Names As Well as all other Brethren it may for-:com If you will Please to give the Necessary orders to all our Brethren within your Limits & Power to give their due Atten-dance On you att a Seasonable hour to Assist you & the Rest of the Brethren in their Capacities towards Constituting a Regular Lodge att the Sign of the Bunch of Grapes in King Street Boston by the Name of the Lodge of St. Johns of Lattrayfolk on Monday the 30th Inst. whereby We may be enabled to Assist one an other in the true & Lawfull Works of Antient Masons or att any other Place or Places as may then more Meet & Requisite to Our G. M. his Deputys & Worst of the Bro. may agree upon & then be them to make such Decade Laws & Rules not exceeding ye Bounds prescribed to us in our Printed Book of Constitutions or ye Deputation & as will be approved & Confirmed of by them Aboording to Antient Right & Custom That Lodges to be held on Every Second & Fourth Wednesday in each Month for ye Common Good of us & Brethren Your compliance herein We doubt not will repleat which The honour of Masons Masonry by Enlarging it as in many Worthy Gentlemen in this Town & Elsewhere Residing We as are w.th Respect Sir

Your Affe Bro. & Servts

James Gordon
John Waddell
Edmund Ellis
Wm Gordon
Sam Beker
Tho: Moloney
Andw Hallybarton
Robert Rees
Sam Pemberton
John Gordon
Andw Belcher
Henry Stone
Thos Brunelly
John Leach
Fred.k Hamilton
John Wall
Peter Hall
Wm Doney

Facsimile of Petition for First Lodge in Boston.

chusetts has founded Lodges in Central and South America and even in China. To-day, Massachusetts has three Lodges in Chili and District Grand Lodges in China and the Canal Zone. Indirectly, through Brethren of its making, Massachusetts has participated in the establishment of Freemasonry in many of the United States; in short, the Provincial Grand Masters, the Grand Masters, and the Grand Lodge of Massachusetts have done effective and great Masonic missionary service.

The influence of Massachusetts has also been potent, due to constructive accomplishments, a few of which are so outstanding as to be worthy of notice before we review chronologically the history of the Fraternity in this Commonwealth.

As early as 1806, Grand Lodge determined that " with respect to such candidates for initiation and other degrees, as have conscientious scruples about taking an oath, the act of affirmation is equally valid as swearing in receiving the obligations of Masonry." By somewhat analogous reasoning, it later made a formal pronouncement that a candidate who was a monotheist might take his obligation upon whatever book was to him the Volume of the Sacred Law. These enactments follow the practice of our Mother Grand Lodge, but were first promulgated in the Western world by Massachusetts.

During the first decade of the nineteenth century, Massachusetts put into effect a system of District Deputy Grand Masters. This was an adaptation of the English Provincial and District Grand Lodge system to conditions in the New World. The District Deputy is the appointee and personal representative of the Grand Master to a group of Lodges constituting a District. He is not the representative of the District or even of the Grand Lodge, but of the Grand Master. He keeps a contact between the Most Worshipful and the various Lodges, otherwise impossible. He makes such informal visits as are convenient and advisable but makes to each Lodge one formal visitation each year. This is usually the outstanding meeting of the year with the largest attendance of Brethren. The District Deputy is ceremoniously received, attended by a suite of District Deputy Grand Officers, Past Masters, and often the Wardens of the Lodges in his District. Aided by his District Deputy Grand Officers, he inspects the Charter, by-laws, records and visitors' register and collects the monies due the Grand Lodge. Failure to make payment when called for at the visitation is unknown; consequently there are never delinquent Lodges. This District Deputy Grand Master system has proved most effective and successful in every Jurisdiction where it has been adopted in full, and where they are his appointees and there is no custom hampering the Grand Master in the choice of his Deputies.

Massachusetts has been influential in breaking down the restriction common in the United States, but found almost nowhere else in the world, limiting a Mason's membership to a single Lodge. Slowly but surely, this indefensible limitation is being repealed. It probably would be wiped out everywhere promptly if it were not for the prevailing belief that it is an ancient custom.

The ancient custom was just the opposite except that membership in more than one Lodge in the same municipality was often forbidden.

Massachusetts was one of the earliest Grand Lodges to wake up to the fact that there is no place in Freemasonry for the " Perfect Youth " requirement of operative Masonry. There was reason why the operatives should adopt a rule requiring physical perfection. But present-day Freemasonry looks to internal and not to external qualifications. So long as a candidate can comply with the requirements of the ritual (though even by artificial means and in an awkward manner) there is no reason, sensible or sentimental, why he should be excluded from our speculative Freemasonry, if he is mentally and morally a man fully worthy, because, perchance, he has a hare lip* or has lost a toe. A few American Jurisdictions still insist upon this doctrine of physical perfection. Even those Jurisdictions would take a candidate whose appendix, gall-bladder and kidney had been excised, but would refuse him if he lacked a little finger. April 17, 1732, a blind man was made a Mason in a London Lodge.

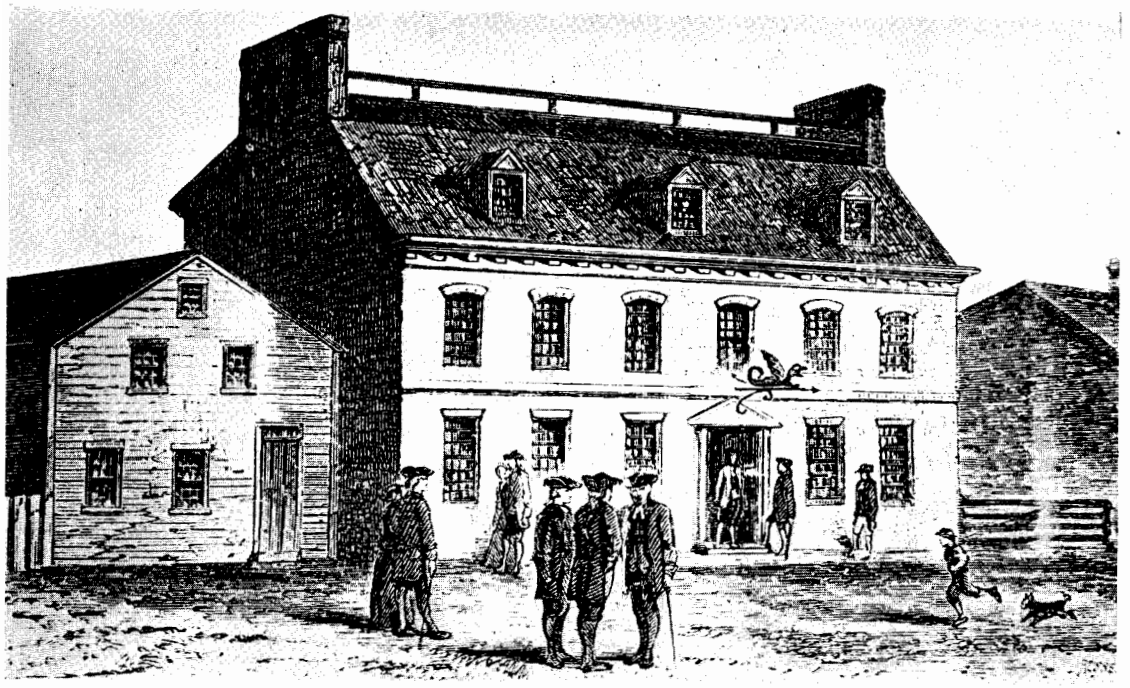
The writer, in 1922, proposed an addition to the Constitutions of the Grand Lodge of Massachusetts prescribing the essential requirements which must be found to exist in a foreign Grand Lodge as a prerequisite to recognition. Adopted the same year, this provision, copied, paraphrased, or slightly altered, has been enacted by Grand Lodges all over the world. This has resulted in establishing substantial uniformity and has definitely determined certain Landmarks beyond the possibility of controversy. It is believed that this has continued and will continue to have great influence in promoting unity and crystallising in permanent form the essential character and purposes of Freemasonry. Certainly it is of tremendous value in those parts of the world where Freemasonry is still young or chaotic. Prior to the action here related, there were no uniform standards of recognition; indeed, no single Grand Lodge had any definite basis of recognition, consistently and consecutively applied.

Such are a few of the outstanding claims of Massachusetts to worth-while Masonic achievement, reaching out beyond its jurisdiction. Now let us turn to its more internal affairs.

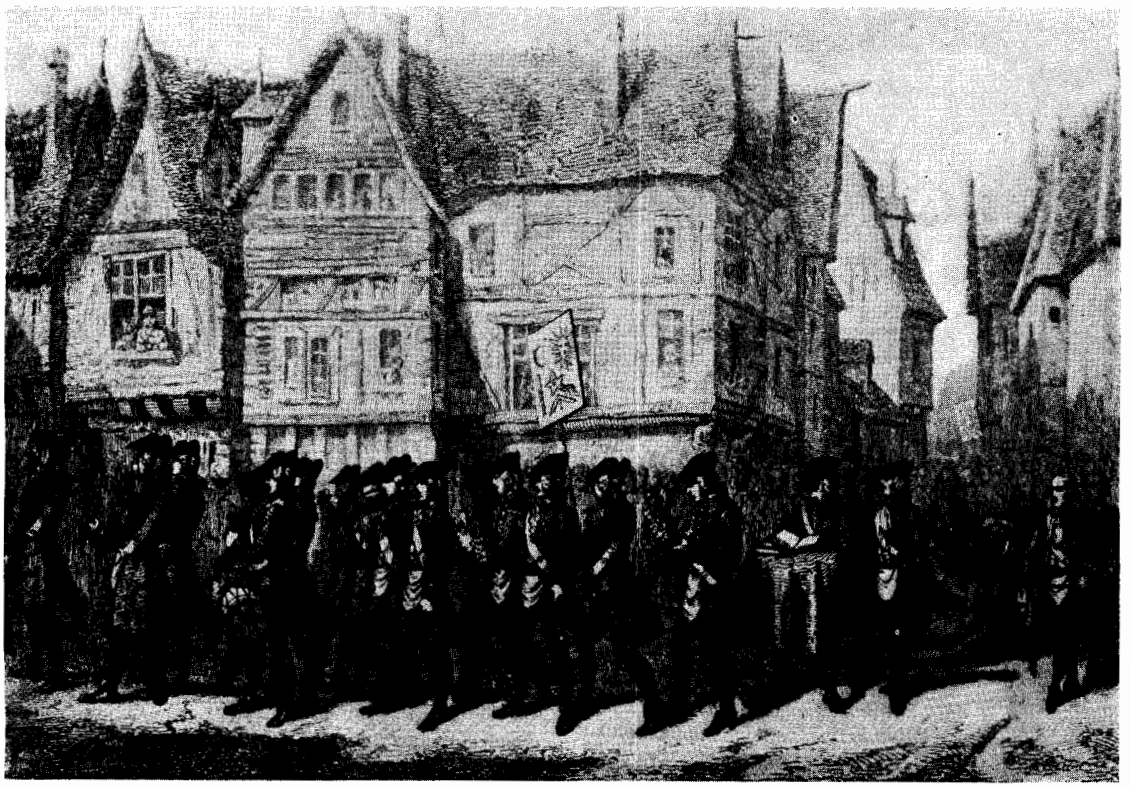
When did Freemasons first come to Massachusetts? No one knows. Probably no one ever will know. The ship *Freemason* was in Boston Harbour in January 1718–9, and often thereafter. So also were other vessels similarly named. Is it not likely that a boat with such a name brought members of the Craft to Boston, owners, officers or passengers?

There was one very prominent citizen resident in Boston who had been made a Mason in England in 1704. Jonathan Belcher, one of Boston's chief citizens of that day, began his business career in that city in 1705. He continued a loyal Mason through life. His Masonic membership is certified to us because of letters passing between him and the First Lodge in Boston while Belcher was governor of Massachusetts and New Hampshire, and by his frequent attendance

* This is not a joke. One Grand Master (not of Massachusetts) ruled solemnly once that a candidate " with a double hare lip " was not eligible.



The Green Dragon Tavern in Boston, as It Was When Purchased by the Lodge of St. Andrew in 1764.



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

The Masonic Funeral Given General Warren, Who Was Killed at the Battle of Bunker Hill.

The General was first buried on the battle-field, the Brothers later taking the remains to the State House in Boston in order to perform the last rites.

at Grand Lodge. His son, Andrew, who among others had been " made here," was appointed Deputy Grand Master of the Provincial Grand Lodge by Henry Price July 30, 1733. We know of at least nine others who were " made here," i.e., in Boston, before the last-named date. There must therefore have been " occasional " Lodges in Boston before 1733. Unfortunately, they have left us no record. No one knows or perhaps ever will know when such Lodges first met in Massachusetts or, for that matter, in the other colonies. The known facts warrant the deduction that the immigrating Freemasons of those early days soon established Lodges which worked without warrants but " according to the Old Customs." It is unlikely that any of these " occasional " Lodges kept records, for none are known. Neither is it strange, for Freemasonry had not become systematised, there was no Grand Lodge anywhere until 1717, and there was a widespread aversion to the making of any written minutes or notes concerning any phase of the activities of the Fraternity. Even the Grand Lodge of England has no contemporaneous record book for the first six years of its life; neither has the Grand Lodge of Massachusetts for its first seventeen years. When Anderson asked for written manuscripts concerning the earlier days of the craft, prior to the formation of the Grand Lodge at London, many which had been secretly treasured were burned by the scrupulous Brethren who possessed them rather than aid Anderson to publish anything about their esoteric institution. An account book, purchased by the accountant August 2, 1731, is the earliest American Manuscript giving us authoritative information. It contains, among other things, what is apparently the accounting for an " occasional " Lodge in Philadelphia, beginning with June 24, 1731, and continuing for exactly seven years. Beginning, however, with April, 1733, reliable documentary evidence becomes reasonably complete enough for definite history of Freemasonry in America. During that month, in the Grand Mastership of Lord Viscount Montague, a Deputation issued to Henry Price as " Provincial Grand Master of New England and Dominions and Territories thereunto belonging," on the petition of Price and other Brethren then residing in Boston. Price first moved to Boston in 1723. When or how often he made trips across the Atlantic is a mystery. He was a member, in 1730, of Lodge No. 75, meeting at the Rainbow Coffee House in York Gardens, London. When the petition was prepared or presented, we can only guess, but Price received his Deputation personally from the hand of the Deputy Grand Master in London, April 13, 1733. He shortly returned to Boston and formally began the career of duly-constituted Freemasonry in Boston on July 30 of the same year. That day there gathered around him the Freemasons of Boston. Then and there, he organised his Grand Lodge, appointing Andrew Belcher, Esquire, his Deputy Grand Master, and Bros. Thomas Kennelly and John Quane, Grand Wardens *pro tempore*. His Commission was read. Next, he ordered to be read a petition of eighteen Boston Brethren (ten, at least, of whom had been theretofore made Masons in Boston) praying that they might be constituted into a *regular* Lodge by virtue of said Deputation. Price granted the petition and " Did then &

there in the most Solemn manner, according to Ancient Right & Custom, and the form prescribed in our printed book of Constitutions, Constitute us into a Regular Lodge in Manner & form." The same evening, the Lodge chose Bro. Henry Hope, Esq., Master; he appointed Frederick Hamilton and James Gordon his Wardens; and Price thereupon " installed them in their severall stations by Investing them with the implements of their Offices, giving each his particular Charge." This original petition is a treasured possession of the Grand Lodge of Massachusetts to this day. The original Charter of this Lodge is known to have been in existence as late as December 13, 1826, but was unfortunately destroyed in the disastrous fire of April 6, 1864, when the Masonic Temple in Boston and many invaluable treasures perished.

Both the Grand Lodge and the particular Lodge constituted July 30, 1733, in Boston, are alive and healthy to-day after an unbroken existence of practically two centuries. The former is now called " The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts." The latter is known as " St. John's Lodge of Boston." They are the senior, the earliest constituted, the longest lived Masonic Bodies in the Western Hemisphere. This Lodge is, naturally, the first in America to appear on the English official engraved lists of Lodges, being No. 126 on the 1734 list. The first appearance of any other American Lodge is on the 1736 list, No. 139. The Lodge in Boston advanced in subsequent lists from 126 to 110, 65, 54, 42, and 39. It was carried on the English register until the Union of 1813, although it had passed from that jurisdiction when its Provincial Grand Lodge became independent.

Benjamin Franklin, who had become a very enthusiastic and active Mason in the Lodge " according to the Old Customs " in Philadelphia, visited Boston in the autumn of 1733 and made the acquaintance of Henry Price. That they had important Masonic conferences is an irresistible inference from subsequent events. Boston had a printed book of Constitutions; Franklin reprinted the Constitutions in Philadelphia the next May and promptly sent one hundred of them to Boston. Price, shortly after Franklin's visit, applied for the extension of his authority to cover all North America. This was granted him in August, 1734. Franklin was keeping in touch with Price. Doubtless to explain delay in the project under weigh, the Grand Lodge, October 23, 1734, wrote Franklin advising, inter alia, that Price was just recovering from an illness. What else was in the letter, we know not, unless the following letters give us a hint. November 28, 1734, Franklin wrote Price two letters, one official and one personal. Here they are:

Right Worshipful Grand Master and Most Worthy and Dear Brethren:

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, im-

porting that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favours this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,
Your Affectionate Brethren and obliged humble Servts,
Signed at the request of the Lodge,

B. Franklin, G. M.

Philadelphia, Nov. 28, 1734.

Dear Brother Price:—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into dis-esteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, Your Affectionate Brother & humb Servt

B. Franklin, G. M.
Pennsylvania.

Philadelphia, No. 28, 1734.

P.S.—If more of the Constitutions are wanted among you, please hint it to me.
(Address upon said letters:)
To Mr. Henry Price
At the Brazen Head
Boston
N.E.

In these letters is the clear and definite information that the Brethren in Philadelphia were meeting without authority from Coxe or any other source. It was, of course, being done " according to the Old Customs," although those had been abrogated by the Mother Grand Lodge, June 24, 1721.

On February 21, 1734–5, Price granted the prayer of the Philadelphia Brethren and appointed Benjamin Franklin Provincial Grand Master for Pennsylvania, an office in which the latter immediately began to function. Then " duly-constituted " Freemasonry in Pennsylvania was born.

The days of Sts. John the Baptist and the Evangelist are the principal feast days of Freemasonry. That of St. John the Baptist was at once adopted as the annual meeting of the Grand Lodge and on June 24, 1737, was the occasion of the first known procession in America " in the proper Badges of their Order, some Gold, the rest Silver." That of St. John the Evangelist was first celebrated in Boston, December 28, 1733. It has ever since been a momentous day in Massachusetts Freemasonry, and for the last century has been the occasion of Grand Lodge Installation.

1736 was a notable Masonic year in Boston. Robert Tomlinson and Thomas Oxnard, both to be Provincial Grand Masters, were made Masons in the First Lodge, and a Charter was granted to a Lodge in Portsmouth, New Hampshire.

Tomlinson (or Thomlinson, as his name was sometimes spelled) must have been an outstanding citizen because five months after his making, he was chosen Master of the First Lodge, and the Grand Lodge petitioned the Grand Master of England for his appointment to succeed Price. Obviously, this was Price's desire for, on December 27, 1736, Price appointed Tomlinson his Deputy Grand Master. The latter's commission had issued December 7, but it did not arrive in Boston until April 20, 1736–7.

Tomlinson had the missionary spirit. While on a visit to Antigua, the year of his Commission, he made the " Governor and sundry other gentlemen of distinction " Masons and established a Lodge. Tomlinson's Commission was for New England only, so that Price continued to exercise his North American authority. In March 1737–8, Price appointed Major Erasmus James Phillips, a member of the First Lodge in Boston, to be Provincial Grand Master for Nova Scotia. Phillips made frequent journeys between Annapolis, Boston, Portsmouth, and Providence. While in Annapolis, in 1738, he established a Lodge and became its first Master. In 1750 and 1751, he chartered two Lodges at Halifax, Lord Cornwallis becoming the First Master of the earlier.

The Grand Lodge of Massachusetts treasures in its archives the earliest

contemporaneous Lodge record books now known to exist in America. The earliest of all is the record book of the First Lodge in Boston, beginning with December 27, 1738, " being the VI meeting of the Quarter." The next is that of the Masters' Lodge in Boston, whose records begin with its Constitution, December 22, 1738.

Why a Masters' Lodge? The Degree system was then in a formative and fluid condition. For years after the organisation of our Mother Grand Lodge at London in 1717, and after the development of the three Degrees, largely by John Theophilus Desaguliers, the Masters' Degree was conferred, in England, only by Grand Lodge. The earliest American By-laws or Regulations were adopted by the First Lodge in Boston, October 24, 1733, but they make no reference to Degrees. Masons were " made " or " entered," and some were " admitted " to Lodge membership. The Degree of Fellow-craft is first mentioned February 9, 1736–7, though the reference to it shows that it had theretofore been worked. Then a candidate was " made a Mason and *raised* to " a Fellow-Craft." Not until 1749 do we find a Mason " passed " to a Fellow-Craft. And yet at the second meeting of the Masters' Lodge, with Henry Price in the chair, Bro. George Monerieff was " raised a Master." Before this could be done, the candidate was required to prove, by examination in open Lodge, that he had been " raised a Fellow-Craft." The probable answer is that the Degree worked by the Masters' Lodge was what has been known as the " Chair Degree " or Installation of a Master, absorbed nowadays in the United States by the Royal Arch Chapter and transformed into the degree of " Past Master." Even to-day, the degree of " Past Master " is conferred by authority of the Grand Lodge of Pennsylvania upon Brethren who have never been elected to preside over a Lodge. Until nearly the end of the eighteenth century, the Masters' Degree was conferred in Boston by this Masters' Lodge and also, during the last half of that century, by another Masters' Lodge which met under the Charter of the Lodge of St. Andrew. The actual Ritual of these early days in America is an unfathomable mystery, except what we learn by applying our present knowledge gained through generations of instructive tongues, attentive ears, and not too accurate memories, to the few known American facts, and to the studies of the situation in London at the time of the emigration from there of the founders of Masonry here. We do know that there were many clauses in the Fellow-Craft Degree of the middle of the eighteenth century which are now found only in the third Degree. Doubtless the Masters' Lodge was a part of the esoteric mechanism of this period of crystallisation of the Ritual.

On January 31, 1738–9, Tomlinson officially attended the Grand Lodge of England. He made his will in London April 11, 1739, and died in Antigua, July 15 or 16, 1740. Deputy Grand Master Thomas Oxnard presided at Grand Lodge functions until he was commissioned " Provincial Grand Master for North America " September 23, 1743, although the Deputation itself was not received in Boston until March 6, 1743–4. In the exercise of his powers over North America, during the ten years of his Grandmastership, he constituted

Lodges not only in and about Boston, but also in Newfoundland, Rhode Island, Maryland, Connecticut and elsewhere.

On January 22, 1745–6, the First Lodge admitted, and on April 4, 1746, the Masters' Lodge raised the greatest artillery officer and military engineer of his generation, Richard Gridley, later to be Deputy Grand Master. First captain of artillery and first bombardier in the first campaign against Louisburg, he succeeded on the third fire in dropping a shell directly into the citadel, which was the immediate cause of the surrender of the city. Returning home, he drew the designs for fortifications on Governor's Island in Boston Harbour. He later erected Fort Halifax on the Kennebec River. In 1755, he was chief engineer of the army. All the fortifications around Lake George, in the expedition against Crown Point, were erected under his supervision. On August 4, 1756, he was selected by General Winslow to attend him in a visit to His Excellency, the Earl of Loudoun, Past Grand Master of Masons in England, then commander-in-chief of his Majesty's forces in America. The same year, Paul Revere, just of age, was commissioned second lieutenant under Gridley's command.

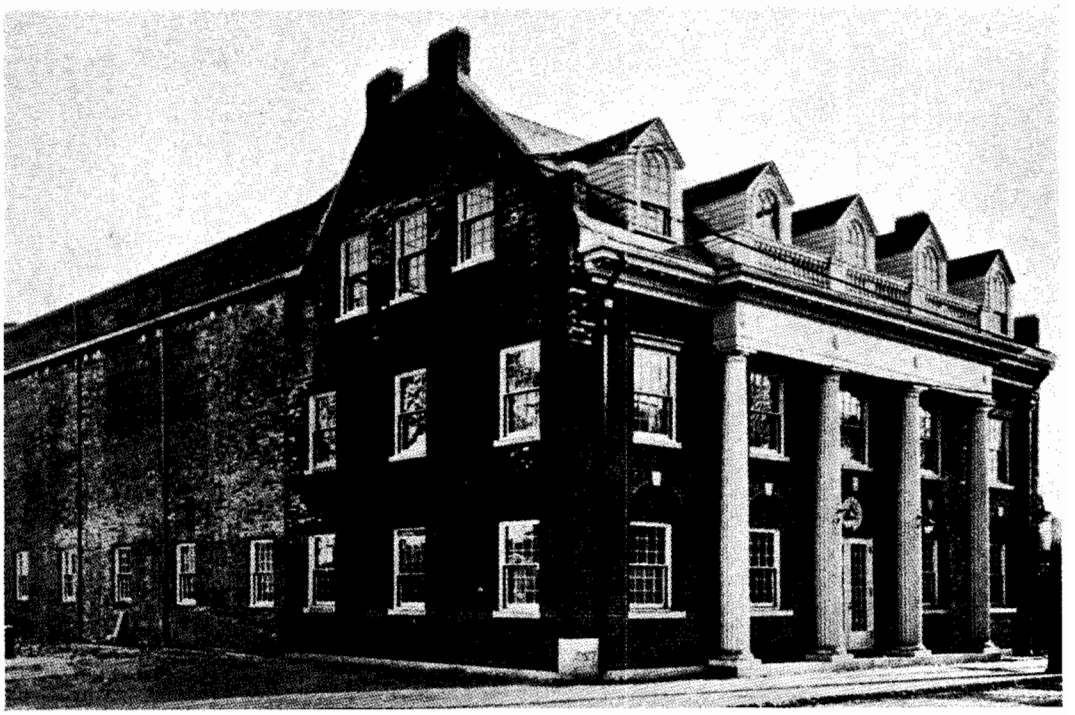
Gridley was also in the second siege of Louisburg and present at the second taking of the city. In 1759, he commanded the Provincial artillery about to besiege Quebec, and stood by the side of General Wolfe when that gallant officer fell victorious.

In 1774, he signed a secret agreement with his intimate friend and Masonic Brother, General Joseph Warren, pledging each other that in the event of hostilities with the Mother Country, they would join the Patriot Army, and they did. He commanded the only artillery regiment in the colonies at the opening of the Revolutionary War, and, on April 24, 1775, was appointed chief engineer of the Patriot forces. He planned the fortification of Bunker Hill. When the Patriot troops marched to Charlestown, June 16, acrimonious discussion arose as to whether Breed's Hill or Bunker Hill was the proper one to fortify. One of the generals agreed with Gridley, but the other was stubborn and determined not to yield. Gridley said to the latter, " Sir, the moments are precious. We must decide at once. Since you will not give up your individual opinion to ours, we will give up to you. Action, and that instantly, only will save us." Although known as the battle of Bunker Hill, the fact is that the fight was staged at the fortifications erected by Gridley (who even worked spade in hand) on Breed's Hill. Military authorities tell us that Gridley's choice would have been better. On the 17th, Gridley was near to Warren when he fell, and almost at the same moment Gridley was struck by a musket ball and incapacitated. Only two days later, however, he took charge of a battery at the Highlands.

On September 20, 1775, the Provincial Congress made him a major general. Washington said of him that there was no one better qualified to serve as chief engineer of the Army, but he was physically unable to carry such a burden and it went to a younger man. Nevertheless, in March of the next year, he so skillfully directed the fortifying of Dorchester Heights that the British dared



Masonic Temple at Plymouth, Massachusetts.



Masonic Temple at Dedham, Massachusetts.

not attack and, consequently, evacuated Boston. Then, at Washington's request, he directed the demolition of the British intrenchments and laid out and strengthened the fortifications of the city. At such work he continued zealously in spite of the fact that for more than thirteen months he received no pay from the impoverished government. At the age of eighty-five, the year before his death in 1796, he assisted in laying the corner-stone of the State House in Boston with Masonic ceremonies. Gridley is worthy of such extended notice. Many of his fellow Masonic Brethren among the patriots, such as Paul Revere, John Hancock, John and Joseph Warren and James Otis, are better remembered.

Like Price and Oxnard, Jeremy Gridley, who succeeded the latter in 1755, and John Rowe, who succeeded Gridley in 1758, had broad territorial powers. Price and Oxnard were each " Provincial Grand Master for North America," without any qualification. Jeremy Gridley (elder brother of Richard) was appointed "Provincial Grand Master of all Such Provinces & Places in North America & the Territories thereof of which no Provincial Grand Master is at present appointed." Rowe was constituted " Provincial Grand Master for all North America and the Territories thereunto belonging, where no other Provincial Grand Master is in being." After Rowe's death, in 1787, the United States had become independent and there were no more Provincial Grand Masters within its territory.

During their terms of office, except the languishing days of the Revolutionary War, Masonry prospered on these shores. Price wrote, August 6, 1755, " Masonry has had as great Success in America since my Settling here as in any part of the World (except England). Here is not less than Forty Lodges sprung from my First Lodge in Boston." Looking just a few years ahead of our story, we find, near to the close of the century, Grand Master Paul Revere saying in his farewell address at the Feast of St. John the Evangelist in 1797:

> Sixty-four years have elapsed since the introduction of Free Masonry into North America by the formation of a Grand Lodge in Boston; a fountain from whence the Streams have been numerous and extensive. Within this period charters have been granted for the Creation of two Lodges in Vermont; five in New Hampshire, one in Pennsylvania, one in Maryland, two in Rhode Island, thirteen in Connecticut, one in New York, one in Virginia, one in North Carolina, one in South Carolina, one in Lower Canada, one in the late American Army, two in Nova Scotia, one in Newfoundland, and four in the West Indies, and fifty-six in Massachusetts. Of these last, forty-three still retain their commissioned authority, and are considered by the present Regulations as within the immediate control of this Grand Lodge; and thirty-two were represented here at our last Quarterly Communication.

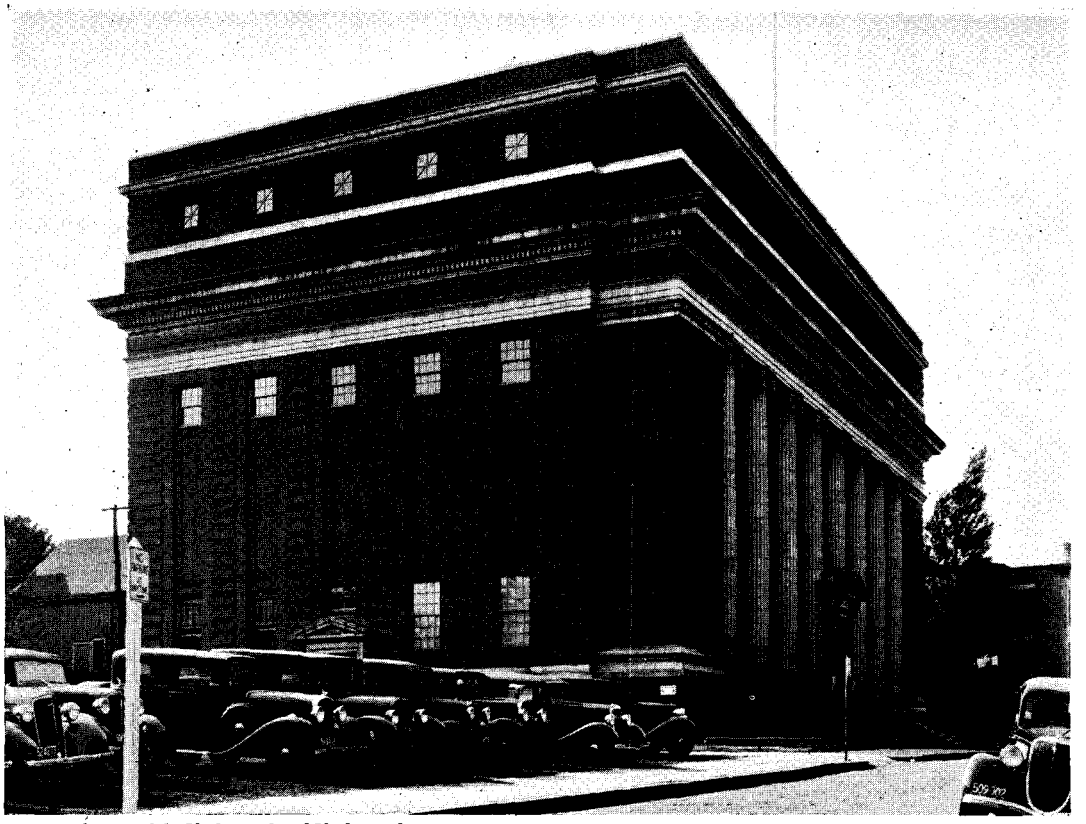
These Provincial Grand Masters were men of the highest standing in the community. Price, Tomlinson, Oxnard and Rowe were successful and wealthy merchants and held many public offices. Jeremiah, commonly known as Jeremy Gridley, was first a teacher, then a newspaperman, finally a lawyer and the

" Father of the Boston Bar." As attorney-general, he argued the celebrated Writs of Assistance case in behalf of the Crown. Opposed were Thatcher and James Otis, both of whom had been law students in his office. Otis was also a Mason and throughout Gridley's life his devoted friend. At the conclusion of the second argument of the case, upon rehearing, judgment was immediately given in favor of that for which Gridley contended. The decision was legally sound. The real quarrel of the people was with the law which the Crown imposed, not with the interpretation of the law. Gridley but pointed out the proper meaning of the law as it stood. The court but officially applied that law. Bro. Otis' appeal was not so much a legal argument as an eloquent voicing of the restive spirit of a people who were convinced that the law was but an instrument of oppression. " Then and there was the first scene of the first act of opposition to the arbitrary claims of Great Britain. Then and there the child Independence, was born."

At the time of Jeremy Gridley's death in 1767, he was Grand Master of Masons in North America, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of said Province and a " Justice throughout the same," colonel of the 1st regiment of militia, president of the Marine Society, selectman and assessor of Brookline and leader of the Boston Bar. Of him, more than any other, it may be said that he elevated the Boston Bar from comparative chaos and ignorance to the dignity of a learned profession. Of his elaborate and Masonic funeral, Rowe, his Deputy and successor, writes an account in his diary, remarking " such a multitude of Spectators, I never Saw at any time before since I have been in New England."

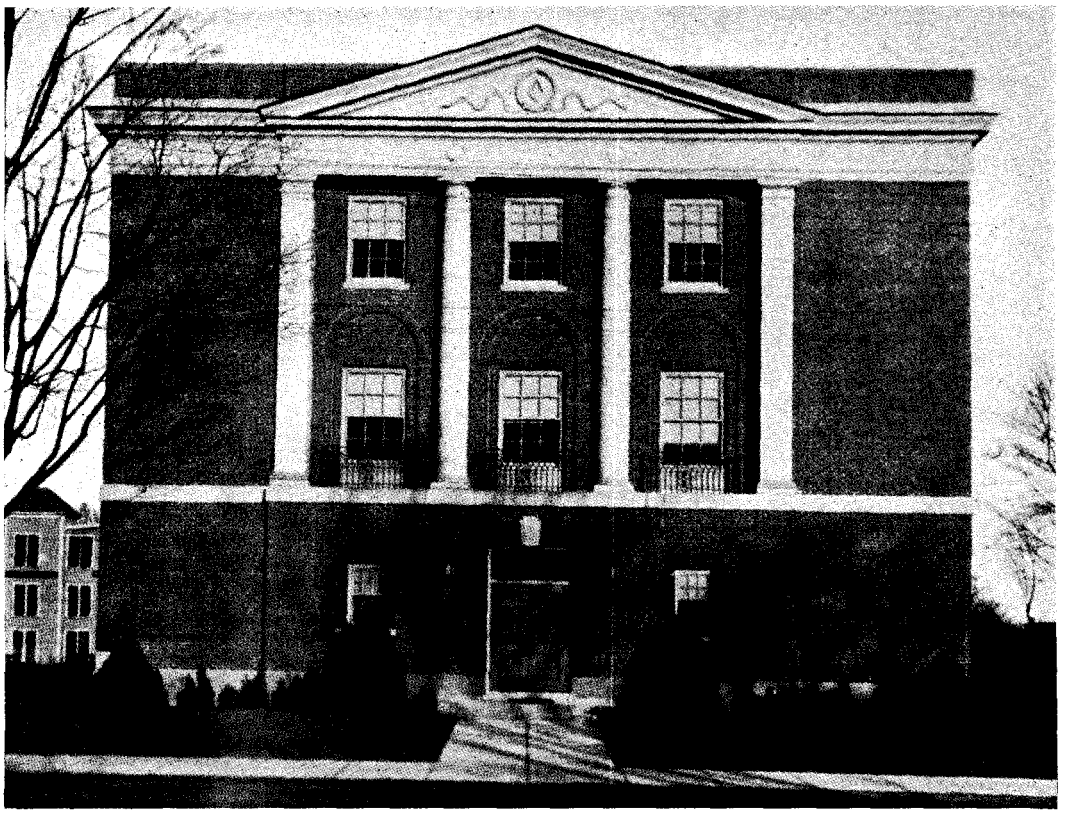
The early Records of this Provincial Grand Lodge were probably kept on loose sheets of paper. That was the custom of the early days. Contemporaneous records in a bound volume begin with April 13, 1750, just seventeen years from the date of Price's commission, when Charles Pelham, Grand Secretary, began with a summary of the preceding seventeen years. From that day to this, the Grand Lodge of Massachusetts has its full and complete file of records with the exception of the few years that the original record book was missing. It had been carried away by Thomas Brown, the Grand Secretary, a Tory, who took refuge in Nova Scotia when the British evacuated Boston. The Grand Lodge continued to function, but what has become of its records during the interim until the book was returned, no one knows. The records of the other Grand Lodge (Antient) then functioning in Boston, later merging with Price's, begin with 1769 and are complete to the Union of 1792. The Grand Lodge founded by Price in 1733 came to be known about four decades later as the St. John's Grand Lodge to distinguish it from the later one which appropriated the name of Massachusetts Grand Lodge.

A rival to the Mother Grand Lodge of England came upon the scene around the middle of the eighteenth century. It called itself the " Antient " Grand Lodge and dubbed the older one " Modern." The full story is told elsewhere in this history. It is mentioned here because it had consequences in Massachusetts.



From a photograph by Underwood and Underwood.

Masonic Temple, Worcester, Massachusetts.



Masonic Temple, North Attleboro, Massachusetts.

The Antients, by clever maneuvering, gained affiliation with the Grand Lodges of Ireland and Scotland.

In 1752, a number of Masons in Boston, unaffiliated with the St. John's Grand Lodge, met and worked without any Charter or Warrant, but " according to the Old Customs." They soon realised that this had become illegal and that it left them ostracised. Consequently they applied, after a few years, to the Grand Lodge of Scotland for a Charter. On November 30, 1756, their petition was granted. After many delays, the Charter arrived in Boston in 1760. The Brethren of this Lodge, then known as St. Andrew's Lodge, now as the Lodge of St. Andrew, sought recognition from the Antient Grand Lodge of England and obtained it, but the established Grand Lodge in Boston turned a cold shoulder.

Boston, then a town of about 18,000, was one of the three most important communities in America. So prominent were its troops in the wars with France, that the Canadians were wont to call all Americans " les Bostonais." Hostility towards the Mother Country was growing. To over-awe the citizens of Boston, England sent over several small regiments. Within them were three Army Lodges; in the 14th regiment, Lodge No. 58, of the Antient English Constitution; in the 64th regiment, No. 106, of the Scottish Constitution; in the 29th, No. 322, of the Irish Constitution. These " lobster backs " were personally welcomed as Brethren although regarded by a majority of the populace as military enemies. They joined Masonic forces with St. Andrew's, resulting in an application to Scotland for a Commission which came in due course, appointing " The Most Wpfull Joseph Warren Grand Master of " Ancient Free & accepted Masons in Boston New England & within One hundred Miles of the same." He was installed " in ample form " at the celebration of the Feast of St. John the Evangelist, 1769, his Grand Lodge being composed of officers and Brethren of St. Andrew's and Lodges 58 and 322. On March 3, 1772, he was Commissioned "Grand Master of Masons for the Continent of America." He presided over his Grand Lodge as late as March 3, 1775, and fell at the battle of Bunker Hill the following month.

Bro. Paul Revere became Senior Grand Deacon at Warren's installation, was Master of St. Andrew's and Tyrian Lodges, and appears as Senior Grand Warden when, on December 27, 1776, this Grand Lodge held its first meeting after the blockade of Boston, presided over by Joseph Webb as Deputy Grand Master.

St. Andrew's Lodge, in 1764, bought the Green Dragon Tavern (which property it still owns) and it became known also as Masons Hall. There met St. Andrew's Lodge and the Massachusetts Grand Lodge. There, also, met groups of patriots, members of St. Andrew's active among them. Tradition has it that from its doors, on an evening when Masonic labours were suspended, issued the " Indians " of the Boston Tea Party, December 16, 1773, when Boston Harbour became a cold and salty teapot. On this day, Grand Master Rowe of the St. John's Grand Lodge wrote in his diary, "A number of People Appearing In Indian Dresses went on board the three Ships Hall Bruce & Coffin. they Opin'd the Hatches, hoisted Out the Tea & flung it Overboard, this might I believe have

been prevented. I am sincerely Sorry for the Event. Tis said near two thousand People were present at this Affair."

While patriots were to be found in both groups, perhaps the larger number of names which history has made famous are to be found in the Massachusetts, or Scottish list; from such outstanding historical characters as Warren, Revere, and Hancock, to John Pulling who hung the signal for Revere in the tower of the Old North Church.

Fraternal amenities early began to be exchanged between St. John's and Massachusetts Grand Lodges. Rowe, Grand Master of St. John's, and Webb, Deputy Grand Master of Massachusetts, were together at one of the early meetings, in April 1776, of American Union Lodge, a military Lodge Chartered by Rowe. At the separate Grand Lodge celebrations of the Feast of St. John the Evangelist in 1773, each drank a toast to the other. Relations continued through the Grandmasterships of Webb, John Warren, and Webb's second term. Just before the latter's death, in 1787, the Massachusetts Grand Lodge undertook " to perfect a plan of union between the 2 Grand Lodges." This plan, naturally, took some years to bring fulfilment. Under the second administration of John Warren and his successor, Moses Michael Hays, installed in 1788, came its fruition.

A momentous event occurred in 1777 when the independence of American Freemasonry began. For almost two years, Massachusetts Grand Lodge functioned without a Grand Master, being presided over by Joseph Webb as Deputy. Finally the Brethren decided to cut loose from their Mother Grand Lodge and proceeded, after long and careful consideration, to declare independence by the election of a Grand Master of their own choosing. Joseph Webb was elected and assumed the duties of the office. The spirit of the occasion was later formally declared by a resolution passed December 6, 1782, reading in part as follows:

> That the Political Head of this Country having distroyed All connection & Correspondence between the Subjects of these States & the Country from which the Grand Lodge originally derived its Commissioned Authority, and the Principles of the Craft inculcating on its professors Submission to the Commands of the Civil Authority of the Country they Reside in, the Brethren did Assume an Elective Supremacy, & under it Chose a Grand Master & Grand Officers, and Erected a Grand Lodge with Independent Powers & Perogatives. . .

Massachusetts Grand Lodge is, in consequence, the first independent Grand Lodge in America and Webb the first Grand Master by election and not by Commission.

At last the spirit of union became pervading. December 5, 1791, the Massachusetts Grand Lodge appointed a Committee, consisting of Grand Master Hays, Past Grand Master Warren, Deputy Grand Master Revere, Grand Wardens Bartlett and Scollay, past Deputy Grand Master John Lowell, and Grand Secretary Laughton, upon the subject of " a Compleat Masonic Union throughout this Commonwealth." This being communicated to St. John's Grand Lodge, a special Communication was called January 18, 1792, Senior Grand Warden John

Cutler in the Chair, which voted to raise a similar committee to promote the union. As a result of the successful negotiations, both Grand Lodges met in their several halls on March 5, 1792. Electors were chosen by both to join in convention and choose Officers for the united Grand Lodge, in accordance with new *Constitutions* adopted in identical language by both Bodies. Then and there the two Bodies united into one Grand Lodge with the following list of Officers, unanimously chosen:

M. W. John Cutler, Grand Master (formerly S.G.W. of St. John's).
R. W. Josiah Bartlett, Senior Grand Warden (formerly S.G.W. of Massachusetts).
R. W. Mungo Mackay, Junior Grand Warden (P.G.W. of St. John's).
W. Samuel Parkman, Grand Treasurer (formerly Grand Treasurer of St. John's).
W. Thomas Farrington, Grand Secretary (formerly Grand Secretary of St. John's).

The perfection of the union occurred on the 19th of March, when P. G. M. John Warren in the Chair installed John Cutler as Grand Master, in ample form. This happy event anticipated the Union in England of the Moderns and the Antients by over twenty years.

St. Andrew's Lodge alone remained outside of the Union, it having retained its affiliation with the Grand Lodge of Scotland when Massachusetts Grand Lodge became independent. In 1809, this Lodge came into the fold, since which time there has been no Masonic schism in the Commonwealth.

The esoteric ritual adopted at the Union was, with few variations, that which had been practised by the St. John's Grand Lodge. To-day, we cannot determine it with exactness.

The *Constitutions* adopted by both Grand Lodges provided not merely for " a Complete Union of the Grand Lodges aforesaid " and that " all distinctions between the Ancient and Modern Masons shall, as far as possible, be abolished," but also the bases for succeeding revisions.

The younger of the Bodies added nineteen to the roll of Lodges. Immediately, they began to increase in number and the Fraternity entered upon a period of conservative prosperity which lasted until the anti-Masonic agitation.

As the Mississippi, rising close to the Canadian border, when it touches Kentucky is joined by the Ohio and they flow onward to the sea as a single river, the continuation of each, so this Grand Lodge of Massachusetts has continued its beneficent career without further schism, to this day. At its head, from Cutler to Allen, have served loyal Masons and respected citizens such as Paul Revere (manufacturer, goldsmith, engraver, and dramatic patriot); Isaiah Thomas (printer, publisher, and editor); Samuel P. P. Fay (lawyer and judge); Elijah Crane (farmer and soldier); Josiah B. Flint (surgeon and professor); George M. Randall (bishop); Winslow Lewis (physician); William S. Gardner (lawyer, judge of the Superior and Justice of the Supreme Judicial Court); Sereno

D. Nickerson (merchant); and Samuel C. Lawrence (financier). These few are named to illustrate the diversity of activities of the fifty-one Brethren who have occupied the Oriental Chair since the Union. Indeed, the personnel of our Fraternity in public and private life has ever been and is now a matter of pride.

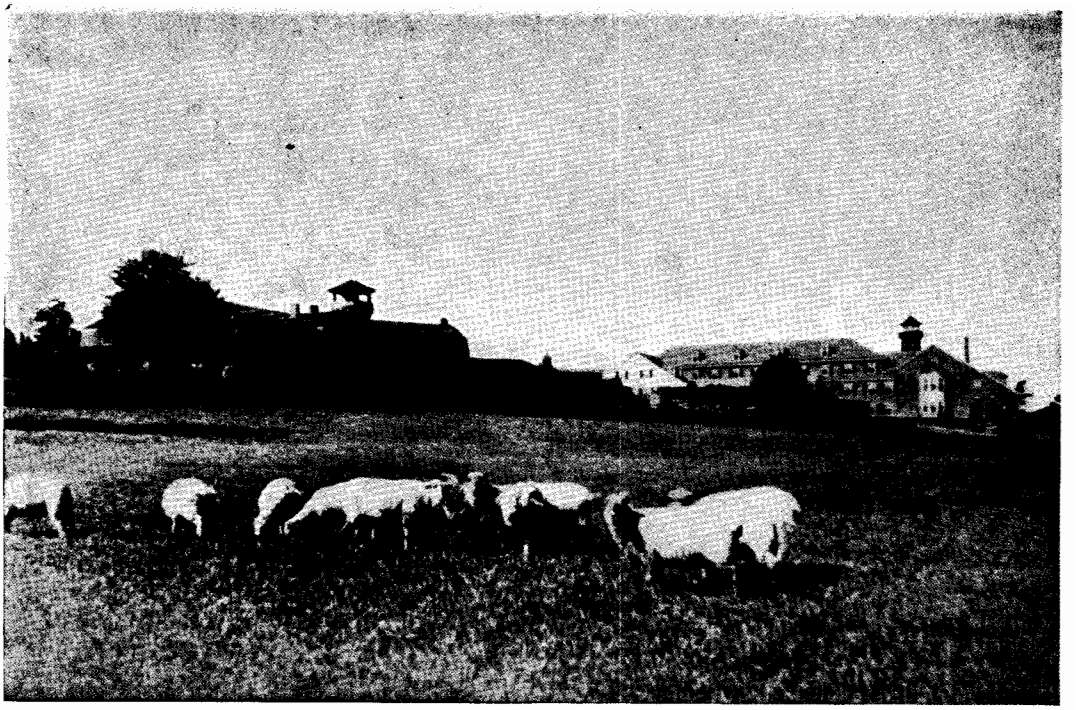
As would be expected from the nature of our Institution, charity was one of the first concerns of our Grand Lodge. It has expanded through the years until to-day Grand Lodge and its particular Lodges in Massachusetts are officially spending more than $1100 a day in benevolence. This figure is limited to what an accountant can certify. Vastly more is, of course, expended by our Brethren unofficially. Conspicuous to the eye are the Masonic Home at Charlton, established because of Blake and dedicated by Flanders, and the Hospital at Shrewsbury, founded by the gift of the widow of R. W. Matthew J. Whittall, a director of our corporation, and dedicated by Simpson. A vast amount of good is, however, done inconspicuously by our Charity and Service Departments of Grand Lodge and the particular Lodges.

Our Grand Lodge has developed an unique system of Masonic education, initiated by Ferrell, Simpson, and Dean, in an endeavour to instil our high principles and purposes into the mind of every Initiate, that each may appreciate its aims and opportunities.

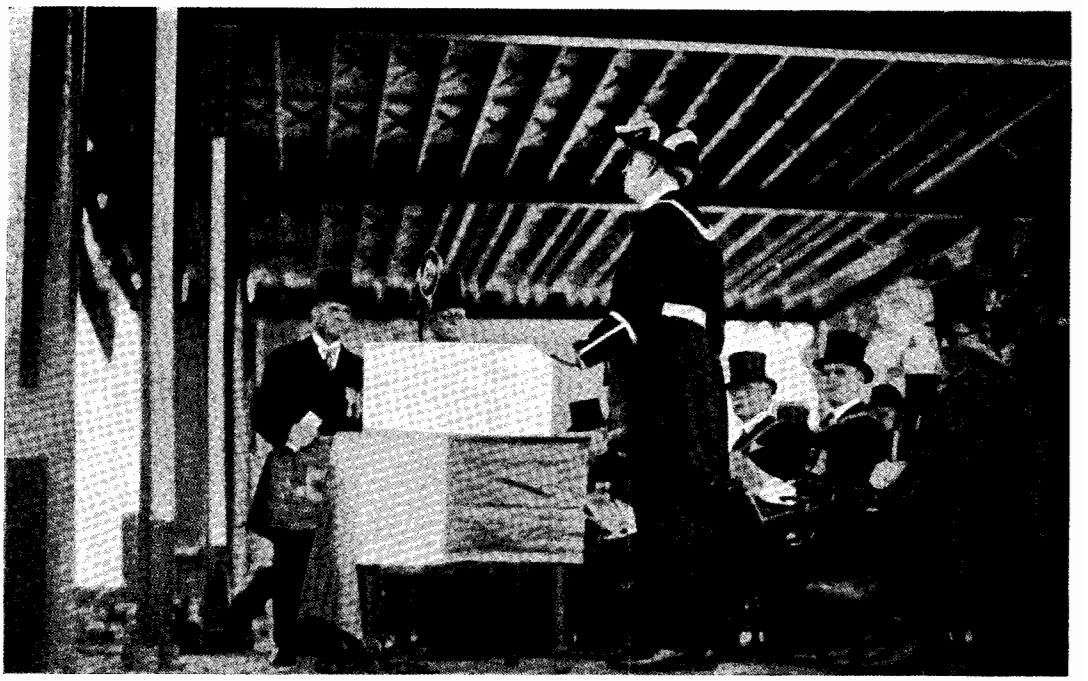
Through the efforts of many, especially the munificence of Lawrence, our library is second to no other Masonic library in the world in equipment and usefulness.

In a very large majority of American Grand Lodges there is a recognised line of advancement in Office, a new Grand Master being elected each year when the line moves up one Station almost automatically. One Grand Master of a sister State remarked some years ago that, in his Jurisdiction, if a Brother was appointed Junior Grand Deacon, lived long enough and kept out of jail, he would be Grand Master in due course. There is with us no line of promotion in Grand Lodge. That a Brother is elected or appointed to any other Office does not make him a prospective Grand Master. Our Grand Masters are chosen from those Brethren regarded by the Fraternity as a whole to be best fitted by ability, character, and attainment to exercise the important duties of the Office. A few of our Grand Masters had not even served as Master of a Lodge, yet made conspicuous successes. That, however, under our present Constitutions, cannot occur again. It is usual for them to serve three years, the constitutional limit. Thus, they have time and opportunity to perfect plans and policies and carry them into execution.

Our Deputy Grand Master is appointed by the Grand Master, not elected by Grand Lodge as is customary elsewhere in this country. Thus there can be called into high service Past Masters whose qualifications are intimately known by the Grand Master himself, although perhaps not generally known to the Brethren at large. This Officer is, with us, really a Deputy of the Grand Master and not a vice or prospective Grand Master. In recent years, the appointed Deputies and the elected Grand Wardens have served for only one year each,



Massachusetts Masonic Home, "Overlook," at Charlton.



Corner-stone Laying of the Masonic Temple at Lowell, Massachusetts, September 8, 1928.

but they (as well as Grand Masters) are honoured by life membership in Grand Lodge. This gives us a body of elder Masonic statesmen sitting not in a separate chamber but in Grand Lodge itself. While this permanent membership of selected and experienced Brethren constitutes less than 8 per cent of Grand Lodge voting membership, it has been of tremendous value to Grand Masters, Grand Lodge, and the Fraternity as a whole.

In 1833, at the end of our first century, Freemasonry was at its lowest ebb not only in Massachusetts but in the whole United States in consequence of the anti-Masonic crusade, conceived and propagated for political purposes. Now, at the end of the second century, we are suffering a decrease in Initiates and in membership because of the world-wide financial depression. Except for its effect upon budgets, the net result to Freemasonry is good rather than bad. Some good applications will be lost, of course, but few who are true Masons at heart will become non-affiliated. The loss of those whose interest in the Craft is purely selfish is a gain to the cause and an aid to the accomplishment of our purposes.

Of the Lodges established by our Grand Lodge outside of the Commonwealth of Massachusetts, there still remain under our Jurisdiction three in Chile, eight in China, and seven in the Canal Zone. Massachusetts first entered Chile in 1853. Since that time, a regular Grand Lodge of Chile has been organised, but our three Lodges there have never surrendered their Massachusetts Charters. Massachusetts entered China in 1863, and now has three Lodges in Shanghai, one in Peiping, one in Tientsin, and three in Manchukuo, located at Dairen, Moukden and Harbin. These Lodges constitute a District Grand Lodge under the Jurisdiction of a District Grand Master. In 1917, the Grand Lodge of Massachusetts, which already had several Lodges in the Canal Zone, made a treaty with the Grand Lodge of Panama whereby Panama ceded to Massachusetts Masonic Jurisdiction over the Canal Zone, analogous to the cession of civil Jurisdiction over that Zone by the Republic of Panama to the United States. The seven Lodges in the Canal Zone have been erected into a District Grand Lodge under the Jurisdiction of a District Grand Master, and under the terms of the treaty Massachusetts has exclusive Jurisdiction over Symbolic Freemasonry throughout the Canal Zone.

FREEMASONRY IN MICHIGAN

Lou B. Winsor

THE history of organised Masonry in Michigan dates back 167 years. From 1764 to 1844, the historical material which accumulated around our mystic Temple was kept not in consecutive Records or permanent form, but in fragmentary papers and varying traditions. Consequently, no little research and labour have been required to collect those scattered bits of historic lore and to establish beyond question the exact dates and the true order of Masonic events in Michigan. Nevertheless, the following narrative is not the uncertain offspring of tradition or of plausible conjecture; rather, it is the legitimate child of Records and writings, nearly all Masonic and official, and all authoritative. In each case the facts stated here rest on the Records cited, and the statements regarding even the oldest of the Warrants, or Charters, granted to Masons in Michigan were taken directly from originals or from officially certified copies of them.

It is not to be expected, of course, that any history of our early Masonic activities, no matter how full and accurate it may be, will change in any particular the present Masonic situation. Nevertheless, it must surely gratify the natural and commendable curiosity of Masons to know their beginnings. The man ignorant of his parentage, or of the chain of title by which he holds valuable property, may not be greatly benefited or disturbed by his lack of knowledge regarding those facts, yet who can doubt his feeling the keenest interest in every detail and particular of his genealogy or of his right of possession? In like manner who can doubt that resident Masons will feel an intelligent interest in knowing the exact time when Masonry was first planted on Michigan soil and all the attending circumstances; in studying the source of Masonic authority or title, by and under which the governing Bodies of the Craft have performed their function; and in tracing the peculiar influences which political mutations, military operations, and commercial enterprises constantly exercised on early Masonic developments in this Commonwealth?

Three Grand Lodges have been organised in Michigan, the first of which was established in 1826. It, however, lapsed or was suspended three years later. The second, organised in 1841, was an attempt to revive the first, but by methods so irregular and un-Masonic that it was never recognised. The third, our present Grand Body, was established in 1844.

The eighteenth century is noted for the number of its great men and the great events which occurred during it. During the entire century, Europe was in an almost constant state of turmoil. In 1748, England, France, and Spain—the

great maritime powers—held the whole of both American continents, except only that region that was then known as the Russian Possessions and is now called Alaska. The reciprocal national hatreds and jealousies of their people at home were felt and manifested by their colonies here. War in Europe caused war in America. Truce or peace in the mother country often made rivalry and enmity more active and bitter in American colonies.

The colonial policy of Spain sought to accumulate gold and extend the Roman Catholic religion; that of England tended to build up States with which to carry on commerce; while that of France, while incidentally favoring Catholicism, seemed mainly designed to thwart and defeat England. Spain held all South America, as well as Florida and Mexico in North America. France held the basin of the St. Lawrence River and of the Great Lakes; it was in possession of the mouth of the Mississippi River and laid claims to all the lands drained by it. England's colonies lay between those of the other two nations. France and Spain, agreeing in nothing but religion, hoped to make themselves the upper and the nether millstones between which to pulverise American Protestanism at once and forever, and by so much to cripple the Protestant power in England.

To that end, France sought to connect her possessions on the Lakes with those on the Mississippi River by a double cordon of military posts, which would serve her and her forces as a highway of inter-communication, and would at the same time prove to be a barrier that would confine the English colonies to the Atlantic coast, a danger to threaten their safety and a force finally to crowd them out entirely. To the English colonies, this was a great danger—but it was also a great opportunity. As often happens, the great opportunity developed the men needed to meet it. Between 1753 and 1758, the struggles of the British in western Pennsylvania and along the Ohio River to destroy the lower line of French forts, that is, those lying between Lake Erie and the Ohio River, gave name and fame to many, among whom the youthful Washington was the most prominent.

In 1748, at Aix-la-Chapelle, European diplomacy flattered itself that it had invented a European balance of power and had determined, for ages to come, the colonial policy of its maritime states in America. But at that very time, says the historian Bancroft, " the woods of Virginia sheltered the youthful Washington. God had selected, not Kaunitz nor Newcastle, not a monarch of the House of Hapsburg nor of Hanover, but the Virginia stripling, to give a new impulse to human affairs," and, as far as events can depend on an individual, had placed the rights and the destinies of countless millions in the keeping of " The Widow's Son," he who was first among Masons, as he was " first in war, first in peace, and first in the hearts of his countrymen."

The French policy of planting a double line of military posts between the upper lakes and the Mississippi touched Michigan very vitally, for Detroit, Mackinaw, Green Bay, and St. Joseph were four important links in the upper chain. So, too, Michigan and her future inhabitants were deeply interested when, by conquest in 1760 and by a treaty made in 1763, all Canada, all Michi-

gan, and that part of the great Northwest lying east of the Mississippi River became British possessions, and the Frenchman's power to disturb this continent was brought to an end. As time passed, we were all affected again, when the American colonies of Britain, freed from fear of the French on the north and west, began to think of resisting the oppressions and the exactions of the parent government.

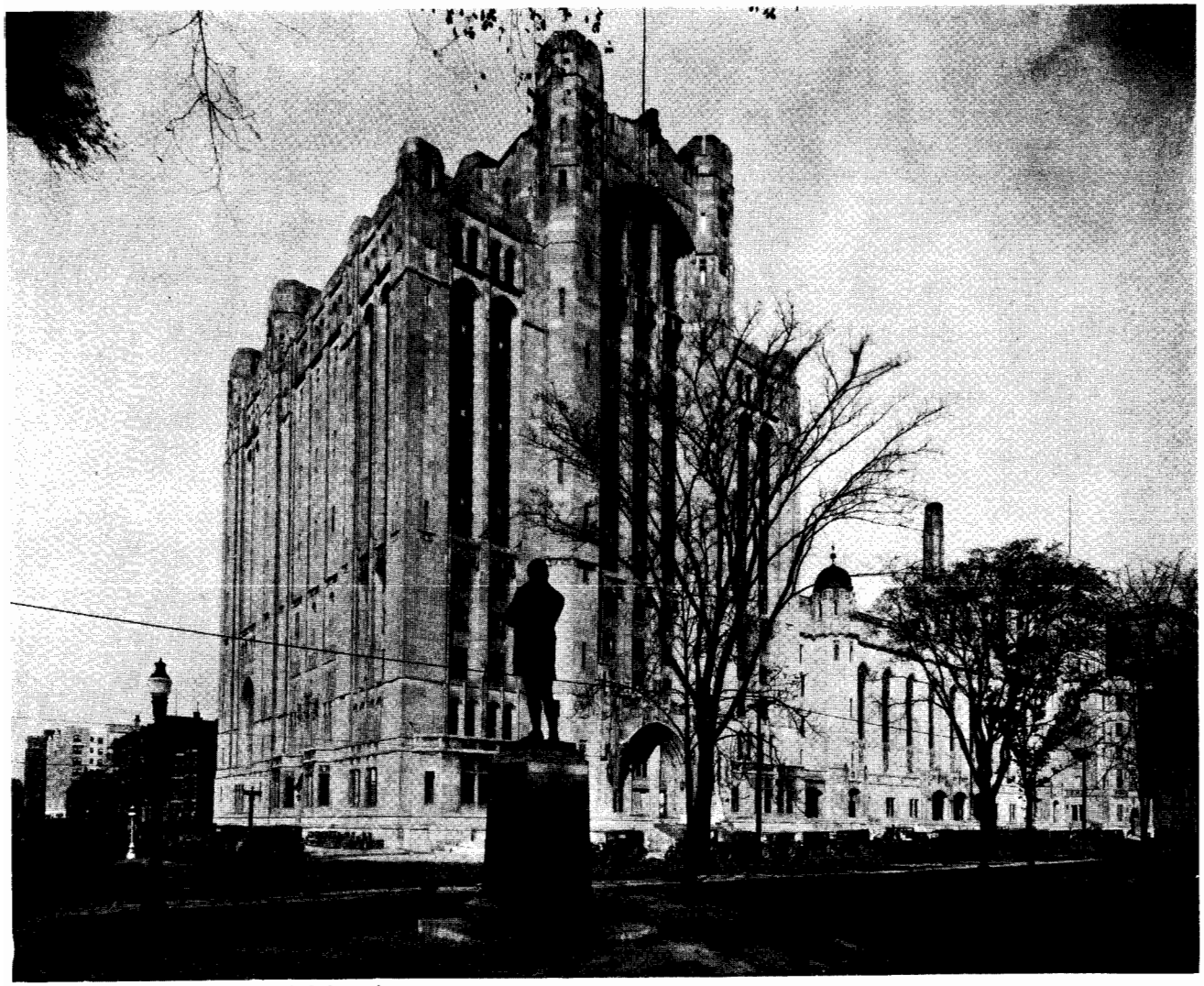
At this point in the events of the country on this continent, Masonic history in Michigan begins. So far as Europe was concerned, England was now the owner of all North America north of Florida and east of the Mississippi. Yet she was not the undisputed owner, for the Indians claimed the land and denied England's right to it. To defend her possession and her subjects against the Indians and the possibilities of a French revolt, England sent her troops to Michigan. Those British troops brought with them a Masonic Lodge.

The dates and periods most important in their bearing and influence on the early Masonic history of Michigan are as follows: (1) the period between 1760 and 1764, when Michigan passed from France to England, and the first Masonic Lodge was formed on Michigan soil; (2) the years between 1783 and 1794, that is the period following the close of the War for Independence, after which England held Michigan till 1796 as a dependency or part of Canada, thereby causing a change of Masonic Jurisdiction and relations; (3) the period between 1796 and 1806, when Masonry was closely connected with the fur trade and when Michigan surrendered to the United States, thus causing another change to be made in Masonic Jurisdiction and relations; (4) the years between 1812 and 1820, when the disturbance caused by the second war with England resulted in first the lapse and then the renewal of the only Masonic Charter in the Territory; (5) the period between 1821 and 1840, when four new Lodges were formed, the first Grand Lodge was organised, and the effects of anti-Masonic politics were felt: and (6) the period between 1841 and 1844, which was marked by the circumstances preceding and attending the formation of the unrecognised Grand Lodge of 1841, and those which led to the founding, in 1844, of the present Grand Lodge.

The historical events related in this article will be divided into these six periods, because all or nearly all the important events of Michigan's early Masonic history were largely influenced or wholly shaped by the military, political, and commercial conditions of the times in which they occurred.

Masonry was derived either directly or indirectly from England. Without going into the history of Masonry in England proper, it is enough for the present purpose to say that the initial impulse which made possible the events with which this history deals was given by the Grand Lodge of England as organised in London in 1721, under the so-called *Anderson Constitutions*, on the basis of Warranted Lodges and of Lodge representation in a Grand Lodge.

In the year 1753, " Honorable John Proby, Baron of Carysford, in the kingdom of Ireland, was Grand Master " of the " Grand Lodge of England." On June 9 of the same year, Grand Master Lord Proby appointed and commissioned " George Harison, Esq., to be Provincial Grand Master of the Province of New



From a photograph by Underwood and Underwood.

The Masonic Temple at Detroit, Michigan.

York, in North America." This appointment, or " Deputation " as it was then called, was announced by " Brother Francis Geolet, his predecessor in Office," on December 26 of that year. Then, on the next day, it being the festival of Saint John the Evangelist, " Brother Harison was duly installed and proclaimed " as " Provincial Grand Master of the Province of New York," after which " public service was held at Trinity Church." Provincial Grand Master Harison retained his Office and performed its duties for eighteen years, or till the year 1771.

At that time Michigan was a part of Canada, and Detroit was a British military post " far beyond the frontier." All that vast region which is now known as western New York, northern Ohio, and Upper Canada was then a wilderness. According to the best authorities there were at that time some three or four hundred French families, representing from two thousand to twenty-five hundred persons living along the two banks of the Detroit River, while Detroit proper contained about " five hundred souls " who lived in seventy or eighty log houses all closely huddled together and surrounded by a stockade " about twenty feet high and twelve hundred feet in circumference." Four years later the official census of 1768 showed that the post had " five hundred and fourteen cultivated acres," " six hundred horned cattle, and five hundred and sixty-seven hogs." The white people who lived there then were mainly French, although a few of the settlers were Scotchmen and Englishmen who had come down from Canada. Nearly all subsisted by the fur trade. The Ottawa, Pottawatamie, and Wyandotte Indians also lived along the banks of the Detroit River, above and below. They were united, for offence and defence, under the dangerous leadership of the noted and powerful chieftain, Pontiac. It was in such soil and amid such environments that the seeds of Masonry were first planted in Michigan.

In November 1760, after the military capture of Canada by England, and yet nearly three years before peace was formally declared between England and France, British troops, under major Rogers, took possession of Detroit. "A large part of this force," says Judge Campbell's history of Michigan, " consisted of several companies of the 60th, or Royal American Regiment, officered chiefly by American Gentlemen from New York and other eastern colonies." Nearly three years later on February 10, 1763, France and England signed a definite treaty of peace, after which the French made no further objection to the British troops' holding peaceable possession of Detroit, Mackinaw, and other military posts in Michigan. But quiet was brief, for in May of that year the garrisons at Mackinaw and St. Joseph were massacred, and the memorable and bloody siege of Detroit was begun by the Indians under Pontiac. Detroit was closely beleaguered till the late autumn of that year.

War with France having now ceased, and the Indians having been forced to become quiet neighbors, resident Masons, and also those in the 60th Regiment, at Detroit, its officers being, as we have seen, " chiefly American Gentlemen from New York," for a while had leisure in which to cultivate social relations and the arts of peace. It was at this time that they Petitioned Provincial Grand

Master Harison of New York for a Warrant to open a Lodge of Master Masons at Detroit. The request was granted, and the Warrant was issued by him on April 27, 1764. Thus began organised Masonry in Michigan, 171 years ago.

Although local historians mention that the 60th or Royal American Regiment, or detachments of it, were present in Detroit from 1760 to 1767—four years before and three years after the Lodge was formed—they do not state how much of it remained stationed there, or whether any of it did so. Judge Campbell's history says that " the officers of the 60th Regiment seem to have been much better qualified to deal with the Indians than some of their associates," that " they were generally well thought of in the Country," and that " Captain Donald Campbell of the 60th Regiment was the first commandent." It should be borne in mind that both the men and the officers who made up the " 60th " were Americans. Naturally enough the American troops understood the people better than had the European soldiers that had been stationed there. They had common sympathies and interests, they liked the civilians better, and, for good reasons, they were better liked by them in return. This friendly and fraternal feeling between the " 60th " and the people of Detroit was a factor of some importance in the Masonic history of early Michigan.

The circumstances attending the formation of Lodge No. 1 at Detroit seem to indicate that its Warrant was obtained through the influence and agency of the officers of the 60th Regiment. Being " New York Gentlemen " they undoubtedly had Masonic acquaintance and influence in that city. The same circumstances also made us ask whether that first Lodge was a " military " Lodge or a " local " Lodge.

" Military Lodges " were forbidden by English Grand Lodge regulations to admit or make Masons of any persons who were not " military men of rank," that is, soldiers above the rank of private. Residents of stations and others not in the army were excluded. In most cases this was a prudent rule, both in its military and Masonic aspects. Nevertheless, there were cases when its enforcement was not always necessary. This restriction was distinctly expressed in all military Warrants granted by English Grand Masters in those days, but it was not always made in the Warrants issued by their Provincial Deputies. Indeed, there is abundant evidence that some of the Military Lodges among the English troops serving in the American colonies prior to the War for Independence did not obey the rule. The sanction given by the Provincial Deputies to this departure from a rule, rigidly enforced elsewhere, indicates that they were permitted, in this matter as in others, to exercise sound discretion.

The Worshipful Master named in the Detroit Warrant was Lieutenant John Christie of the 60th Regiment, but the Warrant contains no other indication that the Lodge had a military character. Whether " Sampson Fleming, Senior Warden and Hosias Harper, Junior Warden " were soldiers or civilians is not indicated. Since the English regulations permitted none but military men of rank to be members or Officers of a military Lodge, then if this was such a Lodge why was not the rank of the Wardens stated in the Warrant, as well as that of the

Worshipful Master? The inference seems to be that the other Lodge Officers were civilians, and not military men. Furthermore, the language of the Warrant gives power " to make Masons as also to do and execute all things lawful in Masonry." Its limits are the limits of Masonry only, unless an exception be found in the clause of the Warrant which enjoined them to " observe and keep the Rules, Orders, Regulations, and Instructions contained in our *Constitutions*." But we have already seen that the rule excluding civilians was not always observed in those times, even by the Military Lodges whose Warrants expressly commanded its enforcement.

In fact, it seems more probable that that first Lodge was a " local Lodge." As has been previously stated, the 60th Regiment had been stationed at Detroit nearly four years before this Warrant was granted, and friendly relations existed between it and the people. The fur trade, the principal business of the locality, demanded that its agents and managers should be men who could be trusted with large sums of money, and should be men of a high order of intelligence as well as of good character. The history of the times shows that they were such, and that they readily commanded the respect of intelligent and cultivated men. They were both loyal subjects and good Masonic material. It was the policy of the British government to foster the fur trade and to favor its operations. Indeed, that government's troops were mainly located in this region for the very purpose of protecting those vast interests. Why, then, should the men representing those interests be repulsed by American " military men " from Masonic association? Surely, soldiers and civilians huddled closely together in the stockade, compelled to live a common social life, encountering the same hardships and exposed to the same dangers as they were, could not be wholly separated in their Masonic relations. Neither military nor Masonic reasons required it. On the contrary, all reason, good fellowship, and good sense forbade it. A Lodge, once formed in such a locality and commingling such men, would be quite sure to be committed to the care and custody of the civilians who stayed at home while the soldiers came and went on military expeditions. Likewise its interests could also be safeguarded by the civilians who remained behind when the soldiers were ordered away.

Several facts seem to favor the theory that the Lodge was a " local Lodge," and lead us to believe that residents of Detroit in civil life must have shared, perhaps more than equally, with the soldiers in the rights and privileges of the Lodge: In the first place, those resident Masons kept and used the identical old Warrant long after the 60th Regiment had left Detroit. Furthermore, their Masonic right to do so was recognised, and the Masonic Work done under it by them and their successors was accepted by the Grand Lodge of New York. All these facts and theories serve to show that the Lodge originally was local, and if military at the beginning, that it soon became local by its practise and usage. But there is no evidence either direct or inferential to show how long its organisation was maintained or how much or how regularly the Lodge Laboured.

Referring to the copy of the Warrant, we find that the Lodge formed by its

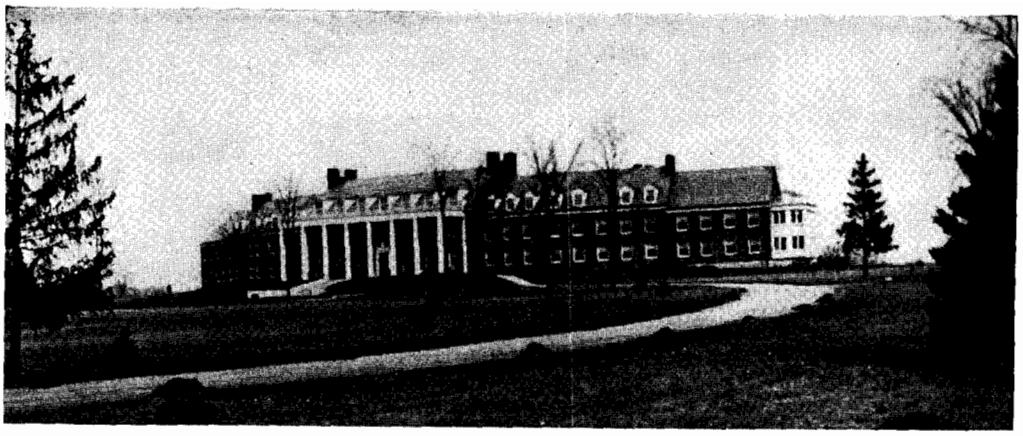
authority was "No 1, to be held at Detroit under whatever name " the Brethren might choose. It seems quite clear that " Zion Lodge " was the name chosen, for it was by that name that it was known and registered on the Registry of England of that date, and afterwards known to the Grand Lodges of Canada and of New York. In England it was registered as Lodge No. 448, while in Canada and in New York it was given other numbers.

Three other Military Lodges seem to have existed among the British troops who later served in Michigan. In any case, an English Masonic Register of the period, listing Lodges said to be established by the so-called " Moderns,"includes the following: " No. 289, at Detroit, in 1773;" " No. 320, at Detroit, in 1783;" and " St. John's Lodge, No. 373, at Mackinaw, in 1785." It is more probable that those Lodges were regular Military Lodges. The Registry shows that their Warrants came direct from England; that they were issued to Masons in British regiments, and that they moved with their regiments from place to place. The dates of those Lodges also show that Michigan was then an enemy's country to the British soldiers, and that the localities assigned to the Lodges on the Register may have been either the points at which the respective regiments were stationed when the Warrants were granted, or from which the Lodges made their last Report to the Masonic authorities in England.

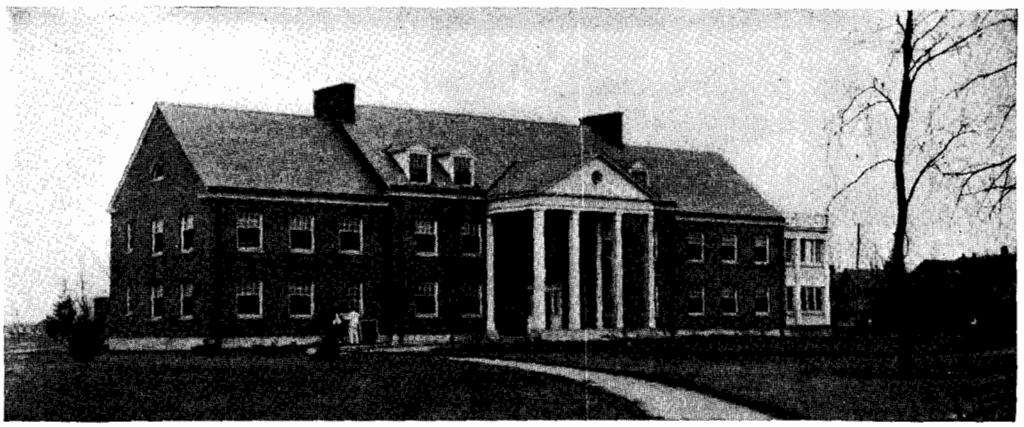
As has already been shown, the officers and men of the British regiments, unlike those of the 60th Regiment, neither sympathised nor fraternised with the resident civilians. They had neither the love nor the confidence of the people. For many reasons, therefore, their Lodges, unlike those identified with the 60th Regiment, left no trace on the early Masonic history of Michigan. In fact, they all departed with their respective commands in 1796 when England finally surrendered Michigan soil to the United States.

Six generations ago, Masons and Masonic Bodies were not fond of Records. Once they had in hand a legal and proper Warrant for a Lodge, few if any of their activities were recorded so long as they remained at peace among themselves and with supreme Masonic power. For this reason, and because of the difficulty of preserving such Records on the frontier, and for still other reasons yet to be mentioned, it is not strange, however much it is to be regretted, that a gap of thirty years should be here found in the recorded history of Zion Lodge. Subsequent events show, however, that during at least a portion of this long period the Lodge maintained its life and performed Labour.

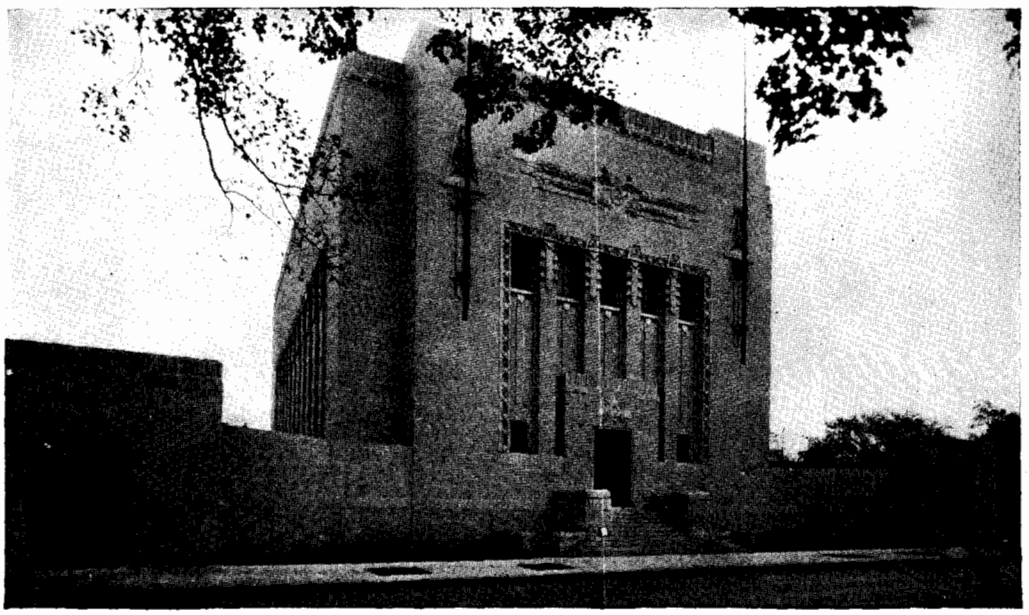
The surveyor, skilled in woodcraft and in his profession, counts it no very difficult task to recognise, to trace, and to date the hacks and the blaze of his dead and forgotten predecessor. Similarly, the Mason who studies a ruin whose story is unrecorded or forgotten, recognising the " work and the mark of the Craft upon it," will read aright at least some part of its history. The builder was his Brother. Just so it is with written history. If, in the course of time, importance comes to be attached to an unrecorded event, succeeding events, by the backward pointing and illumination inherent in the relations of cause and effect, often make that plain and clear which at first was left in darkness and obscurity.



Michigan Masonic Home, Main Building, Alma, Michigan.



The Hospital at the Michigan Masonic Home, Alma, Michigan.



Masonic Temple, Ann Arbor, Michigan.

And so too, it is hoped, will the later events and later records of this history so throw back Masonic light around the events of those unrecorded thirty years as satisfactorily to demonstrate that Zion Lodge lived and Worked 140 years ago.

Before we can adequately depict or fully comprehend the next phase of Zion Lodge's history, we must remember that many important events happened during this long interval of thirty years to disturb and fundamentally to change political conditions and military policies in Michigan, in America, and in Europe. During that time the War for Independence was fought and won; peace was declared between England and America; and the independence of the United States was recognised not only by England but also by the rest of the civilised world. Although Michigan soil was in no sense the theatre of that conflict, still those events made peace there impossible.

Starting now from 1783, the date of the treaty of peace between the United States and England, we find that every political relation between the two governments was seemingly pleasant, excepting only one: England still persisted, as she had from the close of the war in 1781, in holding possession of, and of claiming the title to, the western watershed of the Great Lakes, including what is now the State of Michigan. Alas for Michigan! This one exception caused her to travel a rough and rugged road for thirteen years after the rest of the country was at peace, for this English claim was a bone of diplomatic contention between the two governments for all those years. It was also a cause of irritation and antagonism among the friends and partisans of the two governments who lived and traded side by side within the controversial territory. The antagonisms and jealousies so engendered among Detroit people and the various interests there manifested themselves in many ways, in business and social affairs as well as in political matters. The 60th Regiment, which had occupied Detroit thirty years before and had been very popular with the people there, had long since gone, and the ground was now held by troops officered from England and Canada whose loyalty and devotion to British interests and British domination was not to be doubted. Even among the business men engaged in the fur trade at Detroit were many who preferred English rule, and others practical enough to accept the situation.

Among those business men, and possibly among the troops, were Masons, and it was natural that they should want a Lodge. Whether the Lodge organised in 1764 was Working or not we do not know, but it is possible that it was not. Nevertheless, we may believe that its Warrant was in existence and that it was in possession of Masons then in Detroit. Although we have no documentary evidence to substantiate that belief, subsequent developments seem to show that the Warrant was alive, and that the Masons having the old document in custody participated in the movement for a new Lodge. Since Michigan was then claimed and held by England as an integral part of Upper Canada the Masonic Jurisdiction was therefore nominally in that of the Grand Lodge of Canada, which had already been organised. But the Grand Lodge of New York was also in working order, and the old Warrant, if lapsed, might have been renewed by

it had there been no question of Jurisdiction. But policy, as well as feeling, inclined Detroit Masons at the time to acknowledge the Canada Jurisdiction. For seven years of war, and ten more years of quarrelling over possession of the region had quite naturally influenced the residents of Michigan. The loyal subjects of Great Britain, then predominant in Detroit, would not take kindly to New York Jurisdiction. On the other hand, the New York authorities of that day would not care to exercise Masonic Jurisdiction over the loyal subjects of England, even though they lived in territory claimed by the United States but not in its possession.

Much later, however, in the spring of 1806, the Brethren Petitioned the Grand Lodge of New York for a Charter. With that Petition they surrendered to that Grand Lodge their original Warrant of 1764. They did not, however, surrender their Canada Warrant of 1794. The Records of the Grand Lodge of New York show that on September 3, 1806, a Charter was granted by vote of the Grand Lodge and issued to the Brethren of Detroit by authority of DeWitt Clinton, Grand Master at that time, by which Zion Lodge was re-formed and recorded as " Lodge No. 1 at Detroit." This same Record speaks of the Petitioners as having been " at present members of Zion Lodge No. 1." Therefore, the Warrant of 1764 is steadily and consistently recognised by New York authorities as the original organic act of Masonry in Michigan.

From 1821 on, Zion Lodge no longer occupied the field alone, for the Records of the Grand Lodge of New York, of September 5, 1821, contain the following entry: " To John Mullett and others praying for a Warrant to hold a Lodge in the city of Detroit, in the Territory of Michigan, United States of America, by the name of Detroit Lodge, No. 337, recommended by Zion Lodge, No. 3, the prayer of which was granted." To this entry is appended the following note: " This Lodge was instituted and its Officers installed December 26, 1821, by A. G. Whitney, under Dispensation from the Most Worshipful His Excellency, Daniel D. Tompkins, Vice-President of the United States, with a procession and service in Church."

From the same Records of March 7, 1822, also comes the following authority: " To John S. Davis, M., Amasa Bagley, S. W., and Oliver Williams, J. W., to hold a Lodge in the town of Pontiac, in the county of Oakland, in the Territory of Michigan, by the name and style of Oakland Lodge No. 343." This Lodge had been previously organised under a Dispensation. New York Records for September 1, 1824, also carry the following statement: "A Petition from Robert Irwin and others upon which a Dispensation had, on 12th June, been issued by the Grand Master, praying for a Warrant to hold a Lodge in the town of Green Bay, in the County of Brown, in the Territory of Michigan, by the name of Menominee, recommended by Zion Lodge, No. 3, was read and the prayer of the same was granted." This Lodge was made No. 374. It is scarcely necessary to remark that this Lodge is located at Green Bay, Wisconsin, in that part of the State which was at that time part of the Territory of Michigan.

The same Records also under date of December 1, 1824, furnish the following

item: " To Seneca Allen and others to hold a Lodge in the town of Monroe, in the County of Monroe, in the Territory of Michigan, by the name of Monroe Lodge, recommended by Zion Lodge, No. 3, and Detroit Lodge, No. 337." Although the Record does not expressly say that the prayer was granted, an examination of the New York Registry of that day, shows " Monroe Lodge, Monroe, Michigan Territory, No. 375," which is conclusive evidence of its organisation.

The next notable Masonic event occurring on Michigan soil was the organisation of a Grand Lodge in 1826. So various and conflicting are the accounts of the organisation and the history of that Grand Body, that it has for years seemed to be almost impossible to obtain exact and reliable data regarding its career. The history of its organisation, brief existence, and peculiar death given here is derived from official documents and from letters and other contemporaneous writings of a semi-official character. The movement which resulted in the formation of the first Grand Lodge of the Territory of Michigan was initiated by Zion Lodge at a regular meeting held on August 1, 1825. Soon afterward a call for a Convention of Masons who were also Officers or legal Representatives of Lodges in the Territory was issued by Zion Lodge, No. 3, and Detroit Lodge, No. 337, through a joint Committee of the two Lodges. A. G. Whitney, of Detroit, was Chairman of that Committee.

The response to this call, given by Menominee Lodge, No. 374, of Green Bay, which bears the date of November 7, 1825, is still preserved. We are informed by subsequent Records and events that all the Lodges then organised in the Territory sent favorable replies to this circular. It is apparent that in those days since travel in Michigan was largely by means of sailing craft, the Convention could conveniently meet neither in the late autumn or winter nor very early in the spring. Nearly a year after the call was issued, the Convention met at Detroit on June 24, 1826. The Lodges represented either by their Officers or their legal Delegates were Zion Lodge, No. 3, Detroit Lodge, No. 337, Menominee Lodge, No. 374, and Monroe Lodge, No. 375, of which all had been Chartered by the Grand Lodge of New York, as has been stated. Although Oakland Lodge, No. 343, at Pontiac, also Chartered by the same power, was not represented at the first meeting, its Representatives appeared later and participated in the Grand Lodge's action. On June 28 a Grand Lodge *Constitution* was agreed upon and signed and at a meeting held on the following July 31, Grand Officers were elected and the Grand Lodge was fully formed.

Having been cordially recognised by the parent Grand Lodge, the new Grand Lodge of Michigan was welcomed to fellowship by nearly all the other Grand Bodies of the Craft in the United States. By an Act of the Territorial Council of Michigan, approved on April 27, 1827, the Grand Lodge of Michigan was incorporated. During its brief existence it organised four Lodges, Stony Creek Lodge, Western Star Lodge, St. Cloud Lodge, and Fellowship Lodge, making in all nine Lodges under its Jurisdiction. The other business transacted by it was necessarily small and the meager official Records of its *Proceedings* were

never published. But all that it did soon came to naught. The chief importance that now attaches to its business arises from the fact that, after eleven years of Masonic silence, it became the cause of four years of Masonic confusion. The manner of its death was unique. The exact date of that event is not known. Dead, the Grand Lodge did not rest in peace.

The Dispensation, granted on January 9, 1828, by Grand Master Lewis Cass, to organise Stony Creek Lodge is still in existence. To-day the document interests us as a Masonic curiosity, and because the Lodge was the only one in the Grand Jurisdiction to maintain life and activity during the dark days of anti-Masonic movement.

From the date of its formation until June 6, 1827, the constitutional date of its Annual Communication, this Grand Lodge held four special meetings. It seems also to have met on August 8, 1827, then to have adjourned till the next day, when " a quorum not appearing, no business was transacted." Here its Records become silent. Nevertheless, Grand Master Cass evidently thought that the Grand Lodge was still active when he organised Stony Creek Lodge by Dispensation five months later. Contributions to this history are made by a letter, now in the Archives of the Grand Lodge of New York, which was addressed to that Grand Body by " a Committee of the (second) Grand Lodge of Michigan," dated at Detroit on January 10, 1844. This letter is signed by John Mullett, E. Smith Lee, Levi Cook, Jeremiah Moors, and John Farrar. Of those men, the first four served either before or afterwards as Grand Masters, and the last as a Deputy Grand Master. The purpose of the letter was to give to the Grand Lodge of New York an accurate history of the organisation and career of Michigan's first Grand Lodge, that of 1826, its suspension of Labour in 1829, and the steps to revive it taken from 1840 to 1844. The letter states that because of the political bitterness and private animosity of the anti-Masons of that day, " a regular meeting of the Grand Lodge was privately held, in which a Resolution was passed to suspend Labour, for the time being and recommending the subordinate Lodges to do the same." It elsewhere appears that Grand Master Lewis Cass himself offered the resolution and that it passed unanimously. The letter also indicates that this action was taken in 1829, but in what month or what day of the month, it does not state. If, however, the statement of this letter be correct, that this action was taken at a regular meeting of the Grand Lodge, then the meeting must have occurred, according to its *Constitution*, on the first Wednesday in June, that is, on June 3. From this letter and the brief Record it gives, we now know nothing further about the *Proceedings* of this first Grand Lodge of Michigan.

The same letter also states that all Subordinate Lodges in the Territory except that at Stony Creek, complied with the advice contained in the resolution of the Grand Lodge. Stony Creek Lodge, therefore, no matter how plucky it was during the anti-Masonic controversy, was to this extent contumacious towards the Grand Lodge. And so it happened that, with the exception of that one Lodge, Masonic silence prevailed in the Grand Jurisdiction of Michigan for

eleven years, during the flood of political anti-Masonic activity and the years immediately following. As will soon be shown this period was followed by four years of Masonic Babel.

Before we pass to consideration of the next period of Masonry in Michigan, it will perhaps gratify the Masonic reader to turn back for a moment to consider some peculiar features of an event of both public and Masonic interest which occurred at Detroit on September 22, 1823. This was the laying of the corner-stone of the Territorial capitol, with the Masonic ceremonies. These were performed by what purported to be " The Grand Lodge of the Territory of Michigan "—three years before the organisation of a Grand Lodge! Among other articles deposited at that time in the chamber of the corner-stone was a list of the Officers composing the officiating Grand Lodge. The corner-stone of the present capitol at Lansing was laid on October 2, 1873, and with Masonic ceremonies. Among the many articles deposited in the crypt of the new stone were the same articles which had been deposited in the old stone fifty years before. They had been removed from their original resting place, and preserved.

The gale of the anti-Masonic activity soon spent its fury, but the shattered Temples and broken Altars of Masonry lying in its wake gave proof of Masonry's great though transient power. The effects of the storm, however, were not wholly evil, for the same blast that fell destructively on Masonic Institutions and Charities here and there proved only a winnowing breeze to the Craft itself—a breeze that scattered its time-servers and cowards like chaff.

In most of the eastern States reconstruction followed destruction promptly and boldly, but in the west, where Masons were few and far apart, it advanced but slowly and sometimes timidly. There, too, the work involved greater labour and heavier personal sacrifices than it did in the older States. Besides, as was the case when the Ancient Temple was rebuilt, wherever the Craft was feeble the anti-Masonic samaritans troubled the builders and delayed the work—but not for long.

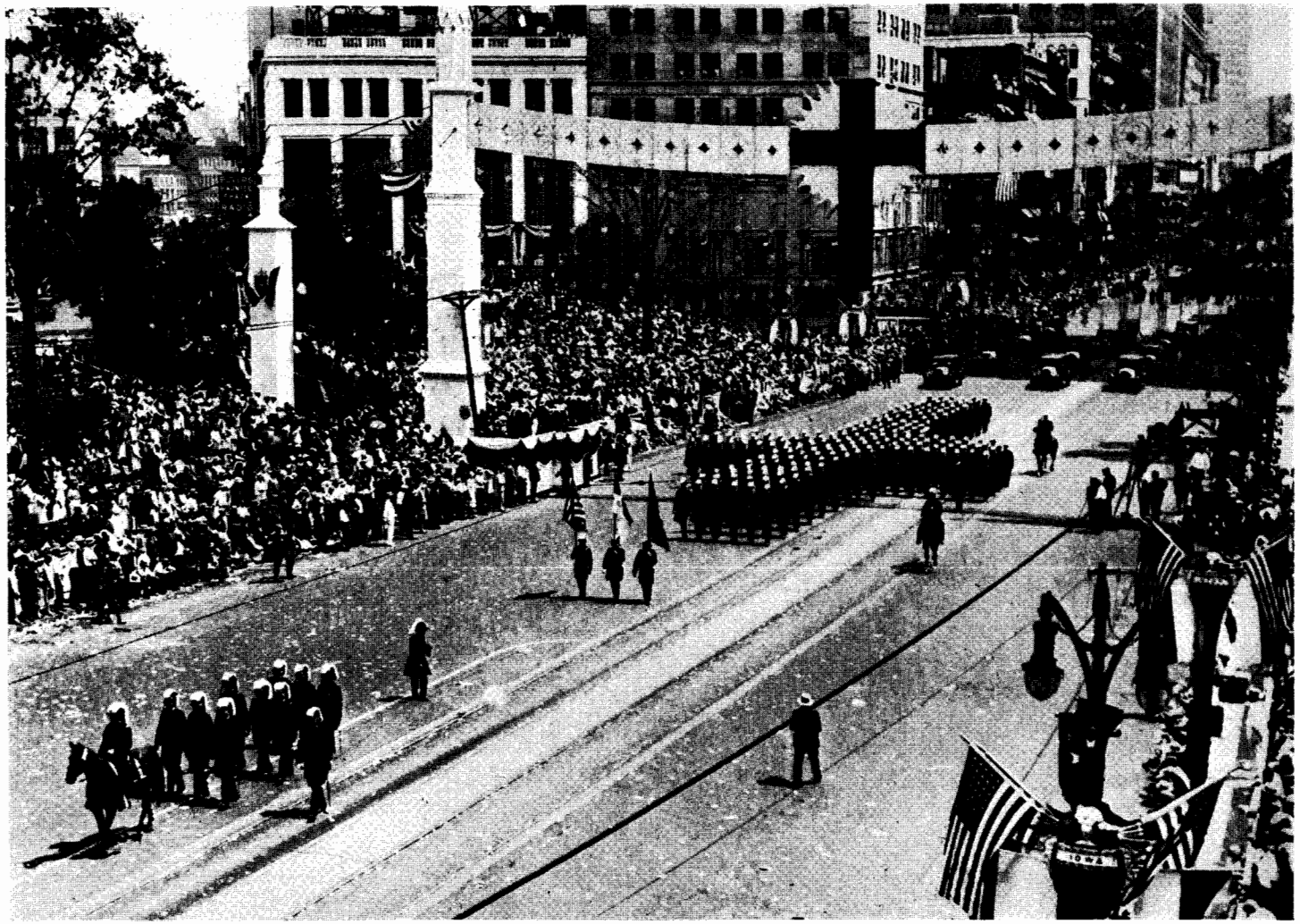
Michigan became a State in 1837. From 1830 to 1840 the tide of immigration had been unprecedented. When Masonic Labours ceased in 1829, the entire population was only about 30,000; in 1840 it had increased to nearly 250,000. Among those later immigrants, who came mainly from New England and New York, were some Masons, members of Eastern Lodges, and all familiar with anti-Masonic trouble. An effort to resume Masonic Labour, which had then been suspended eleven years, began in 1840. The object was worthy—worthy of wiser measures than were used in its behalf. From the voluminous documentary history of the un-Masonic proceedings that followed, a concise summary of the movement is easily gathered.

A Convention of Masons, called by means of circulars and newspaper notices, was held at Mt. Clemens on November 15, 1840. All in attendance were recent immigrants—" a new race of Masons who had come upon the stage since the dissolution of Masonry in the Territory, and they had no knowledge of, or

connection with, the former organisation. Furthermore, no member of the Grand Lodge or of any of the subordinate Lodges was present." In fact, so much caution had been used by the older resident Masons in all their Masonic intercourse that they were not even known to be Masons by the immigrants who were members of that Convention and leaders in that Masonic revival. It is evident from the *Proceedings* of the meeting that no one present had any knowledge of the former existence within the Territory of a legal and recognised Grand Lodge. But a rumour of it came to their ears while they were thus convened, and a Committee of three was appointed to correspond with the Grand Lodges of other Jurisdictions and to ascertain if possible " as to the existence of any Grand Lodge within the limits of Michigan either heretofore or at present." The Convention then adjourned to meet again at Mt. Clemens on May 5, 1841.

In the interim, this Committee of three learned many things. They became acquainted with the leading Masons among the old residents of Detroit and other places. Then, during the first week of February, 1841, the Committee met at the " New York and Ohio House," in Detroit, and conferred privately with the Masons from Zion, Detroit, Oakland, and Stony Creek Lodges. At this meeting it was disclosed to the Committee, that a Grand Lodge had been formed in 1826; that it had been recognised by other Grand Lodges in 1827 and 1828; that it had been incorporated in 1827; that it had organised Lodges; and that it had in 1829, suspended Labours " for the time being." It was decided by a majority of this Conference to resume Masonic Labour in Michigan. The Committee of three was then increased by six, by adding to the three immigrant Mason members three others from among the old residents. Instead of first procuring a legal reconstruction of their lapsed Lodges, they decided to proceed at once, without Lodges, to revive the defunct Grand Lodge. But how was this to be done? It was decided that it could be accomplished by the exercise of the Grand Master's prerogatives during his absence from the State and country, twelve years after his last recorded election, and eleven years after the last meeting of the Grand Lodge. Ignoring the fact that the *Constitution* of the old Grand Lodge required Annual Meetings and an annual election of all Grand Officers, and that it made no provision for holding Officers over until their successors were elected and qualified, ignoring also the fact that there was only one " living " Lodge that could send legal Representatives, although the constitutional quorum required that three be sent, the Committee persisted in believing in the miraculous power of a dead Grand Master's scepter to raise the dead!

But even assuming the sufficiency of the power invoked, who was to play the part of magician in this scene of Masonic necromancy? General Cass, the old and only Grand Master, was at the time United States Minister to France. Upon whom else were they to call? Here the disagreeable duty devolves upon the historian to reveal the facts. During the whole of the four years of Masonic controversy occasioned by these proceedings, a vital and important fact was



From a photograph by Underwood and Underwood.

The Passion Cross, Detroit Commandery, No. 1, Knights Templar of the United States, the 37th Triennial Conclave of the Grand Encampment.

concealed from the Masonic world to which appeals for recognition had been made. During the controversy it was repeatedly asserted or assumed that, General Cass being absent, no one having power to exercise prerogatives of the Grand Master was present in the Jurisdiction except the Grand Junior Warden. And yet there was a Deputy Grand Master! Letters from two prominent Masons are extant, both of whom were present at the private Conference and both say that he there refused to exercise any of his functions for the proposed purpose in the absence of the Grand Master. The Deputy Grand Master was an old member of Zion Lodge who had been a high official under the Territorial and State governments. Guided by him, Zion Lodge held entirely aloof from this alleged Grand Lodge from beginning to end.

Neither checked nor daunted by this state of affairs, the Convention held its adjourned meeting on May 5, 1844, at Mt. Clemens, Michigan. It resolved that it could not " perceive any good reason why the Grand Lodge of Michigan cannot convene itself in a legal and constitutional manner; neither can we see the propriety of organising or attempting measures with the view of organising a new Grand Lodge, while the one already in existence stands unimpeached in that capacity."

Notwithstanding the presence in the Jurisdiction of the Deputy Grand Master, who had refused to act in this matter, the Grand Junior Warden, Martin Davis, of Ann Arbor, was induced to issue his mandate convening the Grand Lodge in Regular Session. The Grand Lodge was to meet at Detroit on the " first Wednesday of June " (June 2), 1841. He created Delegates to the Grand Body by granting Dispensations to Detroit Lodge, Oakland Lodge, and other Lodges to resume their Labours and to elect Officers. By Dispensation he also organised Lebanon Lodge, at Mt. Clemens, " to operate until the next Annual Meeting of the Grand Lodge." By such measures those Lodges were put in motion, and their Representatives, meeting according to summons, reorganised the lapsed Grand Lodge of 1826.

Another fatal defect in their *Proceedings*, never before brought to light, is this: Upon their own assumption that the Grand Junior Warden was the highest Officer present in the State and was, therefore, authorised to assume and perform the Grand Master's functions during his absence, it is clear that his presence was essential at this first meeting of the Grand Lodge, to organise it and give validity to its proceedings. But the Grand Junior Warden did not attend the meeting! No Record shows him to have been present. Furthermore, an extant letter by him from Ann Arbor on May 31, 1841, only two days before the meeting, to A. C. Smith, the Grand Secretary, says: "Owing to my state of ill health, I shall not be able to meet the Lodge at Detroit on Wednesday. If my presence is absolutely needed, you must adjourn to this place." But the Grand Lodge did not adjourn to Ann Arbor. The Grand Junior Warden's presence was not " absolutely needed," it seems. This self-sufficient Body then proceeded to transact its business. It formally announced itself " by the hand of the Grand Secretary and the seal of the Grand Lodge of Michigan " to the Grand Lodges

of the world, and asked their recognition and fellowship. If this was the original Grand Lodge of 1826—if it had never ceased to exist, or if it was the same Grand Lodge recognised in 1827–28 by all the Grand Lodges in the country—why should it now ask them to recognise it again? That they themselves doubted the legality and regularity of their proceeding is betrayed by this act, an act which is entirely inconsistent with their pretentions and the theory on which their action was based—in fact, an act wholly unnecessary, even ridiculous if they were correct in their principles and methods.

As might have been expected, recognition and fellowship were kindly but firmly refused by every Grand Lodge in the United States. The errors of the Lodge's founders were fraternally pointed out. They were plainly told, from all Masonic quarters, that until Lodges had been formed by some living Grand Lodge, and three or more such Lodges had met and organised a Grand Lodge in a legal Masonic manner, no Grand Lodge would be recognised in Michigan.

But strange as it may now seem to well-informed Masons, this irregular Body, with a perseverance worthy of a better cause, persisted in its course for nearly four years, until the " Michigan question " finally became a subject of discussion and a cause of annoyance and trouble in every Grand Lodge in the land. One feature of this protracted controversy is worthy of note. Notwithstanding the many things said and done in Michigan itself, things that were calculated to try one's patience, to irritate, and to provoke, there cannot be found in the many letters, voluminous Reports, and exhaustive discussions emanating from the Grand Officers and Grand Bodies of other Jurisdictions, the slightest evidence of irritated or unfraternal feeling. They were all governed by that " Charity that hopeth all things and believeth all things."

The proceedings of this Body may be briefly recapitulated. Its first meeting as a Grand Lodge was held as required by the old *Constitution*, at Detroit, on June 2, 1841, and Representatives from Stony Creek Lodge, Pontiac Lodge, and Lebanon Lodge transacted its business. Levi Cook, a member of Detroit Lodge, was elected Grand Master, but was never Installed; his Lodge did not become a part of the Grand Lodge till October 5, 1842. The Lodge met again on June 24, 1841, and on January 5, 1842. On June 1, 1842, it held its Annual Communication, at which Leonard Weed was elected Grand Master. Still another meeting was held on October 5 of the same year. Then, on June 7, 1843, at its Annual Communication, John Mullett was elected Grand Master. A special meeting was held on May 22, 1844, the most important business of which was the adoption of the following sensible declaration: " *Resolved*, That in view of the difficulties with Grand Lodge of New York in acknowledging the authority of this Grand Lodge, that it be recommended to the members of the old Lodges of this State, holding their Charters from the Grand Lodge of New York, to apply to that Body for a renewal of their Charters for the purpose of immediate reorganisation; and in case the renewal of these Lodges be granted, under the above authority and under the above conditions, this Grand Lodge does hereby take immediate steps for forming a Grand Lodge, and that as soon as said Grand

Lodge shall be so organised, this Grand Lodge shall be dissolved." General Cass was then at home again, and although there is no record to show that he had anything to do with carrying out this wise proceeding, intimations are sufficiently made in letters which came from New York at the time that this change of policy was due to his influence and advice.

Two years prior to this action, the Brethren of St. Joseph Valley Lodge at Niles, in Berrien County, tiring of the situation in Michigan, had asked and obtained after some delay, a Charter from the Grand Lodge at New York, dated June 10, 1843. Their Lodge was ranked on the New York Register as Lodge No. 93.

Acting conformably with the previously stated recommendation of the Grand Lodge, Zion Lodge, again coming to the front, Detroit Lodge, and Oakland Lodge applied to the Grand Lodge of New York for Charters. The Records of that Grand Body for June 8, 1844, show that they were granted without charge. Zion Lodge thus became No. 99, Detroit Lodge became No. 100, and Oakland Lodge became No. 101. The New York Grand Lodge's Committee on Warrants, reporting on these Charters, says: " The Committee have read, with much pleasure, the applications from three Lodges in Michigan, who have for many years suspended their Labours, to be again revived under the Jurisdiction of this Grand Lodge, from which they formerly held their respective Warrants. The Committee believe that this course of our Brethren of Michigan will be attended with happy results in cementing that fraternal feeling which should ever exist among Masons and redound to the permanent interest of the Brethren of that State. They accordingly recommend that Charters be furnished to Zion, Detroit, and Oakland Lodges, free of charge."

The legal Representatives of those four Lodges, that is, of St. Joseph Lodge, No. 93, Zion Lodge, No. 99, Detroit Lodge, No. 100, and Oakland Lodge, No. 101, met in Convention at Detroit, adopted a Grand Lodge *Constitution*, organised the present Grand Lodge of Michigan, and elected its Officers on September 17, 1844. John Mullett, who was elected Grand Master, was Installed by Past Grand Master Lewis Cass at an Emergent Communication. The other Grand Officers were Installed by the new Grand Master.

The illegal Grand Lodge was then dissolved, and its books, Records, Jewels, and implements were transferred to the new Body. Then the Masonic process of healing was extensively but prudently applied by the new authorities, and peace and order soon emerged from the turmoil and confusion which had been caused by the irregular proceedings. At the Annual Communication of the Grand Lodge of New York held on June 4, 1845, the Grand Lodge of Michigan was cordially recognised, and the four Lodges forming it were formally transferred to the care of the new Grand Lodge. Recognitions from the rest of the Masonic world then followed rapidly, and the Grand Lodge of Michigan, as then organised, continues to stand on proper Masonic foundations. For more than ninety years it has grown and prospered in all that gives wisdom, strength, and beauty to Masonic Institutions.

The first Grand Master of the Grand Lodge of Michigan was General Lewis Cass, who served in 1826. He was appointed governor of the Territory of Michigan in 1813, and served with distinction in that office for sixteen years. In 1831 he was appointed Secretary of War in President Jackson's Cabinet, then in 1836 he was appointed United States Minister to France. His services there were of great value to his country. In 1845 he was elected to the United States Senate, where he served until 1848, at which time he resigned and accepted the Democratic nomination for the Presidency. After his defeat in the election, he was re-elected to the United States Senate for the remainder of his original term, and was again re-elected for a second term. In 1852 he was again a prominent candidate for the Presidency. In 1857 he was appointed Secretary of State in President Buchanan's Cabinet, but when the President refused to reinforce and reprovision Fort Sumter, Secretary Cass promptly resigned, thus terminating a distinguished and honourable public career of fifty-six years' duration. At the organisation of the first Grand Lodge of Michigan on July 31, 1826, Bro. Cass was elected Grand Master, an Office which he held during the existence of that Body. He has had eighty successors, many of whom have also been distinguished in public life. Four have presided as chief justices of the Supreme Court of Michigan, many have served in the national Congress, while many others have served their country in other distinguished positions.

The first activities in connection with establishing a Masonic Home in Michigan were begun about fifty years ago by Bro. John D. Jennings, of Grand Rapids, who formed an organisation independent of the Grand Lodge or of any constituent Lodge. It was composed of Master Masons who agreed to contribute one dollar a year for the purpose of building and operating a Masonic Home. Bro. Jennings persevered until he had acquired sufficient funds to erect a Masonic Home in Grand Rapids, at a cost of $100,000. The Home, dedicated by the Grand Lodge in 1892, then entered upon its mission. By a strange turn of Fortune's wheel, Bro. John D. Jennings was himself the first person to become registered in the new Home. The Home, which provided for 75 guests, was soon fully occupied. It was completely destroyed by fire in 1910. Later, the Grand Lodge was fortunate in being given a fine group of buildings that had been erected for a sanitarium, at Alma, Michigan, at an expense of $300,000. This was the gift of its owner, A. W. Wright. Then, on March 29, 1912, the sanitarium was dedicated as a new Masonic Home. It provides for 130 guests. It had been successfully operated up to the present time, but the increasing needs for a larger and more modern Home led the Grand Lodge at its Annual Communication held in May, 1930, to vote an appropriation of $750,000 for a new Home at Alma. The construction of this was immediately commenced and the building was dedicated on May 16, 1931. This Home, which provides for 175 guests, is so planned that it can be expanded to meet future needs. Michigan now has one of the best Masonic Homes in America.

In addition to the Masonic Home Fund, the Michigan Grand Lodge has raised a Relief Fund amounting to $60,000, by means of a per capita tax a year.

This fund is used to assist families who for one reason or another may not wisely be placed in the Masonic Home. This fund is also administered by the Masonic Home Board, and the system has been found highly satisfactory. Michigan Masonry is endeavouring to live up to the teachings of its beloved Fraternity, and to do all in its power to make this world a better place to live in.

FREEMASONRY IN MINNESOTA

E. A. Montgomery

FREEMASONRY, always found in the van of advancing civilisation, early took root in Minnesota. The Act of Congress which created the Territory of Minnesota was passed on March 3, 1849. Two months later Alexander Ramsey, first Territorial governor, arrived from Washington, and at St. Paul instituted the territorial government. In his official capacity, he exercised jurisdiction, nominally at least, over that vast region from which was later carved not only the State of Minnesota but also the greater portion of two other extensive northwestern Commonwealths. Except for a few white settlers who, for the most part, lived in rude log cabins standing along the banks of the Mississippi and St. Croix Rivers, the rest of this magnificent region, stretching westward to the Missouri River, and northward to the British possessions, was sparsely peopled by two or three independent tribes of Indians, among whom the writs of Federal and Territorial courts were neither recognised nor honoured. There was as yet no railroad and no telegraph. Over this vast region Masonic darkness prevailed. The light of Freemasonry had not yet shone out.

Then, on July 12, 1849, *The Minnesota Chronicle* of St. Paul published an invitation to all Masons thereabouts to meet at the American House on the evening of July 16 to consider the organisation of a Masonic Lodge. According to plan the meeting was held, and a Petition was prepared and signed by twelve Master Masons who participated. This was sent to the Grand Master of Ohio. It prayed for a Dispensation enabling the signers to form a Masonic Lodge and to make Masons in St. Paul. Nearly a month later, on August 8, 1849, the Petition was granted by Michael Z. Kreider, Grand Master of Ohio, and a Dispensation was issued to Charles Kilgore Smith and eleven other Masons then living in St. Paul. Smith, at that time Territorial Secretary of Minnesota, was named first Master. This Dispensation was mailed to him, together with the following letter from the Grand Master of Ohio:

Lancaster, Ohio
August 8, 1849

Dear Sir:

Your favor of the 25 ultimo has just come to hand & I hasten to comply with your request by forwarding, as herein enclosed, a Dispensation. . . . I esteem it a special compliment both to myself & our Grand Lodge, to be the medium through which the pure & elevating principles of Masonry are conveyed

to your wilderness land. May that wilderness, under its hallowed influences, be made to bud & blossom as the rose. Hoping that this may soon reach you & that before long I may have the satisfaction to learn from your own hand of your prosperity, I remain,

Very truly and fraternally yours,
M. Z. Kreider.

This Dispensation was read at a meeting in the office of Charles K. Smith, which was located in the old Central House, on Bench Street, in St. Paul. In this building, then used as the Territorial Capitol, a Lodge of Freemasons was Instituted on September 8, 1849. This was the first Masonic Lodge to meet in Minnesota. At that meeting the Petition of Charles Peter Scott was received, and nine days later, on September 17, he was Initiated. On October 17, David Burton Loomis was passed, and on October 24, Scott was Raised. To commemorate those three events, September 17, October 17, and October 24 have been made the respective dates of the first exemplification of these Degrees of Ancient Craft Masonry in Minnesota. In that first Lodge of Minnesota $20 was charged for the three Degrees. The dues were twenty-five cents a month.

The meeting place selected for the new Lodge was the attic of the St. Paul Hotel, a two-story log building made to look a little less rude by its weatherboard siding. The rafters consisted of tamarack poles from which the bark had not been removed. The logs at the sides and ends of the room formed the rustic wainscoting. The desks of the Officers were empty barrels set on end, while nail kegs served for chairs. The Altar was an empty packing-box, and three old candlesticks, holding half-burned tallow dips, illuminated a well-worn Bible and the Square and Compasses.

For the next three years St. Paul Lodge worked spasmodically. Because of the senseless bickerings of its members, no less than three opportunities to make Returns to the Grand Lodge of Ohio, and to secure a Charter, were neglected. As a result the Charter was not granted until October 22, 1852, and it was not issued until January 24, 1853. The Lodge was thereafter known as St. Paul Lodge, No. 223, of Ohio.

In 1852, while still holding their Charter from the Ohio Grand Lodge, the St. Paul Masons applied for a Dispensation from the Grand Lodge of Wisconsin, and on May 17 of that year the Deputy Grand Master of Wisconsin granted the Dispensation they had sought. At the same time he appointed Daniel F. Brawley to be Master of a Masonic Lodge at St. Paul, the Lodge to be known as Polar Star Lodge *U.D.* It was evidently the intention of the St. Paul Masons wholly to ignore the relations and obligations to the Grand Master and to the Grand Lodge of Ohio, under whose authority they had been created into a Lodge, and to become subordinate to the Grand Lodge of Wisconsin. Having received a Dispensation from Wisconsin, they then returned their Ohio Dispensation on May 27, 1852, and for eight months held Lodge meetings as Polar Star Lodge *U.D.* Then on October 19 of that year, at the

Communication of the Grand Lodge of Ohio, the Grand Master of Ohio made the following statement:

There was forwarded to me during the past season full returns, with a copy of the minutes of St. Paul Lodge, Minnesota, and with them the warrant of Dispensation under which that Lodge has acted until the 27th of May last, which documents are herewith submitted. Accompanying them is the letter of C. C. Case (Cave), Secretary, expressing the desire of that Lodge to dissolve its connection with this Grand Lodge and for it to remain, as I understand the letter, and for the greater convenience of this Lodge, as a subordinate already formed of the Grand Lodge of Wisconsin.

Three days later the Committee on Charters and Dispensations reported a resolution, adopted by the Grand Lodge of Ohio, " that a Charter be issued to St. Paul Lodge in Minnesota, upon payment to the Grand Secretary of their Grand Lodge dues to May 14, 1852, amounting to thirty-two dollars."

Notwithstanding their changed relations, when notified that a Charter had been granted conditionally by the Grand Lodge of Ohio, the Masons of St. Paul complied with the conditions imposed by that Grand Lodge, settled up their dues in arrears, and accepted and received the Ohio Charter. This was on January 24, 1853. Satisfactory explanation of their status was then made to the Grand Lodge of Wisconsin, and on February 7, 1853, the Lodge was Constituted as St. Paul Lodge, No. 223, of Ohio, and the Brethren who then held Office in Polar Star Lodge *U.D.* were elected as its Officers. Between the time of its Institution and its Constitution, the Lodge had Raised twenty candidates to the Degree of Master Mason, and had conferred the First Degree or the Second Degree on seven other Petitioners.

Among those Raised in St. Paul Lodge, No. 223, two of the earliest to receive advancement were residents of Stillwater. To those two Masons and several others then residing in the valley of the St. Croix River was issued a Dispensation by William R. Smith, Grand Master of Wisconsin, under date of October 12, 1850, to form a Lodge at Stillwater. This resulted in the organisation of the second Lodge in Minnesota, under the name of St. John's Lodge. It was Chartered June 9, 1852, and was duly constituted October 23, 1852, as St. John's Lodge, No. 39 of Wisconsin. Its first Master was Frederick K. Bartlett. From the time of its organisation to that of its constitution, this Lodge's Records show that it did not confer a Degree. It was not until January 29 of the next year that its first Petitioner, Theodore E. Parker, was elected and Initiated.

The progress of Freemasonry at St. Anthony Falls, now a part of Minneapolis east of the Mississippi River, presents a notable contrast to that at St. Paul and at Stillwater. The founding of a Lodge in that locality was largely due to the efforts of Dr. Alfred E. Ames, who arrived at St. Anthony Falls on October 12, 1851. From the beginning Dr. Ames had definite plans for the formation of a Masonic Lodge at St. Anthony Falls. Fortunately, too, he knew

how most expeditiously to transmute his wishes and plans into action. A memorandum in his own handwriting is the authority of the statement that during November 1851, he visited and examined Masonically each prospective member of the proposed Lodge. On or before December 13, 1851, all those Brethren with the exception of Cap. Gardner, afterwards a Major-General of the United States Army, met at Dr. Ames's office and signed a Petition for a Dispensation. Soon thereafter its granting was recommended by St. Paul Lodge, No. 223.

The Petition was then sent to the Grand Master of Illinois and on February 5, 1852, Thomas J. Pickett, incumbent at that time, issued a Dispensation for the formation of a new Masonic Lodge at St. Anthony Falls in Minnesota Territory, to be known as Cataract Lodge, with Dr. Alfred E. Ames serving as Master. Nine days later at the residence of one of its members the Lodge was Instituted. At the first Communication sixteen Petitions were received, and during the nine months which elapsed before the Lodge was Chartered, thirty-five members were Initiated, thirty-one were Passed and thirty were Raised. This Lodge, Chartered on October 5, 1852, was constituted sixteen days later as Cataract Lodge, No. 121 of Illinois, by Past Master Emanuel Case, who served as Constituting Officer. Its Officers were the first ever Installed in a Masonic Lodge in Minnesota.

The first intimation of an intention to organise a Grand Lodge in Minnesota was manifest on the evening of February 7, 1853, when A. T. C. Pierson, acting as proxy for the Grand Master of Ohio, consecrated St. Paul Lodge, No. 223 of Ohio, Installed its Officers, and was himself elected a member of the Lodge. The Constitution of St. Paul Lodge, No. 223, completed the required number of Lodges needed for forming a legal Grand Lodge, St. John's Lodge, No. 39 at Stillwater, and Cataract Lodge, No. 121, at St. Anthony Falls having already been constituted. At this Communication Bro. Pierson moved the following resolutions, which were unanimously adopted:

Whereas, It is the opinion of the members of this Lodge that the interest of Masonry demands that a Grand Lodge in and for the Territory of Minnesota should be organised at as early a date as possible, therefore,

Resolved, That the first three Officers, as those recognised as Past Masters, members of this Lodge, are hereby authorised to meet with Delegates from the other two Lodges in this Territory, and, if deemed expedient, to forthwith organise a Grand Lodge of Free and Accepted Masons for Minnesota.

Resolved, That the secretary be requested to send a certified copy of the preamble and resolutions to Cataract Lodge at St. Anthony Falls and to St. John's Lodge at Stillwater, and request them by their Delegates to meet in St. Paul on Wednesday evening, February 23, to carry the same into effect.

According to the Records, each of the three Lodges then existing in the Territory was represented at the Convention by two or more members who served as Delegates. As a matter of fact, however, St. John's Lodge, No. 39, had no lawfully appointed Delegates at the first Session of the Convention,

although Dr. Otis Hoyt and David B. Loomis attended, claiming to have a proxy which permitted them to represent the Master and the Junior Warden respectively. Their claims seem to have been unfounded, however, for Dr. Hoyt, who then resided at Hudson, Wisconsin, had not met with St. John's Lodge, No. 39, for months. Although David B. Loomis, a member of the Territorial Council, resided in St. Paul at the time, neither he nor Dr. Hoyt had been instructed by St. John's Lodge, No. 39 to represent it in the Convention. In fact, they could not lawfully have been so instructed.

It was left for H. N. Setzer, Senior Warden of St. John's Lodge, No. 39, at that time, to state the facts. In an address at the annual Feast of the Masonic Veterans Association, held on January 16, 1895, he made the following statement:

On the first day of the Convention Doctor Hoyt and Bro. Loomis was there, but St. John's Lodge had not authorised any action in regard to the formation of a Grand Lodge; in fact, it had not received any communication in that respect; hence the Lodge was not represented the first day. I, myself, as Senior Warden, was not present the first day, although the report falsely states so. On the evening of February 22 I received a letter, signed by the Masters of Cataract and St. Paul Lodges, attested by the Secretaries, requesting St. John's Lodge to join them in Convention to form a Grand Lodge. I had no time to call a meeting of the Lodge on that evening, but I called a meeting the next day for the evening of February 23. I, myself, as Senior Warden, occupied the East and laid the communication of St. Paul and Cataract Lodges before the Lodge.

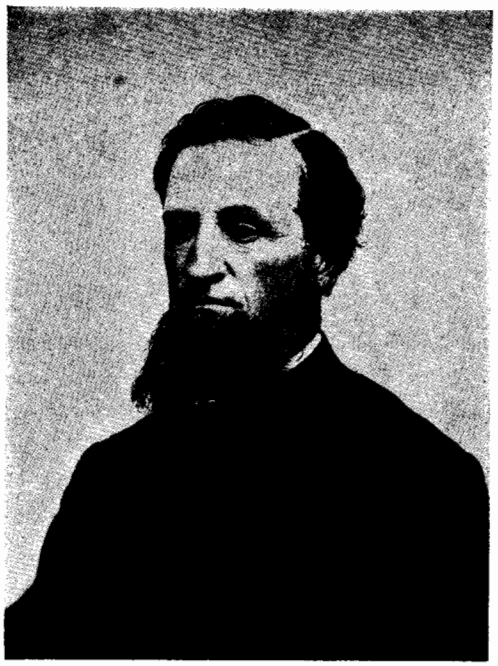
There was considerable doubt among the Brethren as to the advisability of forming a Grand Lodge with three Lodges. Bro. Van Vorhes called attention to the fact that the Grand Lodge would be unable to control a subordinate Lodge by arresting its Charter, as thereby it would commit *felo-de-se*. Bro. Partridge thought we ought to be satisfied with our own Grand Lodge (Wisconsin) and not to try experiment with others.

At last a Resolution passed unanimously authorising the Master and Wardens of St. John's Lodge to meet the other Lodges in Convention, and if they should find it for the benefit of Masonry in general, and not affecting the interests of St. John's Lodge in particular, they were empowered to surrender their Charter and to accept authority from the Grand Lodge of Minnesota when founded.

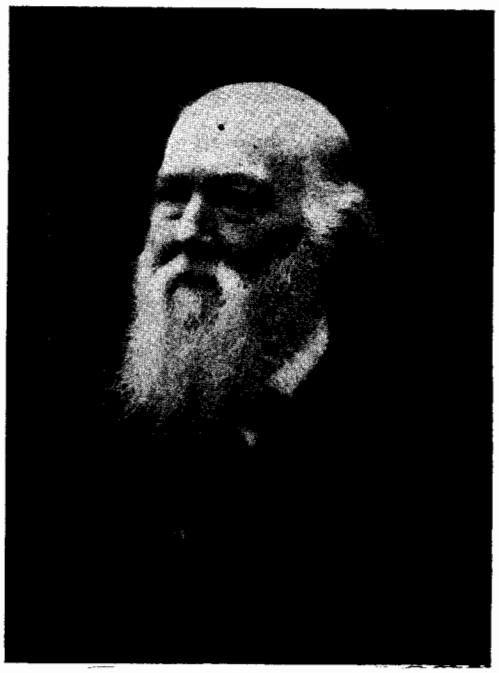
With this authority I went over (to St. Paul) on February 24 and met in Convention. Suffice it to say, while St. John's Lodge was unrepresented the first day, on the second day the Lodge was represented and the surrender of the Charter was a lawful act. The Grand Lodge was legally formed.

This narrative shows by what a close margin even the second day's proceedings and the entire Work of the Convention escaped becoming a fiasco.

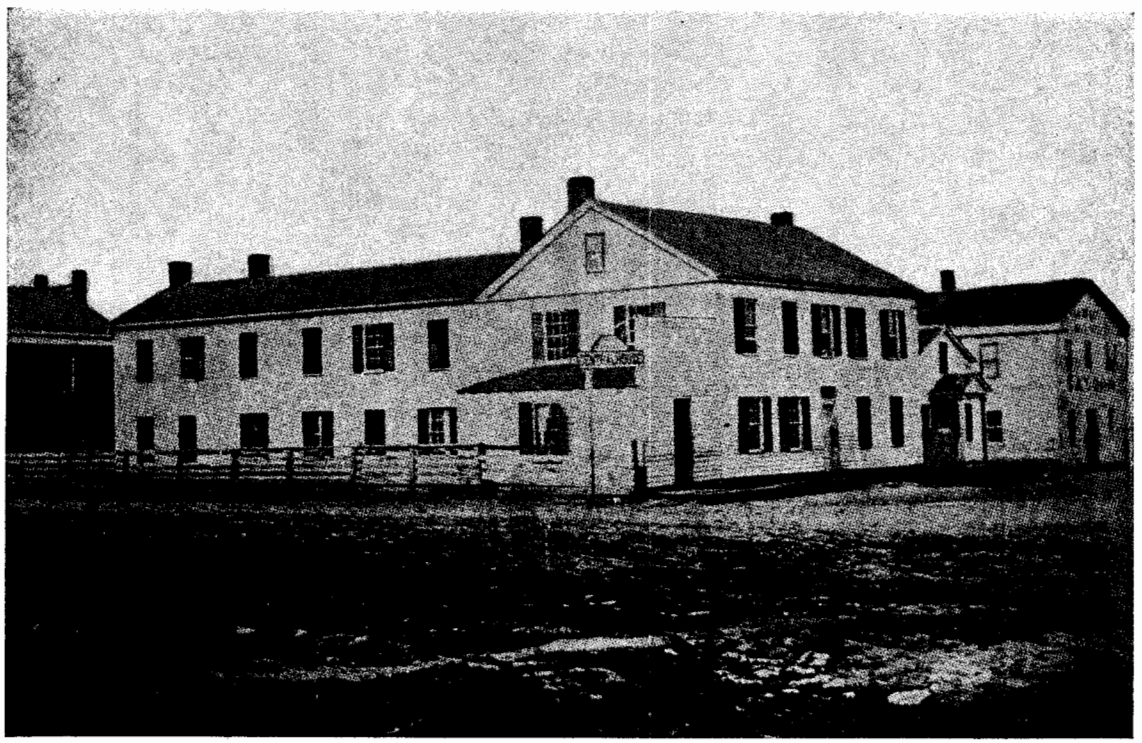
Despite these difficulties the Convention was nevertheless called to order on the evening of February 23, by A. T. C. Pierson of St. Paul Lodge, No. 223. According to the Record those present were: Daniel F. Brawley, Dennis W. C.



A. E. Ames.
The first Grand Master, 1853–1854.



A. T. C. Pierson.
Grand Master, 1856–1863. Grand Secretary, 1876–1889.



The Old Central House, St. Paul, Minnesota, on Bench Street, Now Second.
St. Paul Lodge was organised here September 8, 1849. The first Masonic banquet in Minnesota was held in this house.

Dunwell, Lot Moffet, Aaron Goodrich, and A. T. C. Pierson from St. Paul Lodge, No. 223 of Ohio; Dr. Alfred E. Ames, Daniel N. Coolbaugh, Charles T. Stevens, and Emanuel Case from Cataract Lodge, No. 121 of Illinois; and Dr. Otis Hoyt and David B. Loomis from St. John's Lodge, No. 39 of Wisconsin. The Record further says:

A.T.C. Pierson offered the following Resolution, which was unanimously adopted by the Convention:

Resolved, That it is the deliberate opinion of this Convention that the permanent good of Masonry demands the formation of a Grand Lodge for Minnesota.

Judge Aaron Goodrich of St. Paul offered the following Resolution, which was unanimously adopted:

Resolved, That we proceed to the preliminaries for the formation of a Grand Lodge, by the appointment of a Committee to draft a Constitution and Regulations for the government thereof, and that said Committee be requested to report to this Convention to-morrow.

The President of the Convention appointed Judge Goodrich of St. Paul Lodge No. 223, the Honourable B.D.Loomis, of St. John's Lodge No. 39, and E.Case of Cataract Lodge No. 121, St. Anthony to act as the Committee.

On motion the Convention then adjourned until to-morrow (Thursday) afternoon at two o'clock.

Whatever may be said about the legality of the proceedings of the first day of the Convention, there can be no doubt about the regularity of what followed when it reassembled on the second day. With authority from his Lodge, H. N. Setzer attended the second Session. The standing of Dr. Hoyt and of David B. Loomis had been confirmed, and Abraham Van Vorhes was present as an additional Delegate from St. John's Lodge. Consequently, when the Lodge was opened on the Third Degree " in due and ancient form " on February 24, at St. Paul, all the legally authorised Delegates were present and empowered to take such action as, in their collective wisdom, should be deemed expedient for the best interests of Masonry in Minnesota.

The first and essential business was the report of the Committee to which had been entrusted the drafting of a *Constitution*. From internal evidence, and from documentary testimony as well, the *Constitution* appears to have been largely, if not entirely, the Work of the Chairman, Judge Aaron Goodrich, a former Chief Justice of the Supreme Court of the Territory. A masterly production, it consisted of five Articles, each composed of numerous sections. In addition, the *Constitution* presented nine rules of Order and three standing resolutions. It was brief, concise, easy to comprehend, and broad enough in scope to cover practically every question likely to arise in the government of a Masonic Jurisdiction which then consisted of only a few Lodges.

Following the reading of this report, the *Constitution*, Regulations, and resolutions were unanimously adopted. The following Officers were then

elected: Alfred Elisha Ames, of St. Anthony Falls, as Grand Master; Aaron Goodrich, of St. Paul, as Deputy Grand Master; Daniel Franklin Brawley, of St. Paul, as Senior Grand Warden; Abraham Van Vorhes, of Stillwater, as Junior Grand Warden.

Under the provisions of the new *Constitution*, the Grand Master-elect appointed the following Officers: Emanuel Case, of St. Anthony Falls, to be Grand Treasurer; John G. Lennon, of St. Anthony Falls, to be Grand Secretary; Dennis W. C. Dunwell, of St. Paul, to be Senior Grand Deacon; David B. Loomis, of Stillwater, to be Junior Grand Deacon; Sylander Partridge, of Stillwater, to be Grand Sword Bearer; A. T. C. Pierson, of St. Paul, to be Grand Marshal; Henry N. Setzer, of Stillwater, to be Grand Pursuivant; the Rev. Jacob S. Chamberlain, of St. Anthony Falls, to be Grand Chaplain; Lot Moffet and Charles W. Borup, of St. Paul, to be Grand Stewards; and William Harshorn, of St. Paul, to be Grand Tyler.

All these matters settled and all Officers having been selected, the Grand Lodge of Minnesota was then opened. Its Officers were Installed by Andrew Jackson Morgan, Past Master of an Ohio Chapter, and the Grand Lodge was proclaimed to be duly and legally authorised, its Officers properly elected and Installed. The three Lodges were given new Charters, without the payment of fees, and were numbered in order according to the priority of the date of their original Charters. Thus, St. John's Lodge became No. 1, Cataract Lodge became No. 2, and St. Paul Lodge became No. 3. Thanks to the protecting care of the Grand Architect of the Universe and to the sense of justice of the Grand Lodge itself, these three Lodges are still active and prosperous, and are yearly growing into a new and greater usefulness under the Warrants that were granted to them more than three-quarters of a century ago.

That the organisation of the Grand Lodge of Minnesota was the result of a sudden impulse rather than the culmination of a long premeditated plan is indicated by the crude appearance of the Charters issued to the three constituent Lodges in 1853. All were written on ordinary blue letter paper. Likewise the Seal was of blue paper, of a somewhat darker shade than the body of the document itself, and imposed upon it were the " All Seeing Eye " and the " Square and Compasses," surrounded by a now uncipherable legend. Before the Annual Communication of 1854, those three Charters had been replaced by others printed on vellum. Then in 1857, those, in turn, were reproduced on parchment. At the time of their issue, the vellum Charters were taken up.

The new Grand Lodge was accorded a hearty welcome by the Grand Lodges of Ohio, of Wisconsin, and of Illinois. On October 3, 1853, Eli B. Ames, Grand Master of Illinois, a brother of the new Grand Master, in his address to the Grand Lodge of Illinois, at Springfield, made the following statement:

Since our last annual Communication our Brethren in Minnesota Territory have held a Convention and organised themselves into a Grand Lodge and are now superintending their own Masonic affairs. Three Lodges constitute

their whole number of subordinates. Yet with that small number to begin with, they had precedent to govern them. The Grand Lodge of Rhode Island was organised with but that same number of Lodges, and I have no doubt but that the interests of our Order will be advanced in that quarter of the country by the forming of that Grand Lodge. I am advised that Masonry is prosperous there. They elected for their first Grand Master my brother, Doctor Ames, under whose watchful care and direction we have the strongest assurance that everything will be done which will tend to build up our edifice in that far-off country. In taking leave of Doctor Ames we part with one of our pioneers—one of the sentinels who has stood on the outer walls—he who has built up the waste places. Belvidere, Roscoe, Rockton, and Rockford Lodges are all fruits of his labours. We bid him and his young Grand Lodge godspeed.

The Grand Lodge of Minnesota was incorporated by an Act of the Legislative Assembly of the Territory, approved on March 5, 1853. With the addition of certain amendments in later years, it has had its corporate existence under that Act.

The first two Lodges Chartered under the Grand Lodge were Hennepin Lodge, No. 4, at Minneapolis and Ancient Landmark Lodge, No. 5, at St. Paul. Both received their Charters at the second Annual Communication, held on January 2, 1854. Hennepin Lodge had already been organised under Dispensation, dated June 21, 1853. Although a Charter had been recommended by the Grand Lodge Committee, it had been vigorously opposed by Aaron Goodrich, Deputy Grand Master, and by St. Paul Lodge, No. 3. Their opposition has often been ascribed to their fear that, with the accession of this new Lodge at Minneapolis, then just across the Mississippi River from St. Anthony Falls, Grand Master Ames, with its aid and the aid of his own Lodge, Cataract Lodge, No. 2, would be able to perpetuate himself indefinitely as Grand Master. Such a view is unreasonable, however, for no one was ever less likely to disregard the proprieties than Grand Master Ames.

To counteract the objections raised a Petition was presented to the Grand Lodge on the following day. It was signed by thirteen Master Masons, some of whom were members of St. Paul Lodge, No. 3. The Petition asked permission to organise a new Lodge in St. Paul. As a result, on the second day's Communication Hennepin Lodge, No. 4, was Chartered, and a Charter was also voted direct and delivered at once to Ancient Landmark Lodge, No. 5, at St. Paul.

In an address, delivered in 1856, Grand Master Sherburne ably presented cogent reasons for the formation of a National General Grand Lodge, but he did not approve the Articles of Confederation adopted by a Convention of Masons held in Washington, District of Columbia, in January of that year. The Grand Lodge did, however, express the opinion that " there exists an urgent necessity for the establishment in the United States of a General Grand Body to whom can be referred for adjudication all differences that might arise between Grand Lodges, and such other questions as the good of Masonry de-

mands should be decided by general authority." Then, in 1858 the Grand Lodge declared that it did not favour the formation of a General Grand Lodge of the United States having supreme power, but that it did favour a Masonic Congress of the United States having certain delegated rights. Accordingly, in 1859 the Grand Lodge of Minnesota endorsed the plan which had been proposed by the North American Congress, held in Chicago in September of the previous year.

A. T. C. Pierson was the third Grand Master of Minnesota. His tenure of office extended from January 14, 1856, to October 26, 1864, a period of nearly nine years. One of his outstanding acts, approved by the Grand Lodge in 1857, was to refuse a Dispensation to " an exclusive Lodge of German Brethren, believing that no act should be done or recognised which will effect or tend to produce a caste of country or character among those who, as one common fraternity, should meet on one common Level, act by one common Plumb, and part upon the same Square."

In 1858 Grand Master Pierson was authorised to procure a suitable stone from some quarry in Minnesota, to have it properly squared, numbered, and marked with a suitable device, and to forward it to the Washington Monument Association as a contribution from the Masons of Minnesota.

During the period of the War between the States, so unpropitious were conditions and so unfavourable was the time for the propagation of Freemasonry, that Grand Master Pierson dispensed with the Annual Communication which should have been held in 1862. He aptly stated his reasons for so doing in these words: " Not a company has gone from this State but that some of our Lodges were represented in it; not a regiment, but that at least one half of its Officers were members of our Order; not a Lodge in the State, but that some of its Officers have answered their country's call. In some of our Lodges one year since, all the Officers had gone; in others, a portion of the Officers and members, and in one Lodge but three members were left."

The first laying of corner-stone by the Fraternity in the Northwest was performed by the Grand Lodge of Minnesota on St. John the Baptist's Day, 1857. The proposed building was that of the Minnesota Historical Society, located at the corner of West Tenth and Wabasha Streets in St. Paul. Of this event Grand Master Pierson said: " Having antiquity to sustain me, and believing a public display would be advantageous to the Craft, I summoned them to assist me. Every Lodge was represented, some of the Brethren coming a hundred fifty miles to be present." On that occasion the homemade regalia and tin Jewels previously worn by the Officers of the Grand Lodge were displaced by new ones recently brought from New York.

The Grand Lodge of Minnesota has had two *Constitutions*, the first having been adopted in 1853. At the Annual Communication in January 1854, a Committee of five Brethren, one from each constituent Lodge, with A. T. C. Pierson acting as Chairman, was appointed to revise this *Constitution*. A full report was made, and a new *Constitution* was adopted on January 11, 1856. It included

a Trial Code and twenty-five sections of General Regulations. It was based on the *Constitution* of the Grand Lodge of New York, selected as the best of the thirty-three examined. More than eighty years have elapsed since it was adopted, and although it was revised in 1915, it remains substantially as adopted in 1856.

The Grand Lodge of Minnesota adheres to the old doctrines so far as concerns the powers of the Grand Lodges. In its *Constitution*, it has declared that it is inalienably invested with supreme and exclusive Jurisdiction over all matters of Ancient Craft Masonry in Minnesota, and that it possesses the inherent power to form a *Constitution* as its fundamental written law and to prescribe such other regulations and laws for its government and that of its subordinates as it may deem best. All governmental powers, whether executive, legislative, or judicial, not expressly delegated by the Grand Lodge, are declared to be inherent in it and reserved to it as the supreme governing Body of Masonry in Minnesota. It also retains the power to amend its *Constitution*. Proposed amendments must first be approved by a two-thirds vote of the Grand Lodge at the Annual Communication at which they are presented, and then, after being published in the *Proceedings* of that Communication, they must be adopted by a two-thirds vote at the next subsequent Annual Communication.

So far as it is known, the first Masonic funeral to be held in Minnesota was that of Joel Whitney, a sojourning Mason from Maine, who died at St. Paul. At the request of the St. Paul Brethren, funeral ceremonies were conducted on March 24, 1852, by Dr. Alfred E. Ames and other Officers of Cataract Lodge, No. 2, of St. Anthony Falls. *The Record* states that after being opened in a Lodge Room in St. Paul, the " Lodge then proceeded to the residence of the late Bro. Whitney and conveyed his remains to their resting-place and there buried his body Masonically."

Four Lodges outside its Jurisdiction have been Chartered by the Grand Lodge of Minnesota. In 1863, Grand Master Pierson granted a Dispensation to Northern Light Lodge, at Pembina, on the extreme northern boundary of Dakota Territory, but the Lodge was never Chartered there. Later, the Dispensation was removed and established at Fort Garry, and, subsequently, in 1867, the Lodge was Chartered there. In 1871 Grand Master Nash issued a Dispensation to Yellowstone Lodge, at Fort Buford, in Dakota Territory. Although this Lodge was Chartered in 1872, it later surrendered its Charter. In 1872 Grand Master Nash issued a Dispensation to Shiloh Lodge, at Fargo, in Dakota Territory, and a Lodge was Chartered there on January 14, 1874. Then, in 1874 Grand Master Griswold issued a Dispensation for Bismarck Lodge, at Bismarck, also in Dakota Territory. This Lodge was Chartered on January 13, 1875. Later, however, after the Grand Lodge of Dakota was formed, the Lodge at Fargo and that at Bismarck adhered to it.

In 1869 the Webb Work and Lectures, as exemplified by the District Deputies of the Grand Lodge, were adopted as the established Work and Lectures of the Jurisdiction. Supervision of the Work and Lectures is now delegated

to a Board of Custodians, which annually conducts a school of instruction held during the two days immediately preceding each Annual Communication of the Grand Lodge and at such other times as the Grand Master directs. To these schools it is the duty of each subordinate Lodge to send at least one of its Grand Lodge Representatives.

In 1871 the Grand Lodge first expressed an opinion on dual membership, declaring itself to disapprove of that policy as "likely to breed disturbance among Lodges." For several years the question was vexatious, but finally in 1881 a section prohibiting membership in more than one Lodge in Minnesota at one and the same time was added to the *Constitution*. Since then there has been no change in the Grand Lodge's opinion regarding this matter. In 1887 the Grand Lodge also disapproved of the exclusive and perpetual Jurisdiction over rejected candidates.

In 1880 a Widows' and Orphans' Fund was created, for which the sum of $500 was voted as the initial appropriation. Fourteen years later this was made a permanent trust fund, the income from which can be disbursed only for charitable purposes. This fund now amounts to $115,847, and the Emergency Relief Fund amounts to $42,131.

The Grand Lodge of Minnesota recognises as Masonic the following societies or organisations: The General Grand Chapter of Royal Arch Masons of the United States, together with the Grand Chapter of Royal Arch Masons of Minnesota and its constituent Chapters; the General Grand Council of Royal and Select Masters of the United States, together with the Grand Council of Royal and Select Masons of Minnesota and its constituent Councils; the Grand Encampment of Knights Templar of the United States, together with the Grand Commandery of Knights Templar of Minnesota and Commanderies existing under its authority; the Supreme Council of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, and its subordinate Bodies. So long as these organisations continue to act as they "have done in the past, without objections from this Grand Lodge, they may continue to adopt the first three Degrees of Masonry, namely, Entered Apprentice, Fellow Craft, and Master Mason, as the base upon which to erect their so-called higher Degrees, and may, within their duly organised Bodies, with the usual Masonic obligations and precautions to preserve the same, use so much of the esoteric ceremonies of said first three Degrees as may be necessary for the purpose." In 1890 the Grand Lodge declined to recognise the Mystic Shrine and the Order of the Eastern Star to be legitimate Masonry. It has declared that any society or organisation not named in the foregoing list, which exercises, or attempts to exercise, any of those rights, or privileges, is irregular.

In 1902 the Grand Lodge took the first steps to found a Masonic Home. At that time a Committee was appointed to consider the advisability of establishing such a Home, but the matter was continued until 1904, at which time it was indefinitely postponed. Then, in 1906 the Grand Master was authorised

to appoint a Committee to organise and to perfect a corporation under the laws of the State, having as its object the accumulation of funds and the erection and maintenance of a Masonic Home in Minnesota. The Committee was further instructed not to build such a Home until a sum of at least $100,000 had been secured, one-half of which should be reserved as a permanent endowment fund. The work of procuring funds for this purpose was slow, but finally, in 1917 initial requirements having been fulfilled, the Grand Lodge authorised the Trustees of the Home Organisation to acquire a suitable site, to construct, complete, and furnish the required buildings, and to proceed to operate it. Through a contribution of $50,000 from the Masons of Minneapolis and St. Paul and from the Eastern Star, the magnificent Savage estate consisting of 271 acres was acquired. This beautiful site, with its commanding scenic view from the bluff of the Minnesota River, about twelve miles from Minneapolis, was purchased at less than half of its actual value. This done, a campaign for voluntary subscriptions to pay for the erection of the necessary buildings was inaugurated. Although the campaign met no great success, it was finally decided that that method of raising the necessary funds would not bring the desired results. Consequently, after two years of resistance in the Grand Lodge, it was voted by that Lodge that each Master Mason member in the Jurisdiction be assessed in order to raise the amount required. This plan has been successful, for it has been the means of paying the entire cost of erecting the desired buildings. The property is now free from incumbrance. The new buildings were dedicated on September 3, 1927, by Grand Master Smith. The property and assets of the Home in 1934 were valued at $1,463,723. The Home has accommodated 148 residents in a recent year.

In 1926 the penal code of the Grand Lodge was amended to provide that the tribunal for trials of Masons charged with Masonic offenses shall be a trial commission consisting of three Past Masters who shall be members in good standing in a Lodge other than that in which is located the Lodge in which charges are filed. The State is divided into twenty-five districts, and the Grand Master appoints twenty-five Past Masters as trial commissioners. From this Commission he selects three Past Masters to serve in any given case. This plan has worked very successfully and has given general satisfaction to all concerned.

The Grand Lodge of Minnesota has grown and prospered with the growth and prosperity of the State. It has increased from three Lodges in 1853 to 310 active Chartered Lodges and has on its Rolls 56,084 affiliated members. It has been distinguished for the large number of its members who have been, and are, prominent in both public and professional life, as well as in business affairs.

FREEMASONRY IN MISSISSIPPI

CHARLES COMSTOCK AND L. A. BENOIST

THIS said " The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity "; and this is all too true of the Records of the Craft in those pioneer days when the basic structure of our Masonic history was being established. It is indeed too late to preserve for our posterity a comprehensive account of those hardy Craftsmen who came with sword and trowel to lay the foundations of Freemasonry, of Brotherhood, deep and strong, where the vanishing footsteps of the Red Brother had so recently pressed the soil.

The Grand Lodge of Kentucky, dutiful and progressive daughter of Virginia, founded October 16, 1800, by five pioneer Lodges established west of the Alleghanies by the Mother Grand Lodge of the " Old Dominion," assembled in Annual Communication a year later, and on October 16, 1801, authorised a Charter for Harmony Lodge, No. 7, at Natchez, Mississippi Territory.

This is the earliest available account of Freemasonry in the " *Bayou State.*" Who were the early Craftsmen who paved the way for this new Lodge, there on America's western frontier, we cannot tell to-day. It is said, however, that Seth Lewis, a prominent and progressive citizen of those times was the first Master of a Lodge in that Jurisdiction, and evidently presided over this pioneer Kentucky Lodge. He was born in Massachusetts in 1794, served as chief justice of Mississippi Territory in 1800, passing away at Alexandria, Louisiana, in 1848. The Lodge laboured with varying success until the Annual Communication of the Grand Lodge of Kentucky, September 2, 1814, when its Charter was surrendered. This, as in some other instances, was evidently due to a lack of harmony among its members, for the Kentucky Grand Lodge Record shows that a Dispensation was issued August 30, 1815, for a second " Harmony Lodge," No. 33, a Charter therefor being approved August 28, 1816.

The Records of the Grand Lodge of Tennessee disclose that on August 13, 1816, the Grand Master, Robert Searcy, issued a Dispensation for a new Lodge at Natchez, designated as Jackson Lodge, No. 15, for which a Charter was granted October 8 of that year, and the name changed to " Andrew Jackson." At that Annual Communication the Lodge was represented by its Master, Bro. William D. King, who was then duly Installed in a Past Master's Lodge. A year later, on October 6, 1817, a Charter was approved for Washington Lodge, No. 17, at Port Gibson, Mississippi, for which a Dispensation had issued some time previously, by the Grand Master of Tennessee.

GRAND LODGE OF MISSISSIPPI

On July 7, 1818, the following Officers and other Representatives of these three pioneer Lodges assembled at Natchez for the purpose of considering the formation of a Grand Lodge for the Commonwealth of Mississippi:

Harmony Lodge, No. 33: Christopher Rankin, Worshipful Master; Chilion F. Stiles, Senior Warden; Christopher Miller, Junior Warden. Andrew Jackson Lodge, No. 15: Edward Turner, Worshipful Master; George R. Williams, Senior Warden; John Corn, Junior Warden. Washington Lodge, No. 17: Israel Loring, Worshipful Master; Amos Whiring, as Senior Warden; Cornelius Haring, as Junior Warden. Past Masters: Elijah Smith, Henry Postlewaite, George Newman, Joseph Newman, Henry Tooley, Stephen Carter, Lewis Winston, James Lombard, Robert Alexander, Anthony Campbell, David Mathewson.

The sovereign Grand Lodge of Mississippi, daughter of Kentucky and Tennessee, was then duly established with Bro. Elijah Smith, the oldest Past Master present, presiding over the deliberations of the Convention, and with Bro. Chilion F. Stiles as Secretary.

The following Officers were duly elected and Installed: Henry Tooley, Grand Master; Christopher Rankin, Deputy Grand Master (appointed by the Grand Master-Elect); Israel Loring, Senior Grand Warden; Edward Turner, Junior Grand Warden; Henry Postlewaite, Grand Treasurer; Chilion F. Stiles, Grand Secretary.

Christopher Miller was appointed Senior Grand Deacon, and John Corn, Junior Grand Deacon, with Joseph Newman as Grand Steward and Tyler.

The following Brethren, Rankin, Loring, Turner, Postlewaite, and Campbell, to which the Grand Master was added, were selected to frame a *Constitution* for the Grand Lodge, which was prepared and formally adopted on August 25, 1818, completing the formation of the Grand Lodge of Mississippi, the three pioneer Lodges taking rank as follows: Harmony, as No. 1; Andrew Jackson, as No. 2; Washington, as No. 3.

Thus came into being the twentieth American Grand Lodge, under the combined motherhood of Kentucky and Tennessee, with its lineage extending through the Grand Lodge of North Carolina and its historic predecessor, the "Provincial Grand Lodge of America" to the "Modern Grand Lodge of England," with a strain of Scottish Masonry interblended; while through the Grand Lodge of Virginia comes an interwoven fabric of Modern English and Scotch Craftsmanship, the Grand Lodge of the Old Dominion having been formed by two English and three Scottish Lodges.

The 3 original Lodges which united to form the Grand Lodge of Mississippi, aggregated at that time about 100 Master Masons, sturdy loyal Craftsmen, the result of whose efforts is manifest to-day by 362 Working Lodges, at the head of which proudly stand the original 3, and with an aggregate enumeration of more than 30,000.

Over the Craft of the Bayou State eighty-five Grand Masters have pre-

sided, skilled and faithful leaders of our Mystic Brotherhood, who amply merit the confidence manifested in their exaltation. Many of these have been active and prominent in the varied affairs of the Commonwealth, in war as well as in peace, while some have attained distinction in national activities and in the councils of the Republic, faithfully striving to maintain the eternal principles of " Liberty, Equality, and Fraternity," upon which our immortal Washington and his Masonic compeers laid the foundation of our national heritage.

Among these venerated leaders of the Craft, one towers conspicuously above his fellows, and to him we must accord more than a passing thought.

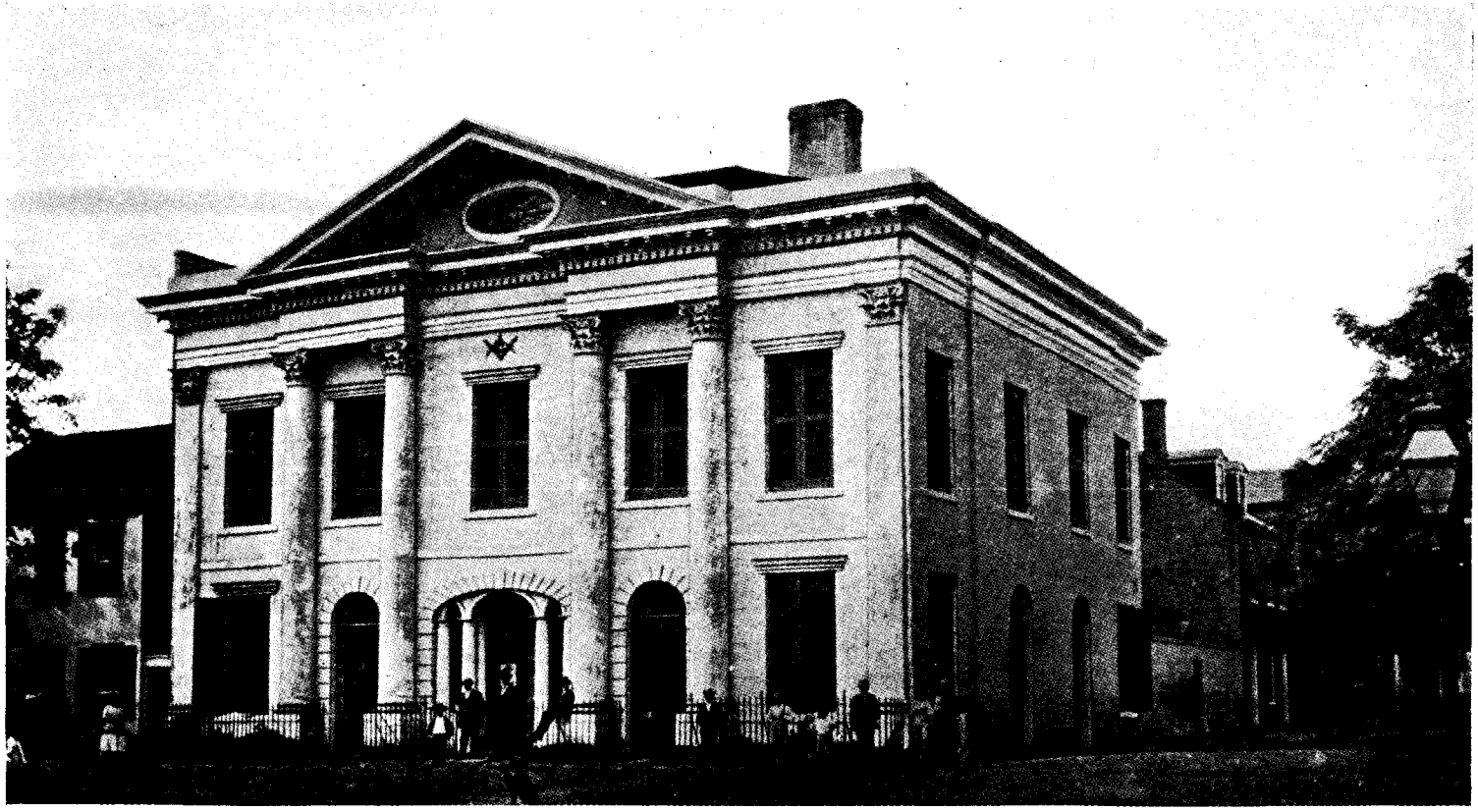
Bro. John Anthony Quitman, of Prussian lineage, son of a devout minister of the Dutch Reformed Church, by whom he was designed for that sacred calling, was born at Rhinebeck, New York, September 1, 1799. Growing to manhood with a liberal education, he chose the legal profession instead of the ministry as his vocation, and in due time was admitted to the bar. After a short sojourn in Ohio, we find him located at Natchez, Mississippi, in 1822, where he speedily attained prominence in public activities as well as among the Craft.

In 1826 he was elected to a seat in the Lower House of the State Legislature, and continued for a second term. He became chancellor of the State in 1828, serving until 1835, and in the meantime participated in the Constitutional Convention of 1832. He was then chosen State senator and was selected to preside over the deliberations of that august body during the years 1836 and 1837. Owing to a vacancy in the executive office, he also functioned as governor of the Commonwealth during the two-year period.

Early in 1836, influenced by an abiding interest in the independence of Texas, he raised a company of volunteers and marched to the support of those hardy frontiersmen in their effort to drive back the Mexican hordes, and arrived on the battle front three days after General Sam Houston had defeated his opponents at the battle of San Jacinto, thus paving the way for the establishment of the " Lone Star Republic," of which he became the first President.

In 1838, Bro. Quitman became justice of the High Court of Errors and Appeals of the Commonwealth of Mississippi. On July 1, 1846, having tendered his services for the Mexican War, he was commissioned brigadier-general of Mississippi's troops, at the head of which he rendered heroic service, and won the highest renown. His war record culminated in the capture of the City of Mexico, over which his division, for he was then a major-general of the regular army, was the first to float the " Stars and Stripes." For this service, in recognition of his valour and devotion, Congress presented him with a sword.

He served as governor of Mississippi in 1850 and 1851. In 1854, he was elected to a seat in the Federal Congress, serving from March 4, 1855, until he passed beyond the Mystic Border, July 17, 1858; thus with less than three-score years to his credit, he had won the highest encomiums as a statesman and a soldier, and had rendered long and valued service to the Craft.



Masonic Temple Which Once Stood at the Corner of Main and Union Streets, Natchez, Mississippi.
Built by the Grand Lodge of Masons of Mississippi in 1827.

Just where he received Initiation, we cannot tell, but it is suggested that the Symbolic Degrees were conferred upon him in Ohio. This we have been unable to verify. He became affiliated with one of the Lodges at Natchez soon after locating in that historic city. He was chosen Grand Master in 1826, serving for twelve successive years; and again in 1845 he was elected to the Grand East for a two-year period, during a part of which he was rendering important military service in the Mexican campaigns, while his Masonic duties were ably discharged by the Deputy Grand Master, Bro. Benjamin Swett Tappan, a veteran Tennessee Mason, who for some years had resided at Vicksburg where he became active in Mississippi Craftsmanship. Bro. Quitman received all regular Masonic Degrees, including the Order of the Temple, and the Active Thirty-third of the Scottish Rite, Sovereign Grand Inspector-General. There have been but two American Craftsmen who have presided in the East of Masonic Grand Bodies longer than he—Maryland's veteran Grand Master, Thomas Jefferson Shryock, with three decades to his credit; and that venerated son of Massachusetts, General Albert Pike, who served for more than thirty years as Grand Commander of the Scottish Rite (Southern Jurisdiction), one of the greatest of Masonic philosophers.

CAPITULAR MASONRY

It is self-evident that the early Lodges in Mississippi, as was the custom prior to the formation of duly Constituted Chapters, assumed the authority under their Symbolic Charters of conferring any of the advanced Degrees of Freemasonry of which they were in possession. In this manner, undoubtedly, members of these pioneer Lodges were frequently exalted to the Royal Arch Degree.

Quoting from the excellent compilation of Companion Charles Arthur Conover, General Grand Secretary, on the " History and Development of the Royal Arch Degree," on page 100H, under Mississippi, the statement is made that a Chapter was formed at Natchez in 1816 which was to continue under sanction of the Warrant of Harmony Lodge, received from the Grand Lodge of Kentucky, according to their usage and laws, until a Warrant or authority was obtained from the Grand Chapter of the United States, or some other competent authority claiming and of right exercising jurisdiction over these Chapters as subordinate thereto.

Under date of September 13, 1822, a Charter was issued to Natchez Chapter, No. 1, by one of the principal Officers of the General Grand Chapter. This document subsequently became lost, and at the Triennial Convocation of the General Grand Chapter at Columbus, Ohio, in 1847, an application was filed for a new Charter, which was granted.

In the meantime, seven additional Chapters had been formed in Mississippi by authority of the General Grand Chapter, or its officials, as follows: Port Gibson Chapter, September 15, 1826; Vicksburg Chapter, September 17, 1841; Columbus Chapter by Dispensation to Charles H. Albert and others, February

7, 1842; Wilson Chapter at Holly Springs, for which a Dispensation issued prior to the next Triennial Convocation; Jackson Chapter to William Wing and others, by Dispensation, August 28, 1843; Carrollton Chapter, December 31, 1845; also Yazoo Chapter in Yazoo County (now located in Yazoo City). The Chapters at Columbus and Jackson were Chartered at the Triennial Convocation of the General Grand Chapter in September 1844.

FORMATION OF THE GRAND CHAPTER

Pursuant to authority issued by Companion Joseph K. Stapleton, Deputy General Grand High Priest, March 13, 1846, and in conformity to a notice of the time and place selected by Companion Thomas J. Harper, Past High Priest of Vicksburg Chapter, No. 3, who had been commissioned to supervise its formation, the following Representatives of four of the original Chapters: Vicksburg Chapter, No. 3: Thomas J. Harper, High Priest; Thomas Rigsby, King; James Trowbridge, Scribe. Columbus Chapter, No. 4: N. E. Goodwin, Representative. Wilson Chapter, No. 5: J. B. Day, Scribe. Jackson Chapter, No. 6: Anderson Hutchinson, High Priest; William Wing, King; Robert Hughes, Proxy for Scribe, assembled in the Hall of Vicksburg Lodge, No. 26, on May 18, 1846, and selected Companion Benjamin Swett Tappan, a Past Grand High Priest of Tennessee, affiliated with Vicksburg Chapter, No. 3, to preside over the preliminary Convention, and with Companion J. H. Campbell as Secretary, proceeded to determine upon the formation of a Grand Royal Arch Chapter for the Commonwealth of Mississippi. The following Officers were then elected: Benjamin Swett Tappan, Grand High Priest; Anderson Hutchinson, Deputy Grand High Priest; Charles H. Abert, Grand King; William F. Stearns, Grand Scribe; Thomas J. Harper, Grand Treasurer; William Wing, Grand Secretary; T. C. Thornton, Grand Chaplain; James Trowbridge, Grand Marshal.

Companions Anderson Hutchinson, N. E. Goodwin and J. B. Day were appointed a Committee to prepare and submit a *Constitution* for the consideration of the Convention, which was received and duly approved.

The Convention thereupon adjourned, and the first Annual Convention of the Grand Chapter of Mississippi was then convened with Companion Thomas J. Harper acting as Grand High Priest; T. F. Bowen as Grand King; S. W. Ewing as Grand Scribe, and a full corps of temporary Officers; a large number of visiting Companions being also present.

A Royal Arch Chapter was opened in ample form, when Companion Benjamin S. Tappan, Chairman of the Convention, reported its *Proceedings*, together with the *Constitution* which had been prepared by the Committee, and approved for the government of the Grand Chapter, all of which was ratified and confirmed by the Grand Chapter. The Grand Officers, with the addition of Companion E. Parker, appointed Grand Tyler, were then Installed in accordance with the usual customs of the Craft.

After disposing of other business incident to the formation of the Grand Chapter, it was closed in ample form, concluding its labours on May 19, 1846.

Benjamin Swett Tappan, the first Grand High Priest of the Grand Royal Arch Chapter of Mississippi, was a unique and striking Masonic character. He was born at Newburyport, Massachusetts, February 25, 1799. He was the son of a sea-faring man, who was drowned on the next voyage after the birth of his son, who was thus early bereft of paternal care. On attaining to years of maturity, Companion Tappan located at Franklin, Tennessee, where he established important business connections, which were highly successful. He was probably made a Mason in Hiram Lodge, No. 7, at Franklin, for he attended the Grand Lodge at Nashville as its Representative in 1822. He was also present as Captain of the Franklin Blues on the memorable occasion when General Lafayette visited Nashville, on May 4 and 5, 1825, and participated in the reception tendered to that distinguished French general of the American Revolution.

He became a regular attendant of the Grand Lodge for some years, and in 1834 and 1835 served as Grand Master of Tennessee. In 1836 and 1837 he presided over the Grand Chapter of Tennessee, and soon afterwards removed to Mississippi where he spent the remainder of his days. His Masonic zeal speedily brought him into prominence and activity in local and Grand Bodies of the "*Bayou State.*" We have noted heretofore that he served as Deputy Grand Master under Mississippi's distinguished veteran, General John A. Quitman. In 1847, he was chosen Grand Master.

Now we find him exalted to the highest station in the new Grand Chapter of Mississippi, which he filled efficiently for two terms.

He was active in the formation of the Grand Commandery of Knights Templar. He was chosen Grand Captain-General at its initial conclave, and in 1858 was elected Grand Treasurer, serving until January 1, 1861, when he became a Grand Commander. As no meetings of the Grand Commandery were held during the war period, his term of service did not close until January 22, 1866, when he presided over the Annual Conclave. On March 1 of that year, the Record of his activities in the flesh was closed by Infinite Decree, and his immortal spirit was advanced to the Limitless Life.

ORDER OF HIGH PRIESTHOOD

Just how or when the Order of Anointed High Priests was first introduced into Mississippi, we cannot tell. It is quite probable that Companion Benjamin Swett Tappan, who was the first Grand High Priest of the "Bayou" Jurisdiction, received it in Tennessee, where he served as Grand High Priest before locating at Vicksburg, and it appears that the Priestly ceremonial was conferred in that Jurisdiction as early as 1829, on Officers of the Grand Chapter. It is not improbable that Companion William Pepperill Mellen may have received it while attending the General Grand Chapter in 1847, as it had been recognised therein for many years prior to that date.

As had been the custom in the earlier experiences of the Royal Craft in various Jurisdictions, the Order was undoubtedly conferred from year to year,

probably at the time of the Annual Convocations of the Grand Chapter, on such High Priests as desired to receive it.

FORMATION OF THE GRAND COUNCIL

It was not until the Twenty-fourth Annual Convocation, held at Holly Springs, January 18–19, 1872, that steps were taken to found a permanent Council of Anointed High Priests. A resolution was presented by Companion J. F. Arnold of Rienzi, that an organisation be effected for the government of that select branch of our Ancient Craft, and suggesting that a Committee of three be appointed to consider and submit a plan for the formation of a Grand Council of the Order of High Priesthood. The following Anointed High Priests were appointed for that purpose: James Moorefield Houry, William Cothran, William S. Patton, W. D. Farriss, and James Watts.

The Committee was unable to prepare a definite report at that time, and it was not until the Twenty-sixth Annual Convocation held at Canton, the first week in February, 1874, that a recommendation was submitted that a Grand Council be formed as suggested in the resolution of Companion Arnold, presented in 1872. The report was approved, and at convenient intervals during the Sessions of the Grand Chapter, the Order was conferred upon a number of High Priests. On Saturday, February 7, an assemblage of Anointed High Priests was held in the Masonic Hall. Companion James Moorefield Houry was selected to preside over their deliberations, with Companion Phineas Messenger Savery as Recorder. A resolution was adopted by which the Companions present agreed to form a Council of Anointed High Priesthood, and James Moorefield Houry was elected Most Excellent Grand President (Oxford).

A Committee of three was appointed to prepare a Code of Laws for the government of the Grand Council and report at the next Annual Convention, to be held on the first day of the Annual Meeting of the Grand Royal Arch Chapter, at Meridian, February 7, 1875.

At this first Convention of Anointed High Priests, an aggregate of forty-one names were enrolled as permanent members thereof.

Since its formation, Annual Meetings of the Grand Council have been held regularly.

JAMES MOOREFIELD HOURY

To the venerated Craftsman who first presided over the Anointed High Priests of Mississippi, this brief tribute is tendered:

Born among the historic hills of East Tennessee, he grew to manhood amid their peaceful environments, after the Red Brother had moved on toward the sunset. He was made a Mason in the autumn of 1825, in Overton Lodge, No. 5, at Rogersville, one of the eight pioneer Lodges which formed the Grand Lodge of Tennessee in 1813. Where and when he received the Capitular, Cryptic, and Chivalric Degrees, we know not. In 1827, he attended the Annual Communication of the Grand Lodge at Nashville, as the Representative of his Mother

Lodge, and was appointed Junior Grand Deacon. In 1831, he was elected to the same position, and continued to visit the governing body for some years afterward. Just when he removed to Mississippi we are not informed, but we find his name enrolled as a Representative from Wilson Chapter, No. 5, of Holly Springs, on January 10, 1848, at the Annual Convocation of the Grand Chapter.

Companion Houry was chosen Grand Master of Symbolic Masons in 1852; Grand High Priest in 1857; Most Illustrious Grand Master in 1867, and in conjunction with Companion Harvey W. Walter, represented the Grand Council of Mississippi at the last preliminary Convention held in New York City, August 20, 1877, prior to the formation of the General Grand Council.

He served as Chairman of the Committee appointed in 1872 to consider the formation of a Grand Council of Anointed High Priests, and when established, February 7, 1874, was chosen to preside over its deliberations as the first Most Excellent Grand President.

He had then given to the exalted cause of Mystic Craftsmanship almost a half century, and when a few years later he was advanced through the Last Arch, and entered upon the Quest Eternal, his soul was glorified with the " Happy reflection consequent upon a well spent life " among the children of earth.

In 1873 Companion Houry attained an unusual distinction as an American Mason, when he became a Charter member of Royal Solomon Lodge, No. 293, formed at Jerusalem, in the Holy Land, under authority of the Grand Lodge of Canada, issued February 17, that year, with Robert Morris, Past Grand Master of Kentucky, and founder of the Order of the Eastern Star, as its first Master; and with the following associates: John Sheville, as Senior Warden; Rolla Lloyd as Junior Warden, also Andrew Jackson Wheeler, Past Grand Master of Tennessee, Albert Gallatin Mackey, Past Grand Master of South Carolina, and Robert Macoy, Grand Recorder, K. T. of New York, and others.

CRYPTIC RITE

It is evident that Bro. John Barker, Itinerate Agent of the Supreme Council, Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, then located at Charleston, South Carolina, was largely responsible for the introduction of Cryptic Masonry into Mississippi, as well as other Southern Jurisdictions.

The earliest available information is to the effect that a Council of Princes of Jerusalem was Instituted at Natchez, Mississippi, in 1829. This was evidently in connection with a Consistory for which Letters of Constitution were granted by Bro. Perez Snell, Thirty-third Degree, Deputy Inspector-General of the Supreme Council, to be located at Natchez, whose presiding Officer was Bro. John Anthony Quitman, then serving as Grand Master of Symbolic Masonry. It is reported that several Councils of Royal and Select Masters were Instituted, probably by Bro. Barker, and were placed under the supervision of the Council of Princes of Jerusalem.

The first Grand Council of the Cryptic Rite was formed by the Representatives of three subordinate Councils who assembled in the Masonic Hall at Jackson, on the tenth day of January 1854. A resolution to form a Grand Council of Royal and Select Masters for the State of Mississippi was adopted and a *Constitution* for its government was presented and approved, to which the following names were appended: Jacob F. Foute, Past Thrice Illustrious Master, of Jackson Council; William F. Stearns, Past Principal Conductor of the Work, of Holy Springs Council; A. V. Rowe, Past Thrice Illustrious Master, of Lexington Council; also twenty-six Royal and Select Masters.

The following Officers were duly elected and Installed: T. C. Tucker, Thrice Illustrious Grand Master; W. Brooke, Illustrious Deputy Grand Master; William R. Cannon, Illustrious Grand Principal Conductor of the Work; W. H. McCargo, Grand Captain of the Guard; Burton Yandell, Grand Treasurer; L. V. Dixon, Grand Recorder; G. W. Johnson, Grand Sentinel.

A second meeting was held at Jackson, January 10, 1855, with the following Councils represented; Nos. 1, 3, 4, 5, 7, and 8. The Grand Recorder reported that Dispensations had been issued to form six additional Councils, the last being No. 9 at Holly Springs.

On November 22, 1854, the Grand Council of Princes of Jerusalem issued an address to all Royal and Select Masters and Royal Arch Masons of the State of Mississippi in which it was stated that the Jackson meetings were without a shadow of authority, and that its participants were fully advised that there was a Grand Council of Princes of Jerusalem in the State of Mississippi which had exercised Jurisdiction over those Degrees for a quarter of a century, and under whose authority nearly all the Royal and Select Masters in the State had received the Degrees.

A Ritual of the Degrees was found in the " Strong Box " of the Princes bearing date of February 10, 1829, which certified that the " Detached Degrees " called Royal and Select Master were given by the Grand Lodge of Perfection, No. 2 in the United States of America, established by J. DeCosta, Deputy Inspector-General, in Charleston, in February, 1783; and further, that at the establishment of the Grand Council of Princes of Jerusalem, February 20, 1788, in Charleston, by the Illustrious Deputy Inspector-General Joseph Myers, a certified copy of the Royal and Select Masters' Degrees emanating from Berlin, was deposited, to be under the government and protection of said Council of Princes of Jerusalem. This certificate was signed " Moses Holbrook, M.D., Sovereign Grand Inspector General," etc., and endorsed, " The property of Perez Snell "; and it was under the authority of this Ritual that the Cryptic Degrees were disseminated by the Grand Council of Princes of Jerusalem at Natchez, Mississippi.

These Records and Certificates are more fully set forth in a historic sketch published in the *Proceedings of the Grand Council of Mississippi for 1931*, pages 38 to 43, inclusive. From the *proceedings* of the Convention which formed the present Grand Council of Royal and Select Masters, it appears that in June

1855, the Grand Council of Princes of Jerusalem called a Convention of Councils to meet at Natchez on November 12 following. On account of a prevailing epidemic, this Convention was deferred until January 2, 1856, when the Representatives of Natchez Council, No. 1, Vicksburg Council, No. 2, Cayuga Council, No. 8, and Lexington Council, No. 16, assembled and organised with Benjamin Springer as Chairman, and William Pepperill Mellen as Secretary. After due consideration of the various interests affecting the formation of a Grand Council, the Convention adjourned until the next evening when a *Constitution* was adopted, and was referred to the Grand Council of Princes of Jerusalem for its approval, which was given without delay, when the *Constitution* passed on its final adoption and became the fundamental law of the Grand Council of Royal and Select Masters for the State of Mississippi.

The Convention then adjourned to meet in Vicksburg on January 18, 1856, where it assembled and adjourned until the following day when Representatives from Gallatin Council, No. 15 and Liberty Council, No. 17, were present in addition to the four Councils formerly represented. Officers were elected with Companion Benjamin Springer as Most Illustrious Grand Master, and William Pepperill Mellen as Grand Recorder, and were duly Installed. A deferred meeting was held on January 26, 1856 when a conveyance of the Degrees from the Grand Council of Princes of Jerusalem was received, and placed on Record. At that time authority was given to Companions James M. Houry, William F. Stearnes, Harvey W. Walter, and others, to form a new Council at Oxford, Mississippi, to be designated by the name of " Benjamin Springer Council."

Although no Record is available, it may be inferred that the members of the former Grand Council known as the Jackson Body, assembled on the second Monday in January 1856, and that said Jackson Grand Council was then dissolved.

The Grand Council formed in 1856 continued its operation until 1877. In the meantime, a Convention was held in New York City, June 11, 1873, under call issued by Josiah H. Drummond of Maine, which was made in conformity to a suggestion from the Grand Council of Massachusetts, looking to the formation of a General Grand Council for the United States. Mississippi was represented in this Convention by Companion Phineas M. Savery. After some preliminary progress, and pending the consideration of important suggestions, this Convention adjourned to re-assemble at the same place on November 31, 1874, when Companion Savery again represented the Grand Jurisdiction of Mississippi.

Another Convention was held at Buffalo, New York, August 20, 1877, in which Mississippi was represented by Past Most Illustrious Grand Masters Harvey W. Walter, and James Moorefield Houry. Not yet, however, were conditions ripe for the formation of the General Grand Council. This event occurred in Detroit, Michigan, on August 23 to 25, 1880, when the General Grand Council became an established fact. Mississippi, however, was not represented on that occasion.

The Record shows that at its annual meeting in 1877, the Grand Council of Mississippi adopted what is known to Cryptic history as the *Mississippi Plan*. The Grand Council by resolution placed itself in a state of inactivity and provided that the Work of Cryptic Masonry should be carried on under the auspices of the Grand Royal Arch Chapter, the subordinate Chapters of its obedience being instructed to confer the Degrees of Royal and Select Master without fee, upon all Royal Arch Masons who should apply therefor, also upon future applicants for the Degrees of Capitular Masonry.

This situation was continued until February 1888. At the Triennial Assembly of the General Grand Council held at Atlanta, Georgia, November 19, 1889, the report of the General Grand Master contained a reference to certain correspondence with Companion Phineas M. Savery, Past Most Illustrious Grand Master, regarding the re-organisation of the Grand Council of Mississippi. Replying to the suggestion of the General Grand Master, Companion Savery advised that the Grand Council of Mississippi had never ceased to exist, but had been held in abeyance from 1877 to February 1888 when the Representatives of fourteen subordinate Councils were assembled in an informal Convention and proceeded to consider a revival of Work under the Grand Council. He reported the following Officers selected to preside over its affairs: Companion William Gallatin Paxton, of Vicksburg, as Most Illustrious Grand Master; Companion R. B. Brannin, of Aberdeen, as Right Illustrious Deputy Grand Master; Companion John Logan Power, of Jackson, as Grand Recorder. It was provided that the first annual meeting of the re-awakened Grand Council should be held at Meridian in connection with the other Masonic Grand Bodies during the second week in February 1899.

Resolution, adopted by the Grand Royal Arch Chapter of Mississippi, at its annual Convocation in February 1888:

Resolved that the Grand Royal Arch Chapter hereby releases control of the Cryptic Degrees, and recommends that the Grand Council of Royal and Select Masters resume its former jurisdiction thereof.

That Chapters are hereby prohibited from communicating and conferring the Cryptic Degrees, recognising the authority of the Grand Council, in all matters pertaining to said Degrees.

The Work of the Grand Council of Mississippi has been carried forward continuously since the above date, but for twenty years it operated as an independent Grand Council. At the Annual Meeting in 1909, a resolution was adopted authorising the Grand Master and his Associate Officers to enter into correspondence with the General Grand Council with a view to becoming a constituent of the National Body. This was duly arranged, and at the Triennial Assembly at Savannah, Georgia, November 9 and 10, 1909, the Grand Council of Mississippi was enrolled as a constituent Grand Council under the Jurisdiction of the General Grand Council of Royal and Select Masters of the United States of America. At that time, the Most Illustrious Grand Master of Missis-

sippi was Companion Oliver Lee McKay, who presided over its deliberations from 1908 to 1912, inclusive. Companion McKay was one of the five distinguished Craftsmen who presided over all the Grand Bodies of the American Rite in Mississippi.

T. C. TUPPER

The Grand Master of that brief organisation known to Cryptic history as the Jackson Body was born in Vermont in March 1809, and closed his Record as a Builder upon the Temple of Time, August 14, 1866, at Canton, Mississippi. We have little information regarding his personal and Masonic record, and cannot tell when he left the Green Mountain State and located in that historic Commonwealth which bears the name of the great "Father of Waters." He was a Past Master of Canton Lodge, No. 28, and also held membership in Canton Chapter, No. 10, and Carthage Council, No. 34, of that location. His selection to preside over the Grand Council of 1854 is ample evidence that he was a Craftsman of recognised standing and possessed of an ardent devotion to Masonic undertakings.

BENJAMIN SPRINGER

When the permanent Grand Council of Mississippi was formed in 1856, Benjamin Springer, a Past Master of Vicksburg Lodge, No. 26, in which he was Initiated in 1837, also a Past High Priest of Vicksburg Chapter, No. 3, where he was made a Royal Arch Mason in 1843, and a Past Thrice Illustrious Master of Vicksburg Council, No. 2, in which he was greeted in 1844, was chosen to preside over its destinies during the first year of its activities.

Companion Springer was born at Litchfield, Maine, January 6, 1796. He came to Vicksburg in 1824, and was prominently active as a county and city official for many years, winning an enduring reputation for his efficient and faithful discharge of every duty which opportunity brought to his door. He was present and assisted at the formation of the Grand Royal Arch Chapter in 1846. He received the Order of High Priesthood in 1852, more than twenty years before the formation of the Grand Council of Mississippi, and in 1855, was created a Knight of the Order of the Red Cross, of the Temple, and of Malta, in Magnolia Commandery, No. 2. He was also a Master of the Royal Secret, the Thirty-second Degree of the Ancient and Accepted Scottish Rite. For more than thirty years no Masonic gathering in Vicksburg was complete without Bro. Springer as its leading figure, and during much of that time, he presided as Master of Vicksburg Council, No. 2.

In 1849 he was chosen Senior Grand Warden of the Grand Lodge of Mississippi, becoming its Deputy Grand Master in 1867, and his distinguished service to the Craft was honoured in 1874 by creating him a Life Member of the Grand Lodge. In the Grand Royal Arch Chapter, he served as Grand King in 1853, and as Deputy Grand High Priest in 1854. While he did not attain the summit of executive honour in the Grand Lodge or Grand Chapter, it was not for want of devotion to the cause, or ability to preside over the Craft.

The record of his activities in the flesh was closed by Infinite Decree on January 21, 1878.

CHIVALRIC MASONRY

The origin of the Orders of Christian Knighthood in Mississippi, as well as in other Jurisdictions, was comparatively similar to that of the intervening Masonic Degrees upon which they are based. Owing to lack of authentic Records, we are uninformed as to who may have first received the knightly accolade, or when or where this ancient ceremony may have been performed in the *Bayou State*. The first account of an organised Body of Knights Templar is found in the Records of the Grand Encampment of the United States, when a Dispensation was issued July 5, 1844, for the formation of Mississippi Encampment, No. 1 at Jackson, and for which a Charter was approved, by the Grand Encampment, on September 12 of that year.

Magnolia Encampment, No. 2, at Vicksburg was formed under Dispensation, and a Charter therefor was granted September 19, 1853.

The third organisation established in Mississippi was Lexington Commandery, No. 3, Chartered by the Grand Encampment, September 11, 1856, and located at Lexington.

The word " Commandery " was substituted as applying to State and local Bodies of the Chivalric Rite, in place of " Encampment," at the Triennial Conclave in September 1856, since which time only the national organisation has been designated as an " Encampment."

FORMATION OF THE GRAND COMMANDERY

On January 21, 1857, the following Commanderies assembled by their Representatives at Vicksburg, Mississippi: Mississippi Commandery, No. 1, of Jackson: Sir Thomas Palmer, Eminent Commander; Sir E. P. Russell, proxy for Sir J. J. Doty, Generalissimo; Sir Thomas W. Caskey, Captain-General. Magnolia Commandery, No. 2, of Vicksburg: Sir George P. Crump, Eminent Commander; Sir Benjamin S. Tappan, Generalissimo; Sir Christopher A. Manlove, Captain General. Lexington Commandery, No. 3: Sir William H. Dyson, Eminent Commander; Sir William A. McMillion, proxy for Sir J. Hickman, Generalissimo; Sir Abner V. Rowe, proxy for Sir Ro. W. T. Daniel, Captain General.

Under authority issued December 22, 1856, by Sir William Blackstone Hubbard, Grand Master of the Grand Encampment, those pioneer Commanderies proceeded to establish a Grand Commandery of Knights Templar.

A Committee having been appointed for the purpose, prepared and presented to the assembled Sir Knights a Constitution for the government of the new Chivalric Body, which after being duly considered, was adopted on January 22, 1857.

The following Officers were then elected and Installed: Sir William H. Stevens, Right Eminent Grand Commander; Sir George P. Crump, Right Emi-

nent Grand Generalissimo; Sir Benjamin S. Tappan, Right Eminent Grand Captain-General; —— ——, Treasurer; Sir Abner V. Rowe, Grand Recorder.

In this manner, the Grand Commandery of Knights Templar for the Grand Jurisdiction of Mississippi was launched upon its course, which has never wavered until the present day, although during the war period of the sixties, with Sir Benjamin Swett Tappan, Grand Commander, no Annual Conclaves were held between 1861 and January 1866, owing to military conditions in the Southland.

By the latest available Reports, Mississippi now has 25 active Commanderies, with an aggregate membership of 2998 Sir Knights enrolled.

ANCIENT ACCEPTED SCOTTISH RITE

The introduction of Scottish Rite Masonry into Mississippi occurred more than a century past as evidenced by letters of Constitution granted by Bro. Perez Snell, Thirty-third Degree, Deputy Inspector General of the Supreme Council, Southern Jurisdiction, for the formation of a Consistory at Natchez, with Bro. John Anthony Quitman, Grand Master of Symbolic Masons, as its executive officer.

For some time the Work of the Rite in Mississippi was inactive, but for many of the more recent years has been strongly progressive in its labours.

Prior to the formation of the Grand Council of Royal and Select Masters, in 1855, a number of subordinate Councils were formed under authority of the Supreme Council and placed under the supervision of the Princes of Jerusalem, Natchez Council, which afterwards relinquished its claim in favour of the Grand Council.

ACTIVE BODIES OF THE RITE

The following Consistories and their subordinate Bodies are now actively Working in Mississippi: Delta Consistory, Greenville, membership, 1150; Gulfport Consistory, Gulfport, membership, 374; Hattiesburg Consistory, Hattiesburg, membership, 507; Albert Pike Consistory, Jackson, membership, 1065; Mississippi Consistory, Meridian, membership, 956. Aggregate membership, last report, 4052.

The following Past Grand Masters of Symbolic Masonry have been prominent in the Scottish Rite: Masters of the Royal Secret (Thirty-second Degree): Israel Loring, Grand Master, 1822–1825; Robert Stewart, Grand Master, 1841; Benjamin V. White, Grand Master, 1900; Oliver Lee McKay, 1901; Harry T. Howard, 1902; Emmet N. Thomas, 1903; Thomas U. Sisson, 1904 (member of Congress); Charles H. Blum, 1906; Edwin J. Martin, 1908; John Silas Brooks, 1911; Joshua Rice Williams, 1913; Edward Lee Faucette, 1920; John Henry Johnson, 1921; Paul H. Murphy, 1922; George D. Riley, 1924; John R. Tally, 1926; James Henry Johnson, 1927; Thomas Edward Pegram, 1928; William T. Denman, 1930. Knights Commanders, Court of Honour: W. Laurence Wilson, Grand Master, 1918; Louis Armand Benoist, Grand Master, 1919; Marsh Hainer,

Grand Master, 1923; William Harrison Carter, Grand Master, 1929. Sovereign Inspectors-General (Thirty-third Degree): John Anthony Quitman, Active, Grand Master, 1826 to 1837, 1840, 1846; Charles Scott, Active, Grand Minister of State, 1859; Grand Master, 1848, 1850; Giles Mumford Hillyer, Active, Grand Minister of State, Grand Master, 1855, 1856; William Cothran, Honorary, Grand Master, 1858; Frederick Speed, Honorary, Grand Master, 1882; Robert A. Carson, Honorary, 1914; George B. Power, Honorary, 1916.

Thus, all too briefly have we reviewed the record of Masonic undertakings in the *Bayou* Commonwealth; too brief to be comprehensive. We trust some future historian may do ample justice to this important undertaking.

It is more than thirteen decades since the first Masonic Lodge, Harmony, No. 7, of Kentucky, was established at Natchez in Mississippi Territory, and with the exception of a single year when the old Charter was surrendered in 1814, until a new Dispensation was issued in 1815, the Labours of the Craft have been unfalteringly maintained. While it is true that owing to the unsettled condition of the war period, few meetings of the American Rite Grand Bodies were held from 1861 to 1865, there is no doubt that their constituents were actively at work. Craftsmen who wore the blue and the gray met from time to time on the level of Brotherhood within the tyled precincts of Lodge, Chapter, Council and Commandery, ere they again faced each other in battle array.

The Records of to-day disclose the results of the Mystic Builders Art in Mississippi. The three pioneer Lodges which united to form the Grand Lodge in 1818, still active and vigorous, have developed and expanded until the latest Returns show 362 Lodges with an aggregate membership of 30,507 Master Masons. The constituent Bodies of the other branches of Freemasonry have also multiplied during the passing years until the present reports disclose 62 Chapters with 5720 Royal Arch Masons; 43 Councils having a membership of 3328 Select Masters, and 25 Commanderies to which 2998 Sir Knights hold allegiance. Since the Grand Bodies were established, 85 Grand Masters have presided over the Symbolic Craft; 76 Grand High Priests have ruled the Capitular Rite; 40 Grand Masters have successfully guided the Labours of the Cryptic Craftsmen; while 70 Grand Commanders have led the Christian Knights upon the crusade of " Peace on earth, good will to men."

Volumes might be written regarding the Masonic accomplishment of the *Bayou* Jurisdiction, but for the limitation of time and space. The crowning pride and glory of its zealous and devoted Craftsmen is represented by the Masonic Homes, one for girls, at Meridian, founded in 1907, and which has sheltered and educated, even to a college course in some instances, an aggregate of several hundred wards of the Craft, the latest report showing ninety-one inmates; also one at Columbus for boys, established in 1918, which provides adequate care and training to a similar extent as for girls, and which has a present enrollment of seventy-four. In this, the Order of the Eastern Star is a generous participant. Long may these manifestations of Masonic beneficence continue to expand and beautify the pathway of progress in the *Bayou* Commonwealth.

FREEMASONRY IN MISSOURI

RALPH VAUGHAN DENSLOW

ON March 10, 1804, France ceded to the United States a great tract of land known as the Louisiana Territory, often referred to as the Louisiana Purchase. The acquisition of that large region was the pet project of President Thomas Jefferson. Although there were many so unkind and so shortsighted that they referred to it as "Jefferson's Folly," time has proved the wisdom of the early statesman's vision. To-day, millions of Americans are living within that very territory, which comprises the larger part of the United States west of the Mississippi River.

As was to be expected, the official entry of the United States Government into the newly purchased region brought with it a number of Freemasons. Undoubtedly, the most distinguished among those who came at that time was the celebrated Captain Meriwether Lewis, private secretary to Thomas Jefferson, then President of the United States. Like his distinguished chief, Lewis was inspired by the glory of the Great West. He had dreamed the same dreams as Jefferson; he was peculiarly fitted, both financially and educationally, for the great adventure—the discovery of a route through the Rockies to the Pacific.

The first Masonic Lodge in the Mississippi Valley was that located in the town of Kaskaskia, then a part of Indian Territory and later the first capital of the State of Illinois. Kaskaskia was located almost opposite the present site of Ste. Genevieve, Missouri, where, at a later date, was Chartered the first Missouri Lodge. As might be expected, then, it was in the Lodge at Kaskaskia, known as Western Star Lodge, No. 107, that many pioneer Missourians first received Masonic Light. Since most of the original petitioners for that first Missouri Lodge were Masons from Pennsylvania, it was natural for them to petition their Mother Lodge for a Dispensation, or Warrant, to Work in the new Territory. Their Petition was prepared on March 9, 1805, and signed by Robert McMahan, William Arundel, James Edgar, Michael Jones, James Gilbreath, Rufus Easton, and Robert Robinson. On the following September 24, Grand Master Israel issued them Dispensation, and the first Lodge meeting was held on December 14, 1806. At that time James Edgar was named Master, and Rufus Easton and Michael Jones were named Wardens. The first petitioners were Andrew Henry, Walter Fenwick, and George Bullitt, all residents of Ste. Genevieve, on the Missouri side of the Mississippi River. Later Initiates from Missouri were Charles Querey, J. Finney, James Dunlap, John Hays, John Hay, Benjamin Young, François Valle, Thomas Oliver, Henry Dodge, Louis Lassous Moreau, George Foster, and James Moore.

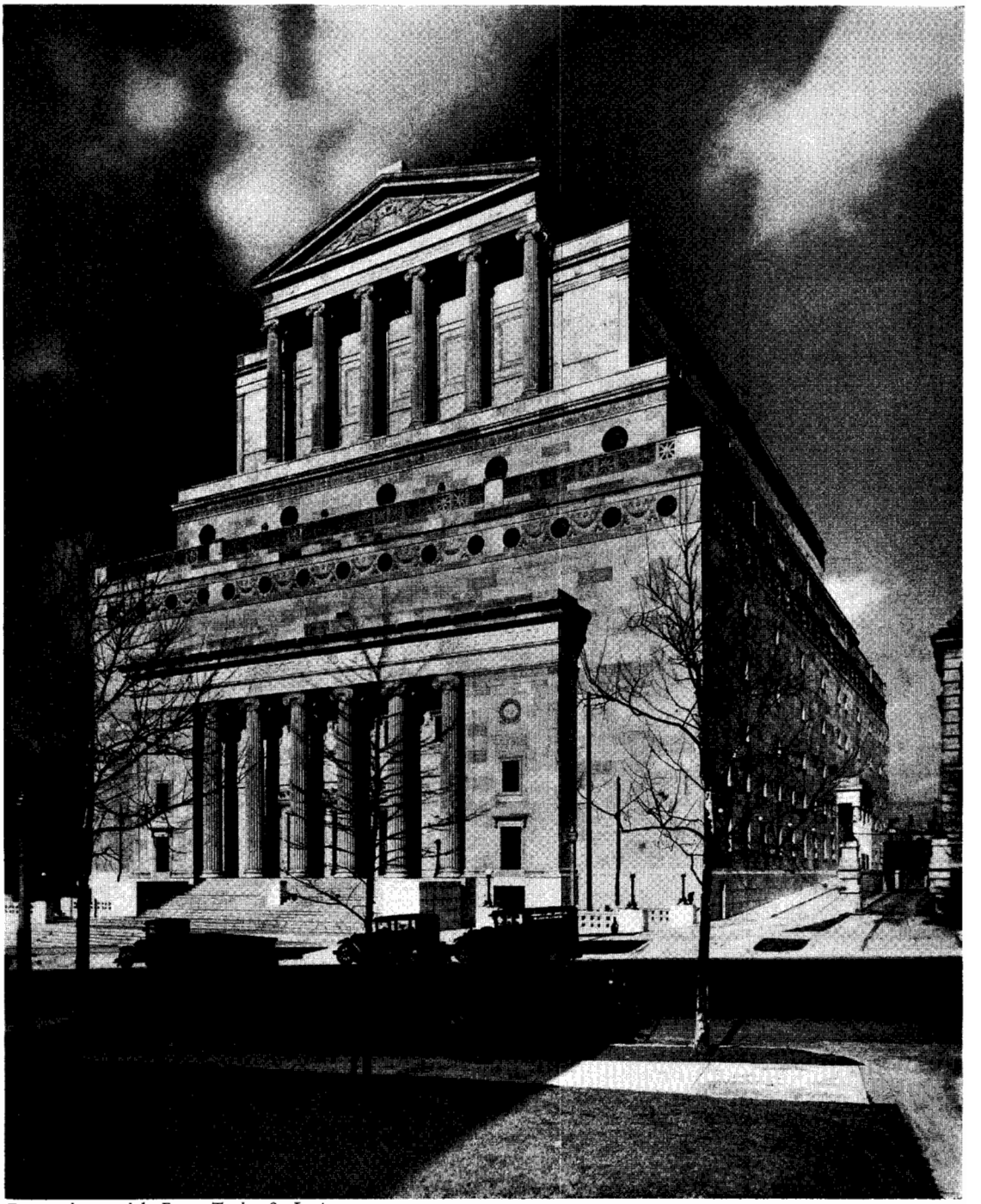
Among the distinguished visitors to the Lodge at Kaskaskia was Thomas F. Riddick, who later became first Grand Master of the Grand Lodge of Missouri. An occasional visitor to the Lodge was Captain Otho Shrader, of Ste. Genevieve, who registered from Lodge No. 84, Somerset County, Pennsylvania. Later when a Lodge was established at Ste. Genevieve, Bro. Shrader became its first Master.

Since crossing the Mississippi River was at all times perilous for the Brethren living in Ste. Genevieve, it is not surprising that they eventually applied for a Lodge of their own. Consequently, on December 27, 1806, an application was filed with the Grand Lodge of Pennsylvania for a Warrant authorising the formation of a Lodge in the Territory of Louisiana, to be known as Louisiana Lodge, No. 109. The application was signed by Aaron Elliott and Otho Shrader as Past Masters together with Andrew Henry, George Bullitt, Robert Terry, John Hepburn, Thomas F. Riddick, Louis Lassous Moreau, and François Valle, Master Masons, and Henry Dodge and Thomas Oliver, both Entered Apprentices. The necessary waiver of Jurisdiction was granted by Western Star Lodge on December 27, 1806, and Dr. Aaron Elliott was recommended as Master, Andrew Henry as Senior Warden, and George Bullitt as Junior Warden.

On July 17 of the next year, the Warrant for which the Ste. Genevieve Masons had applied was granted at a Grand Extra Communication of the Grand Lodge of Pennsylvania. It was signed by James Milnor, Grand Master, and George A. Baker, Grand Secretary. It named Bro. James Edgar, of Western Star Lodge, as a Past Master Mason authorised to Institute the new Lodge. This he accomplished on November 14, 1807.

The Returns of Louisiana Lodge, No. 109, show the following Charter members: George Bullitt, Henry Dodge, Aaron Elliott, Andrew Henry, William Hickman, Louis Lassous Moreau, Josiah Millard, Thomas Oliver, John Scott, Otho Shrader, Robert Terry, François Valle, and John Smith " T " (Fellowcraft). During the first year, 1808, Degrees were conferred upon the following persons on the dates indicated: First Degree: Joseph Kimball (May 9), William Searcy (June 24), Ezekiel Fenwick (September 12), Azariah C. Dunn (September 12). Second Degree: Joseph Kimball (May 11), William Searcy (July 11), Ezekiel Fenwick (October 18), Azariah C. Dunn (October 18). Third Degree: John Smith " T " (May 11), " admitted as a member of the Lodge on November 14, being a Fellowcraft of Lodge No. in the State of Tennessee." Joseph Kimball (June 11), William Searcy (August 8), Ezekiel Fenwick (November 14), Azariah C. Dunn (November 14). By the addition of these Brethren and of Bro. William Cabbeen by affiliation, the Lodge showed a total membership of eighteen when it made its Annual Return in 1808. The Masters of Louisiana Lodge, No. 109, during the years between 1808 and 1815 were as follows: (1808) Aaron Elliott, (1809, 1810, 1811) Otho Shrader, (1812, 1813, 1814) Henry Dodge, (1815) John Scott.

The membership of the new Lodge at Ste. Genevieve comprised the most



From a photograph by Eugene Taylor, St. Louis.

The Masonic Temple, St. Louis, Missouri.

intelligent, progressive, and educated people of the Territory. The first Master was the pioneer physician of the Territory; his successor was Captain Otho Shrader, one of the first Territorial judges and a former soldier in the army of the Archduke Charles. Henry Dodge, another of the Past Masters, the first United States Marshal of Missouri, later became governor of Wisconsin Territory. He was active in the civic, military, and political affairs of his time.

On August 2, 1808, Brethren living in St. Louis prepared a Petition to the Grand Lodge of Pennsylvania, " praying for a Warrant of Constitution empowering them to assemble as a legal Lodge in the town of St. Louis, in the Territory of Louisiana, to be known as St. Louis Lodge, No. 111." Signers of the Petition were Meriwether Lewis, Thomas F. Riddick, J. V. Garnier, Joseph Kimball, Rufus Easton, J. Bruff, John Coons, John Hay, John Hays, Michael Immell, and B. Wilkinson. Wilkinson signed as an Apprentice, while Bruff signed as a Royal Arch Mason. Incidentally, this was the first reference to Royal Arch Masonry in Missouri. This Petition was approved by the Lodge at Ste. Genevieve, and was signed by Aaron Elliott, John Scott, and George Bullitt. On September 10, 1808, the Grand Master of Pennsylvania wrote to the Grand Secretary, stating among other things, the following:

I enclose you an application for a warrant which I received in a letter this day from our worthy and indefatigable Brother, Judge Otho Shrader. You will observe that his Excellency, Governor Lewis, is the proposed Master, and I understand the Brethren united with him are respectable. Mr. Shrader mentions that Governor Lewis leaves St. Louis early in November on a journey to the Atlantic States: so that I fear, considering the distance and the time it may take them, after receiving the warrant, to complete the organization of the Lodge, our adjourned meeting will be rather late for the business. If, therefore, you perceive no material impediment in the way of an extra Grand Lodge, I would, therefore, thank you to issue notices for the same on the first vacant night.

Accordingly, on September 16, 1808, the Dispensation was issued to Past Master Otho Shrader, authorising him to Institute the Lodge in the town of St. Louis. On the following November 8, that was accomplished and was certified by Bro. Shrader. Notices in the local newspapers of the time show that the usual observances of the Feast of St. John the Evangelist were held. One such notice, which appeared in the *Louisiana Gazette* on June 11, 1811, was signed by Alexander McNair, Missouri's first governor.

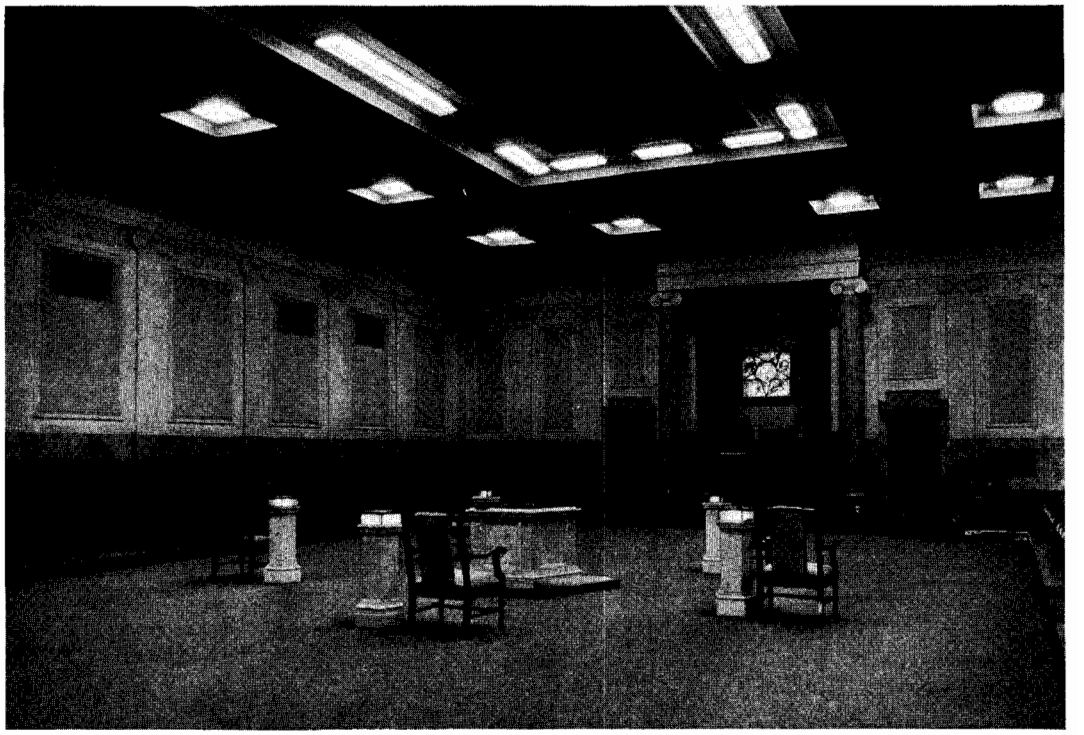
As time went on, the Mother Grand Lodge proved to be too far distant to be satisfactory to the Brethren of the Lodges at Ste. Genevieve and at St. Louis. For one thing transmitting annual dues to the Grand Secretary was attended with both difficulty and probable loss. Too, the distance was so great that Brethren were usually unable to attend the various Communications of the Mother Grand Lodge. It was only natural, then, that they should begin to look towards the newly formed Grand Lodge of Tennessee as a more convenient foster mother. Their desire to associate themselves with that Grand

Lodge was realised when the Grand Lodge of Tennessee granted Charters to Lodges at St. Louis, St. Charles, and Herculaneum. Since the Brethren at Ste. Genevieve had become involved with the Grand Lodge of Pennsylvania over the payment of per capita tax and their failure to make annual returns, the actual separation of those two was nevertheless not accomplished until several years after the formation of the Grand Lodge of Missouri.

Some mention should be made of the Charters granted by the Grand Lodge of Tennessee. On October 3, 1815, a Dispensation was issued to Bro. Joshua Norvell, Bro. Joshua Pilcher, and Bro. Thomas Brady to open a Lodge in the town of St. Louis, in Missouri Territory, to be called Missouri Lodge, No. 12. A study of the membership of that Lodge shows that it consisted largely of former members of old St. Louis Lodge, No. 111 and that the names on its Rolls were those of distinguished men, many of whom were responsible for the planning and creation of the State of Missouri. The Lodge at Herculaneum was Chartered as Joachim Lodge, No. 25 and that at St. Charles as St. Charles Lodge, No. 28. The Chartering of those Lodges was followed by the granting of a Dispensation to a Lodge at Jackson, Missouri, Chartered by the Grand Lodge of Indiana, and known as Unity Lodge, No. 6. Later, the Grand Lodge of Kentucky also Chartered Potosi Lodge, No. 39, at Potosi, and a number of Brethren located at Louisiana, Missouri, Petitioned the Grand Lodge of Tennessee for Harmony Lodge, No. 4.

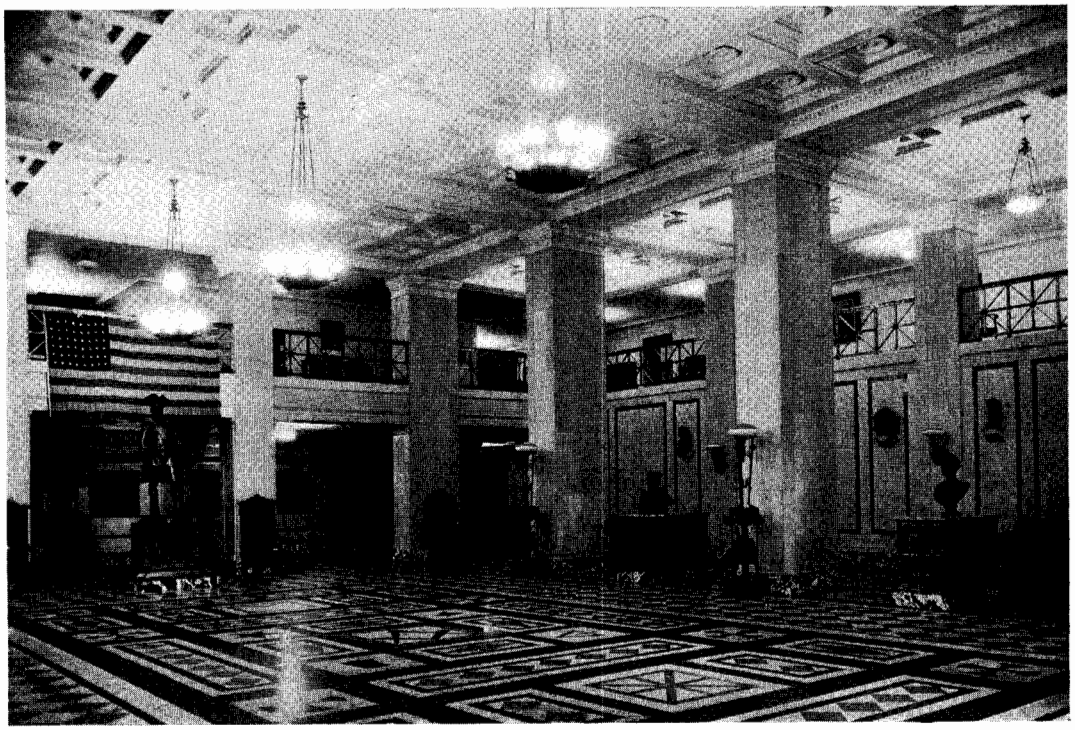
During the years between 1820 and 1831, the attention of the citizens of Missouri Territory was directed towards the formation of a State. This was accomplished on August 20, 1821. Naturally, the Masons of the region were not unmindful of those discussions, for they at once undertook the formation of a Grand Lodge for the State of Missouri. In fact, the formation of the Grand Lodge antedated the establishment of Missouri's statehood, a Masonic Convention having assembled in St. Louis on February 22, 1821, and the Grand Lodge itself having come into existence on the following April 23.

On February 22, 1821, there assembled in the Lodge Hall of Missouri Lodge, No. 12, on Elm Street, between Main and Second Streets, in St. Louis, Representatives from three Missouri Lodges who had been called into a Preliminary Convention by Missouri Lodge. At that meeting Edward Bates, later Attorney-General in the Cabinet of President Lincoln, presided. By reason of his legal training and wide political acquaintance, Bates, the most prominent member of the community at the time, was especially well fitted to act as a presiding officer. Edward Bates, Bro. Simonds, and William Bates were named a Committee to draft a *Constitution*, and the resolutions providing for it were then referred to each of the Lodges participating. The substance of the resolutions adopted was to the effect that it was expedient and necessary to the interest of the Craft that a Grand Lodge should be established, and that it should be invested with the powers and privileges usually enjoyed by all older Grand Lodges. Provision was made for a meeting of Representatives to be held on April 23, 1821, with a view to forming such a Grand Lodge and selecting the



From a photograph by Mound City Studios.

The Eastern Star Room, in the Masonic Temple, St. Louis.



From a photograph by Mound City Studios.

The Lobby of the Masonic Temple, St. Louis, Missouri.

necessary Officers, provided such action should be approved by the Lodges represented.

The official designation of the Grand Lodge was *The Grand Lodge of Missouri, of Ancient, Free and Accepted Masons.* Annual, semi-annual, and emergent Communications were provided for. The first election resulted in the selection of the following Officers: Thomas Fiveash Riddick, Grand Master; James Kennerly, Senior Grand Warden; William Bates, Junior Grand Warden; Archibald Gamble, Grand Treasurer; and William Renshaw, Grand Secretary. This done, an adjournment was had until May 4, 1821. At that time the newly elected Officers assembled at the Lodge Hall, formed in procession, and proceeded to the Baptist Church, where the ceremonies of Installation were carried out in accordance with the landmarks and customs. Missouri Charters to replace those previously granted by the Grand Lodge of Tennessee were then issued to the Lodges making up the Grand Lodge of Missouri. Thus, Missouri Lodge, No. 12, became Missouri Lodge, No. 1; Joachim Lodge, No. 25, became Joachim Lodge, No. 2; and St. Charles Lodge, No. 28, became Hiram Lodge, No. 3. The first Dispensation granted by the new Grand Lodge was to Harmony Lodge, No. 4, at Louisiana, Missouri.

The story of Missouri Masonry would not be complete without some mention of its first Grand Master, Thomas Fiveash Riddick. History records that he was a member of Solomon Lodge, No. 30, of Suffolk, Virginia, and that he visited the Lodges at Kaskaskia and at Ste. Genevieve. Although he was never a member of the Lodge at Ste. Genevieve, he was, nevertheless, one of the signers of the Petition for a Dispensation for that Lodge. It is probable, however, that he signed only for the purpose of securing the Dispensation. His name follows that of Meriwether Lewis in the application for Dispensation of St. Louis Lodge, No. 111, and he was recommended to be the first Senior Warden of that Lodge. In September 1809, he helped to confer the Degrees on General William Clark of the Lewis and Clark Expedition. He had a Record of having been a Charter Member of the first three Lodges in Missouri: St. Louis Lodge, No. 111, Missouri Lodge, No. 12, and Missouri Lodge, No. 1, all of which Worked under separate Jurisdictions. Born on June 5, 1771, at Suffolk, Virginia, Riddick appeared in the Louisiana Territory at about the time when it was transferred to the United States. He served as assessor of rates and levies for the district of St. Louis, as clerk of the court of common pleas, as justice of the peace, as recorder of land titles, as director of the territorial bank of Missouri, and finally as president of that bank. It was while filling that position that he became Grand Master. Later, he was clerk pro tempore of the Territorial Legislature of 1812, and a representative from St. Louis in the fourth and last Territorial Legislature of 1818. In 1814 he made an unsuccessful race for a seat in Congress. During the Black Hawk War he served as a major in the First Battalion. He was one of the first and most active of the Episcopalians in the entire Territory, and, as such, assisted in the establishment of Christ Church in St. Louis, the third Protestant organisation to be formed in that city. He as-

sisted in laying the corner-stone of the first Presbyterian Church erected west of the Mississippi River. His services to his State and to the public school system can not easily be fully estimated. Indeed, historians of his day credit him with having been the founder of the public school system in Missouri. Such is, in brief, the character and standing of this pioneer Mason, first of a long line of Grand Masters in Missouri. And all this he accomplished during his short life of forty-nine years. For Bro. Riddick passed away at Sulphur Springs, in Jefferson County, Missouri, on January 15, 1830.

The period from 1821 to 1830 was a critical one in the history of Missouri Masonry. During that time it was necessary to construct and place in operation all the machinery necessary for organising a Grand Lodge. Organising a Grand Lodge and carrying on its activities were new to the Missouri membership at that time. So far as is known none of the members had ever participated in the affairs of any Grand Lodge. Furthermore, the State had only recently come into being, and settlements existed only along the banks of the Mississippi and Missouri Rivers. Transportation was confined almost solely to travel by water, and even then it was attended with difficulty and privation. Little opportunity was afforded those who were interested in Masonic matters to perfect themselves in the Constitutions and Rituals of the Fraternity. Indeed, few books were available to guide them in so important an undertaking. Nevertheless, the Fraternity did boast of gifted men, men of unquestionable ideals, of undoubted intelligence, in short, men endowed with all the Masonic virtues.

During this period Charters were issued to a number of Lodges, not only in Missouri Territory but also in the adjoining State of Illinois. Although a Grand Lodge had been organised in Illinois, it had been short lived and had not survived the anti-Masonic agitation. In fact, it was not until the second Grand Lodge was organised that Masonry in Illinois became permanent. During the respective interims, the Illinois Lodges looked to Missouri for their Charters and for support. These were granted without reserve.

Grand Masters of the period were outstanding men. Besides Thomas F. Riddick, whose unusual history has already been given, they were Nathaniel B. Tucker, one of the most distinguished jurists of Missouri, who served for four years; the celebrated Edward Bates, and Hardage Lane, each of whom served for a period of three years.

This epoch of Missouri Masonry was marked by its conservatism, by the development of a small group of Lodges, and by the beginning of the anti-Masonic excitement, which will be more fully described below. Although the disappearance of William Morgan took place in 1826, it was not until 1830 that the full effect of the antagonism to the Fraternity began to be felt in the Missouri Jurisdiction.

The next ten years, from 1831 to 1841, mark the darkest period in the history of Missouri Freemasonry. Most Masons are familiar with the story of William Morgan, whose disappearance from Batavia, New York, in 1826, brought about a period of fanaticism which has seldom been exceeded. So

disrupting was its effect in Missouri that on October 18, 1831, the Grand Lodge submitted to its subordinate Lodges a proposal to dissolve all Masonic Lodges within the State, including even the Grand Lodge. Missouri Lodge, No. 1, furnishes a striking example of the conditions that existed at that time. On December 12, 1832, that Lodge adopted the following resolution:

Whereas, Under existing circumstances, and in view of the high excitement which unhappily prevails in many parts of the United States on the subject of Freemasonry, many good and virtuous persons having been led to doubt whether the beneficent effects resulting from the exercise of our rules do more than counterbalance the evils inflicted upon society by the passions and prejudices brought into action by our continuing to act in an organized form; and while we feel an undiminished reverence for the excellent principles inculcated by the Order, and an unshaken belief in the many and great services it has rendered mankind; nevertheless *Be it resolved*, That immediately after the close of this evening this Lodge shall cease to act as an organized Body, and that its Charter be surrendered and returned to the Grand Lodge.

A contemporary account of this resolution continues by saying that " many of the members, becoming dissatisfied with the course of the mover of this *Resolution* during the preceding months, had already dimitted, and on October 5, 1833, the Lodge surrendered its Charter to the Grand Lodge, and ceased its Labors for the time. Having nearly six hundred dollars, a large sum then, in the treasury, the Lodge made the following disposition of its surplus funds: To the Sisters of Charity, who had then but recently erected their hospital building at Fourth and Spruce streets, two hundred dollars; to the St. Louis Library Association, then just set on foot, two hundred fifty dollars. The balance, one hundred twenty-eight dollars, was applied to the payment of rent, Grand Lodge dues, and other incidentals." The climax of this unfortunate controversy was reached during the years between 1833 and 1836. In 1833 and 1834 the Grand Lodge, which had previously met in St. Louis, was forced to hold its Annual Communications in Columbia, Missouri, and in 1835 it was unable to meet at all. So bitter was the criticism that the loyal group of members who constituted the Fraternity during those trying years were subjected to the fiercest persecution. They were socially ostracised, and in some instances those who were serving as ministers of churches were forbidden to occupy their pulpits. Although mobs in other States broke into Masonic Lodge Rooms, sacking and destroying Lodge property, there is no evidence that the fanaticism in the Missouri Jurisdiction went to such lengths. It is a striking fact that while the bitterest opponents of Masonry were adherents of the Roman Catholic Church, a great and broad spirit of tolerance was shown by Missouri Lodge, No. 1, when it gave part of its funds to a Roman Catholic organisation known as the Sisters of Charity.

During those difficult times, Lodges on the Register were Chartered from No. 16 to No. 34, the majority having been Chartered during the latter part

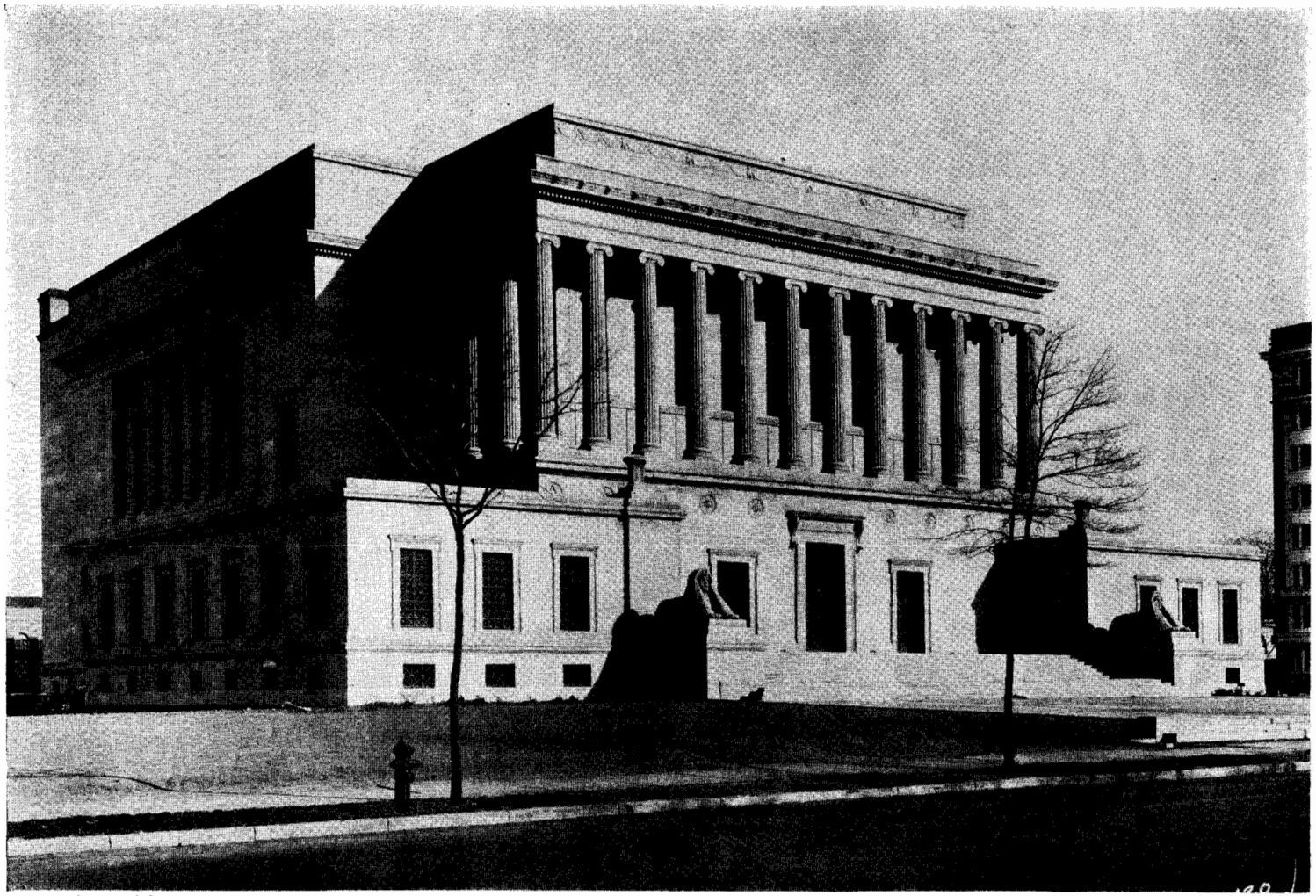
of the trying period. By 1840 the Grand Lodge again began to assume its place as an active organisation, showing nineteen Lodges on its Roll. Only one of those was a St. Louis Lodge, the others being located in other Missouri towns and in Illinois.

The next twenty years, from 1841 to 1861, were marked by three outstanding events. The first, and the one of most interest, was undoubtedly the attempt to organise and establish a Masonic college. The second was the part played by Missouri Masons in the Mexican War. The third was the part played by the Fraternity in attempting to stabilise conditions and to prevent civil war.

At that time the Brethren felt the need of some established institution of learning for the purpose of affording education to those who had acquired only its rudiments. Their plans for such an institution culminated on April 1, 1843, when M.·.W.·.Bro. Stephen W. B. Carnegy appeared before the Grand Lodge, and urged the purchase of the property of Marion College, located near Palmyra, Missouri. He claims to have initiated the plan and presented the original resolution to the Grand Lodge. At any rate, the resolution was adopted, and the Grand Lodge of Missouri entered actively into the field of higher education. For many reasons the college was later removed to Lexington, Missouri, where it was much more centrally located. As a further inducement, the town of Lexington offered the Grand Lodge a bonus if it would bring the college there. Soon, the enterprise proved to be expensive. It took from the general funds of the Grand Lodge and its subordinates that money which should have been spent for private charities and for carrying on more closely related Masonic activities. In order to secure the support of city Brethren, there had been combined with the resolution establishing the college another resolution providing for the erection of a Grand Masonic Hall in St. Louis. The Grand Lodge itself met in Lexington on the occasion of the dedication of the college, and a great deal of nation-wide publicity was given to the venture. From the outset, however, the plan for the college was doomed to failure. The Lodges had not yet fully recovered from the effects of the anti-Masonic agitation, and the college project did not meet with the hearty approval of a large part of the Fraternity. It was, in fact, the work of a few interested individuals, and did not take into account the formation at a later date of State supported colleges and universities.

The history of the attempt to establish a college stands as proof to the Masons of Missouri that the work of the Fraternity is properly along other lines, and that no matter how good a project may be, or how philanthropic, the mission of Masonry can only be served by refusing to participate in projects that savour of commercialism and by refusing to undertake any activity at the expense of such charitable activities as are the essential duties of our Fraternity.

In short, the Grand Lodge discovered that the conduct of a college requires special training, and that a college is not at all suited for government by a Grand Lodge. Time which should have been spent in discussing the plans and needs of the Freemasonry was given to the discussion of such matters as college courses,



From a photograph by Anderson.

Scottish Rite Temple, Kansas City, Missouri.

the construction of barns and outbuildings for the school, and the methods of financing an undertaking which was becoming more and more burdensome. In fact, the college at all times conducted at a loss, the deficit mounting higher and higher each year. In view of such unsatisfactory conditions, it is not surprising then, that the membership came to look upon the college as a tremendous handicap. Finally, in June 1859, the college closed its doors. Later the property was transferred to the State of Missouri with a proviso that it be used for school purposes. But with the coming of the Civil War and the troublous years that followed, the property was reconveyed to the Grand Lodge in 1871. Since the Grand Lodge had already had all the experience it cared for in operating an institution of higher learning, it then donated the college property to the Central College for Women, a school conducted by a religious denomination. When that institution became defunct in 1925, the property was then conveyed to the municipality of Lexington. The property is a historic one, for on the college grounds was fought the battle of Lexington, one of the first battles of the Civil War, and within its main building were housed those gallant defenders who fought so valiantly to defend themselves from the intrepid Confederate, General Sterling Price.

As has been said, another important event during the period between 1841 and 1861 was the part played by Missouri Masons during the Mexican War. When the call came for volunteers to join an expedition into Mexico, a large number of troops were recruited in Missouri and Illinois. At that time the Grand Master of Masons in Missouri was Colonel John Ralls, and he, like a number of his Brethren, accepted the call and accompanied the army into Mexico. His regiment was mobilised at Independence, Missouri, an important station on the Santa Fé Trail. Masonic Brethren, assembling at the tent of Colonel Ralls, agreed that a travelling military Masonic Lodge was a desirable adjunct to their military activities. To provide for such a Lodge, Colonel Ralls issued a Dispensation and the Lodge was established. The story of the travels of its members and of the meetings they held is one of peculiar interest to the members of the Fraternity in Missouri even at this day. The *Proceedings* of the Lodge at its First Communication carry the following account of its founding:

A Charter having been granted by John Ralls, Grand Master of the Grand Lodge of Missouri, to James J. Clarkson, Jeremiah B. Vardeman, Joseph L. Gould, and six others, for a Lodge of Free and Accepted Masons under the title and designation of Missouri Military Lodge No. 86, to convene as Masons and as a regular traveling Lodge at such times and places as may be suitable for the transaction of business in Masonry, in the regiment of volunteers organised at Independence under the requisition of the War Department of the United States on the State of Missouri of March 31, 1847, the above named Brethren assembled at Independence, in the State of Missouri, on the fifteenth day of June, and the M.·.W.·.John Ralls, Grand Master of the Grand Lodge of Missouri, publicly installed the following named Brethren as Officers, viz:

James J. Clarkson, W. M.; Jeremiah B. Vardeman, S.W.; Joseph L. Gould,

J.W.; Marshall M. Turley, Treasurer; Richard Samuel, Secretary; Robert W. Lyon, S.D.; Anselm Clarkson, J.D.; Washington Cotner, Tyler.

Missouri Military Lodge No. 86 was opened in the Third Degree in Masonry in ancient form, present all the proper Officers in their Stations and closed to stand closed until called to Labor by the W.M.

Following the Installation of Officers in Independence, no other meeting was held until the expedition had reached Santa Fé, New Mexico. Since the date of their first meeting, the members had travelled overland a distance of 900 miles, having made the march in only fifty days. During the course of its existence, many regular, special and emergent Communications were held by the Lodge, and its last entry in the Records was made at Vera Cruz, Mexico, at the conclusion of the war. Although a large part of the regiment had proceeded immediately into Old Mexico, some few members remained in Santa Fé. Desiring to continue their Masonic connection, those men besought the Grand Master for a Dispensation to carry on the Work among themselves. This request was willingly granted by the Grand Master, who issued a Dispensation to form another Lodge, this one to be known as Hardin Military Lodge, No. 87. Since the Grand Master failed to report to his Grand Lodge an account of this Dispensation or of the Lodge's actions, it may be said that Hardin Military Lodge, No. 87 was one of our " lost Lodges."

Although it would seem that the Missouri Grand Lodge should have been satisfied with its experience with the two Lodges which existed under its supervision during the Mexican War, such was not the case. On the contrary, on March 6, 1859, the Grand Master granted a Dispensation for the organisation of Rocky Mountain Lodge, No. 205, which was also virtually a military Lodge, since it was made up largely of members in the military service of the United States located at Camp Floyd, in Utah Territory. Utah was then in course of being settled by Brigham Young and his Mormon co-religionists. Many events of an unflattering nature had combined to fix public attention upon Utah and to stir the United States Government into action. Outstanding among the events which attracted wide attention were the official and public proclamation of the doctrine of polygamy, a long series of brutal murders and other crimes that culminated in the horrors of the Mountain Meadow Massacre, and the repeated clashes between territorial and federal officials. To assist in restoring and maintaining order, troops were sent into the Territory. This was the situation which existed when Rocky Mountain Lodge, No. 205 began its activities. The Lodge consisted of approximately forty Masons over whom Lieutenant John C. Robinson served as Master. The Records of this Lodge are few. Final reference to it, however, appears in the Grand Lodge *Proceedings* of 1862. In that account the Grand Master stated that the Lodge had ceased to Work and that its property and money had been forwarded to the Grand Secretary. When the army was recalled to Washington, the members of the Lodge dispersed, most of them accompanying the troops.

The years antedating the Civil War were momentous ones to the Fraternity. As we all know, the war was not a great movement coming upon us suddenly, but a gradual development of sectional feeling brought about primarily over the question of slavery and the rights of States. The following statement, made by Grand Master L. S. Cornwall before the Grand Lodge in 1856, gives a clear picture of the conditions which confronted Missouri Masons at the beginning of the war:

This is a year of universal political excitement. Our whole country seems to be convulsed to its very centre. Questions of policy are agitated that seem to tend directly and speedily to a dissolution of the union of these States. The Constitution and laws are frequently set at defiance and trampled under foot, parties are being formed of every political cast, and our country filled with secret political and benevolent societies. Demagogues, through religious fanaticism, are endeavouring to elevate themselves to honour and distinction by the agitation of questions that should rarely ever be discussed. They expect to ride upon the whirlwind and guide the storm that will place them in a position they are frequently poorly qualified to fill. The great trouble will be that the storm may not only carry them, but also the innocent, into civil war, anarchy, and confusion.

It will be well, my Brethren, for us to look at the great mission of Masonry and learn our duty. Masonry requires of its devotees " that they be peaceable and quiet subjects of the country in which they reside; never to be concerned in plots and conspiracies against the government, but to conform cheerfully to its laws." They are also " bound by their tenure to obey the moral law." Where, then, is the Mason that will disregard these wholesome tenets of our institutions?

Where is the Mason who will suffer himself to be drawn into those angry discussions that may cause his blood to mingle with that of his Brothers?

Where is the Mason who will so far disregard the great moral taught him from the use of one of the great Lights of Masonry first presented to his vision in a Masonic Lodge, as to " let his passions or prejudices betray him beyond due bounds? " If we have any such within our Jurisdiction, let me say to my Brother, " Reflect, return, and again place your feet upon a basis that makes all men honourable who conform to its precepts."

The great mania for secret societies, if indulged in by Masons, must work an injury to the Fraternity. History attests how often Masonry was caused to bleed from its supposed connection with secret political, as also from secret benevolent or ecclesiastical, organisations. Itself being a secret society, having obligations immutable, would it not be well for its members to reflect seriously before affiliating with any other secret institution, whether his duties might not conflict, as Masonry is unlike every other organisation upon earth?

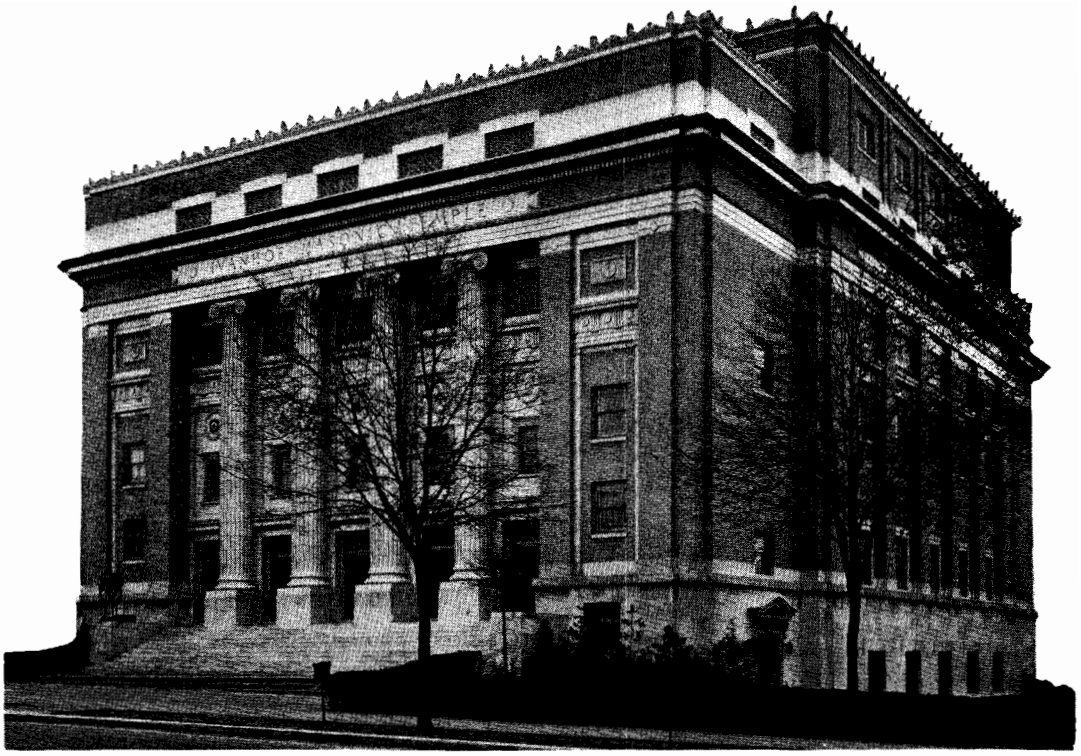
Is our glorious confederacy under which we have flourished threatened with dissolution? Let Masons but do their duty, and all the powers of earth, together with all the machinations of evil men, cannot cause this noble edifice to shake. Look what a bond of union, extending from Maine to Florida, from Massachusetts to Oregon, all " bound by their tenure to obey the moral law,

and to be obedient subjects to the constitution and laws of the land in which they reside." Where is the Mason who does not regard the perpetuity of our Union as a paramount question? Who would not shed his blood, if necessary, to uphold and sustain its Constitution?

These things being true, who doubts the perpetuity of our government? Is there a Mason hailing from the land of the Puritans who so far forgets his duty as to set law at defiance and attempt to propagate his political creed by force of arms, although advised in that course by degenerate sons who are desecrating the sacred desk of their Puritan fathers? Or is there a Mason hailing from the sunny South, proverbial for honour, generosity, and benevolence, that is willing to sacrifice this temple of freedom upon the altar of ambition? No! Rather, let all Masons who enter upon the political arena carry emblazoned on their banners the wreath of lily work, speaking peace, and the emblem of right hand joined, denoting fidelity to our common country. Let us not, my Brethren, indulge in harsh epithets towards each other, although we may be found connected with all political parties. Let our truly Masonic virtues never be lost sight of. Let no motive cause us to swerve from our duty, violate our vows, or betray our trust.

The years between 1861 and 1875 mark the period of the Civil War, its termination, and the readjustments which followed. As Missouri was one of the border States, its people were divided in their allegiance. Both sides regarded the State as one of strategic importance. Located near St. Louis was Jefferson Barracks, a military post which had been established only a few years after the acquisition of the Territory. No sooner had war broken out than this post and the city of St. Louis became places of great interest to both Confederate and Federal soldiers. Active on both sides of the struggle were influential men and Masons. Sterling Price, one of the most celebrated of Confederate generals, was a member of the Craft, while Hamilton R. Gamble, provisional governor of the State, was one of our Past Grand Masters. Despite the conflicting opinions of Masons throughout the State, the Grand Lodge was fortunately able to hold its Annual Communications regularly during the troublous period, and much of Masonic interest was maintained through the actions of the Lodges in St. Louis. Nevertheless, almost all the Lodges which existed south of the Missouri River, and many of those north of the river, were destroyed by invading forces. Although nothing appeared to be safe in those days, many are the stories of Masonic fellowship which existed between soldiers of both armies during the conflict.

During the struggle Missouri recognised no military Lodges and did not permit their formation. There existed within the confines of the State, however, a military travelling Lodge which had been Chartered by the Grand Lodge of Nebraska. Although the presence of that Lodge in Missouri was plainly a violation of territorial Jurisdiction, the Grand Lodge of Missouri maintained its composure, made no remonstrance and even permitted the Lodge to meet within its Halls.



Ivanhoe Masonic Temple, Kansas City, Missouri.



The William Frederick Kuhn Memorial.

The addresses of Grand Masters, the reports of Committees, and other documentary evidence of the war period prove that the Fraternity exerted its influence towards the promotion of harmony and the restoration of friendship between those estranged. Indeed, when the war was finally concluded, Missouri Masonry was a vital factor in the promotion of good fellowship throughout the State. To reduce the possibility of friction, the Grand Lodge insisted that no discussion of political matters should be permitted in any Lodge Room. In fact, it even went so far as to declare that the Charter would be taken away from Lodges that failed to observe that ruling. It is gratifying to know that there are no cases on record where insult was offered to any returning soldier whose opinions or connection with the military forces were not in harmony with those of his Brethren.

By 1865, conditions were again stabilised, many new Lodges were Chartered, large numbers of candidates were being Initiated, and added interest was being taken in the work of the various Lodges. As usual the war was followed by a period of depression, from which the country did not recover until 1875.

At this point it is well to take note of a movement which was the subject of much discussion and the cause of no little ill feeling, that is, the Conservator movement. The Masonic Conservators were a group of active members of the Fraternity assembled under a Chief Conservator, Robert Morris, a Past Grand Master of the Grand Lodge of Kentucky. Their object was to secure uniformity of Ritual throughout the United States by means of a printed Cipher Ritual containing the Work of the Three Degrees of Ancient Craft Masonry. Morris attempted to secure influential leaders in each State. In many instances he succeeded, but jealousy on the part of those not selected and the controversy over the war were among the many reasons which prevented the movement from becoming a success. In Missouri the controversy which it aroused became so bitter that letters were exchanged between the Chief Conservator and the Grand Lodge which resulted in each Missouri Mason's being compelled to subscribe to a renunciation oath. This oath was also required of all visitors to Missouri Lodges and was not withdrawn until many years later.

Since no particular action or event characterises the period between 1875 and 1900, it may be regarded as an era of development. Lodges, the State, and individuals had recovered from the evil effects of the war, and there began at last a period of rapid recovery, industrial development, and material advancement. As the State developed industrially, the hitherto unsettled regions were settled, farm lands began to be cultivated, and Missouri began its career as an agricultural and industrial State. With this development came not only growth in the number of Lodges, but also a large increase in the membership of all the Lodges of the State.

This was also a period of spiritual growth. The war had brought with it many evils which are always incident to wars and revolutions, among them profanity, intemperance, and over-indulgence of many sorts. To counteract this, the Fraternity was quick to set up its standards of moral perfection, and

the Grand Lodge, being presided over by men of great moral courage, began to advocate standards which were in advance of the time. Rigid rules were enacted, and charges were preferred against all who, in any manner, violated their moral obligations. Profanity was deplored, Lodges were encouraged to make their Lodge Rooms places for the meeting of those high-minded persons in the community who were striving for better conditions. Most Lodges were quick to rid themselves of drunkards and other intemperate members, and by the close of the century the Grand Lodge was prohibiting its members from engaging in the sale or other disposition of intoxicating liquor. In this matter it even went so far as to forbid its membership from signing petitions for saloons.

With the consequent improvement in moral conditions which rewarded these efforts, came a demand on the part of the membership to do something big in a material way. As a result, there came into being, after considerable discussion, the Masonic Home of Missouri. Colonel John Ralls, Grand Master of the Grand Lodge in 1847, was undoubtedly the originator of this movement, which culminated in 1886. On October 12, 1875, this venerable Past Grand Master offered a resolution authorising a select Committee to inquire into the expediency and necessity of making provision for the erection of a home for indigent widows and minor orphans of worthy deceased Master Masons. It was a fortunate coincidence that, with the very year that official action was taken upon the establishment of such a home, the Grand Encampment of Knights Templar held their Triennial Encampment in St. Louis.

As the result of a Charity Day programme held on the grounds of the proposed home, a sum of more than $35,000 was added to the endowment fund of the institution. This amount formed the first and most important of the many contributions which have since gone to increase the endowment fund to approximately $1,000,000. The Home was officially incorporated on July 12, 1886.

One of the principal developments noted in the history of the Grand Lodge of Missouri is that relating to Ritual, Constitution, and methods of procedure. The growth of the Fraternity, the increased membership, and complex living conditions required additions to the existing laws. Out of this need came a definite and regular form of legal procedure necessary in the trial and disposal of those members who transgress civil or Masonic law. The work of the Jurisprudence Committee and of the Appeal and Grievance Committee became more than a perfunctory matter, and by the close of the period there came into being a distinct Masonic Jurisprudence, developed by the most active and best trained of the legal minds in the Fraternity.

Ritualistic matters, which in an early day had been given only slight attention, soon became standardised. At that time the teaching of the Ritual was not confined to a Grand Lecturer, but the official Ritual of the Grand Lodge of Missouri might also be promulgated through and by a large number of District Deputy Grand Masters. Where once there had existed itinerant lecturers

and irresponsible teachers there now exists one single source of official Masonic Ritual—the Grand Lecturer.

Although many interesting events occurred during this period of development, only the outstanding features can be discussed here. Perhaps it is enough to say that the Masonic leadership was safe and sane, wise and conservative, and that the result was a unified, strong organisation prepared for the period which was to follow.

The most noteworthy features of the years between 1900 and 1920 were the Great War and the rapid growth of the Fraternity to almost twice its former size. Whether or not the growth was for the best interests of the Order, and whether or not the Fraternity was improved by this rapid influx of Initiates, are not matters for discussion here. Masonry's part in the Great War was to see that spiritual principles were not overlooked in the heat of a patriotic fervour which developed in this country at that time.

While deploring the war and the attitude of those nations which endeavoured to force America into the world conflict, Missouri Masonry did not set itself up as arbiter of the right and justice of the cause. Rather, it tried to afford relief to those depressed by the war, and charity towards those left dependent, and to render what assistance it might through such agencies as the Red Cross, the Salvation Army, and other relief organisations. The Grand Lodge even sent a mission to Europe empowered with authority to expend a large sum of money which it had accumulated for the purpose. In various ways, a considerable sum was spent for relief during the course of the war, and for more than ten years after its conclusion the Grand Lodge contributed through a special Committee to the support and protection of French orphans.

The Initiates who affiliated themselves with Freemasonry at this time brought with them attendant problems and perplexities. The Craft which had theretofore normally absorbed only a moderate number of Initiates now found itself burdened with thousands of new members, many of whom had been admitted hurriedly and with little opportunity for instruction. In many instances where Degrees had been conferred by other Jurisdictions, the statutory time had not been allowed to intervene. How impossible it was for those Brethren to absorb the true spirit of Freemasonry and become true and faithful Brothers among us! Out of this condition grew an attempt on the part of the Masonic Service Association of Missouri to educate those who had come into the Lodge without thorough preparation, but the time for such action was not propitious. Many joined because they had been unduly influenced by their compulsory service in the Great War, believing that membership in Freemasonry offered some talisman whereby their lives might be spared. This situation was distinctly a problem during the period of the war and the years immediately following.

To-day, in many of the Lodges of Missouri, one may see bronze plaques or other memorials that testify to the loyalty and devotion of those who fought or gave up their lives in pursuit of victory. And during the war period itself,

many little service flags had prominent places on the walls of Masonic Lodge Rooms of the Jurisdiction. Further to testify to the regard with which the fallen Brethren are held by the Masonic Fraternity of Missouri, a bronze commemorative plaque was several years ago placed in the office of the Grand Secretary of the Grand Lodge.

It is interesting to know that two of the chief leaders of the military and naval forces of the United States during the Great War were Missourians and members of the Fraternity. Of these, General John J. Pershing was a son of a member of the Fraternity residing at Laclede, Missouri. Although not a member of a Missouri Lodge himself, Bro. Pershing was a Missourian by birth. He held his membership, however, in a Nebraska Lodge. Likewise, Admiral R. E. Coontz, though a member of a Lodge in Washington, was born in Missouri, at Hannibal.

Throughout its history the Fraternity of Missouri has been noted for its benevolence and charities. During its earlier years funds of the Grand Lodge were necessarily limited, and consequently its charities were limited. But in recent years the income of the Grand Lodge has increased to such a point that a large fund is available for charitable activities. To-day the Grand Lodge collects a sum of $2.10 from each member in the Jurisdiction, and of this amount, $1.50 goes immediately to the support of its greatest charity, the Masonic Home of Missouri. In addition to this amount, the Grand Lodge also contributes annually to other charities which are not connected with the Masonic Home. In 1935 the amount contributed for such purposes had reached a total of $10,000.

At the present time, the Masonic Home property comprises a large tract of ground on Delmar Boulevard in St. Louis. The original building standing on the property at the time of its purchase, almost half a century ago, has long since been remodelled into a large and commodious structure. From time to time additions have been made, so that to-day the property represents an investment of probably $2,000,000. This Home now accommodates 401 persons, of whom 137 are men, 132 women, and 132 children. As computed by Home authorities the average annual cost of upkeep, not including the investment, is approximately $457 per person. During the year 1931, the Home property was increased by the donation of a tract of 80 acres lying at the edge of Kirkwood, Missouri, a suburb of St. Louis. Present plans call for a continuous development of the new property so that ultimately all guests will be housed in buildings erected on the new grounds.

The Home Board consists of thirteen Directors, annually elected in groups, and for a period of three years. The Superintendent of the Home is under the supervision of the Board of Directors, but no other connection exists between the Grand Lodge and the Home except of electing Directors for it and supplying necessary funds for its maintenance.

By means of contributions, each of the 645 Lodges of the Jurisdiction also carries on its own charitable enterprises, relieving those in distress and giving

free legal advice and medical treatment. If the charges ever become too burdensome to a Lodge, it may appeal to a special Committee of the Grand Lodge, known as the Welfare Committee. From this source monthly amounts are taken to assist in the care of the poor and the unfortunate.

Not directly connected with the Grand Lodge, yet supported by those who are members of the Fraternity, is the Home for Crippled Children, established by members of the Mystic Shrine, on Kingshighway, in St. Louis. This Institution is doing a wonderfully constructive work for children, irrespective of race or religion. It may be listed as one of the most notable charities of the day.

Another benevolence carried on by an organisation not under the direct supervision of the Grand Lodge is the Educational Foundation of the Grand Commandery of Knights Templar of the State of Missouri. This is distinctly a Missouri fund, which, in 1935, totalled approximately $150,000. From this fund, money for educational purposes is lent to any deserving student, irrespective of Masonic connection. For the use of this money no interest is exacted until after the borrower has completed his school course, and even then only a nominal amount of interest is asked. That this fund is popular, is shown by the fact that it is usually exhausted. The organisation which controls it also contributes to scholarships for students who are members of the Masonic Home family.

In recent years an attempt has been made to educate the Craft Masonically by sending speakers into each of the Lodges and by publishing pamphlets, magazines, and books, through the medium of the Masonic Service Association of the Grand Lodge. In some of the districts the organisation functions with a high degree of efficiency. This is especially true in the case of St. Louis, where for many years the annual observance of Flag Day has been carried out under the organisation's direction. The Grand Lodge also maintains a circulating library from which books may be obtained without cost. Further, the Grand Lodge has at various times published a number of publications for the use of Brethren in Missouri. Chief among the works published during recent years are the *Centennial History of Missouri Masonry*, *The Missouri Frontier Lodge*, *Missouri Masonic College*, *The Civil War and Masonry in Missouri*, and *The Masonic Conservator*. Reprints of the *Proceedings*, covering the period from 1821 to 1865, have also been printed and distributed. At each of the Annual Communications of the Grand Lodge, Grand Orators speak upon subjects of interest to the Craft. Grand Lodge Officers and others visiting the subordinate Lodges are carrying this message of education into each of the Lodges so far as is possible, and while the task is a comparatively slow one it is believed that eventually it will result in great good to the Fraternity.

Freemasonry of Missouri is represented in every walk of life—civil, political, fraternal, educational, religious, and social. With few exceptions, the governors of the State of Missouri have been members of the Fraternity. In fact, since 1870, no man not a member of the Craft, has been elected to serve

as governor of the State. The first Missouri governor, Alexander McNair, was a member of St. Louis Lodge, No. 111. Most of the Territorial governors also held membership in some Masonic Lodge, and the men who constituted the first Constitutional Convention, as well as other Constitutional Conventions of the State, were nearly all members of Missouri Lodges.

Among the most distinguished of Missouri Masons were Captain Meriwether Lewis and his associate, General William Clark, leaders of the famous historic Lewis and Clark Expedition into the Far West. In 1808, after their return from one of their successful exploring expeditions, Captain Lewis, a member of Widow's Son Lodge, in Virginia, was one of the Petitioners for one of the first Masonic Lodges to be established in Louisiana Territory, that at St. Louis. Afterwards he became the Lodge's first Master, an Office which he held continuously until his untimely death, which occurred while he was crossing the Natchez Trail while on his way from St. Louis to Washington, District of Columbia. Like Bro. Lewis, General Clark was also deeply interested in the Freemasonry of Missouri. Upon his death in 1838, he was buried by St. Louis Lodge, No. 20. To-day, the memorial shaft which marks his grave carries on its face the familiar Square and Compasses. In the military field we may refer to the patriotic fervour of Colonel John Ralls during the Mexican War, to the services of Henry Dodge during the Indian Wars and the War of 1812, and to many other leaders and commanders who served during the Civil War and the Spanish American War, as well as to those who saw service during the recent World War.

From the beginning, the Freemasons of Missouri have encouraged and promoted educational work. From the time of Thomas F. Riddick, first Grand Master and the man most responsible for the institution of a large school fund, our State superintendents of schools, our governors, members of our Constitutional Conventions and of our legislative assemblies have been active in the support and spread of Missouri's magnificent school system. Indeed, few are our State superintendents of schools who have not held membership in the Fraternity. So, too, it is with the presidents of our State university and of our State normal schools. Even in our private school systems we find many active Masons among the faculties and officers.

Furthermore, the two largest cities in the State now claim as their executive head members of our Fraternity. Missouri also rejoices in the membership of Colonel Charles A. Lindbergh, made a Mason in Keystone Lodge, in St. Louis, prior to his epochal flight. In fact, the Roster of the 113,000 Masons of the Jurisdiction contains the names of hundreds who have helped to make the State better politically, religiously, socially, and educationally.

Missouri Masons have received many honours from various national organisations. For example, the celebrated Dr. William F. Kuhn served the General Grand Chapter of the United States as General Grand High Priest; Bert S. Lee, of Springfield, Missouri, gave three years of service to the General Grand Council; and early in the history of the General Grand Council we find

the name of the distinguished William H. Mayo. At a recent Conference of Grand Masters held in Washington, District of Columbia, Byrne E. Bigger, Past Grand Master of Missouri, was selected as the Presiding Officer. At different times Missouri Masons have been given positions in the Grand Encampment, in the General Grand Chapter, and in the General Grand Council. Many eminent divines have also been officially connected with the Order, probably the most distinguished of whom was the late Bishop Enoch M. Marvin, who at one time served the Grand Lodge as Grand Chaplain. These and similar honours testify to the standing of the Jurisdiction among the other Jurisdictions of the United States.

FREEMASONRY IN MONTANA

J. Edward Allen

THE Grand Lodge of Montana, A. F. & A. M., was organised on January 24, 1866, by the Representatives of Virginia City Lodge, No. 43, Kansas Constitution; Montana Lodge, No.9, Colorado Constitution; and Helena Lodge, No. 10, also of the Colorado Constitution, further details concerning which Lodges will appear later in this story.

On August 31, 1916, were held the Semi-Centennial Exercises, this date being chosen because the climate would not warrant observing the exact date of January 24, since it was desired to hold a part of the exercises at Virginia City, where the first organisation occurred. The Grand Lodge met at Helena for the celebration of the fiftieth anniversary and there were notable addresses, M.·.W.·.Bro. H. S. Hepner, who had been the Grand Master in 1903, presiding. The principal address of this occasion was delivered by M.·.W.·.Bro. Lew L. Calloway, who had been Grand Master in 1904. This address gave the most interesting account of the early history, and the most satisfactory sketches of outstanding Montana Masonic leaders, that we have found. Obviously the most satisfying historical account of early Montana Freemasonry for the present purposes would be this address without any changes, and we are therefore presenting this for its inherent interest to Masons everywhere, making only such omissions as are necessary to keep within the space allotted to this article. After a short exordium, Bro. Calloway begins as follows:

HISTORICAL ADDRESS BY BROTHER CALLOWAY

. . . While we have the inclination we have not the time to recount the early history of this commonwealth. This short address is to deal with the history of Masonry in Montana. In order better to understand, however, what I shall say, it seems useful to call to mind something of the conditions obtaining here at the beginnings of permanent civilisation in this region.

THE FIRST SETTLERS

In 1841 those real pioneers, the Jesuits, established a mission at what is now Stevensville,—the first settlement in what is now Montana—and in 1846 Fort Benton was built. These were simply beacon lights dimly glimmering out in the wilderness beckoning to the conquerors still far in the distance. . . . In the winter of 1857–58, James and Granville Stuart lived on the Big Hole River near what is now Browne's Bridge and there were probably twenty other white men within a radius of twenty-five miles. I speak of James Stuart particularly. He was a Virginian by birth, a natural leader, bold, brilliant, and amicable; educated as a physician and surgeon, he was also of a scholarly disposition.

He was the first Mason within our borders of whom I know and some time before his untimely death, at the age of forty, was Junior Grand Deacon of our Grand Lodge.

DISCOVERY OF GOLD

. . . The beginning of civilisation in Montana really is based upon the discovery of gold. Had it not been for that, the history of this region would have been commonplace and no more to be spoken of than that of any of our neighbouring states. . . .

It was an expedition leaving Bannack under the leadership of James Stuart in the early part of the year 1862, that led to the discovery of Alder Gulch. Six men, William Fairweather, Barney Hughes, Harry Sweeney, Henry Edgar, Harry Rodgers, and Thomas Cover, intended to join the Stuart party which had gone on ahead, but were turned back by hostile Indians and forced to go into the Madison Valley. In crossing from the Madison Valley to the Ruby, then called the Stinkingwater, they descended into Alder Gulch about a quarter of a mile above where Virginia City now stands and there made the great discovery, the discovery which virtually brought the territory of Montana into being, the date being May 26th, 1863, and the first rush of gold seekers thereto being in the first week of June following.

THE COMING OF THE ROAD AGENTS

The two incidents which stand out in bold relief above all others in the history of the territory, and which have served to stamp their imprint upon its subsequent history, were the organisation of the Road Agents and, but a little later, of the Vigilantes. Doubtless it is known to you how in those days that parasite, the outlaw, finding the society of mankind at the scene of his crimes uncongenial, hied himself to the new El Dorado where he could practise his particular villainy without restraint. When the discovery of gold in great quantities in the region which is now Montana was bruited throughout the mining camps of Idaho, Colorado and California, as well as along the frontier far to the east, those bold spirits who had in them the love of conquest came hither in great numbers. Came too the malevolent and the vicious. Foremost among the evil elements there arrived in 1862 Henry Plummer, fascinating gentleman, cunning villain, cold blooded murderer, according to his moods. Nature made him chief of his kind; he was " by merit raised to that bad eminence." Came too, Boone Helm, the beast, George Ives, multi-murderer, Buck Stinson, Ned Ray, Frank Parish, Bill Hunter, Jack Gallagher, Johnny Cooper, Alex Carter, and at least several score more of their ilk. They were cruel, fearless and desperate characters. Henry Plummer, who had a genius for organisation, brought practically all of these outlaws under his sway within a very short time; and the other outcasts of society then in this region, though not members of his organisation, gave it their active sympathy. It was a real organisation having a presiding officer, secretary, corresponding secretary, treasurer, and other subordinate officers, the title of which we do not know.

In that part of Idaho in which was the settlement of Bannack, there was no civil organisation, but the law-abiding people who were living on the Grasshopper thought it desirable to have at least a semblance of government, for the

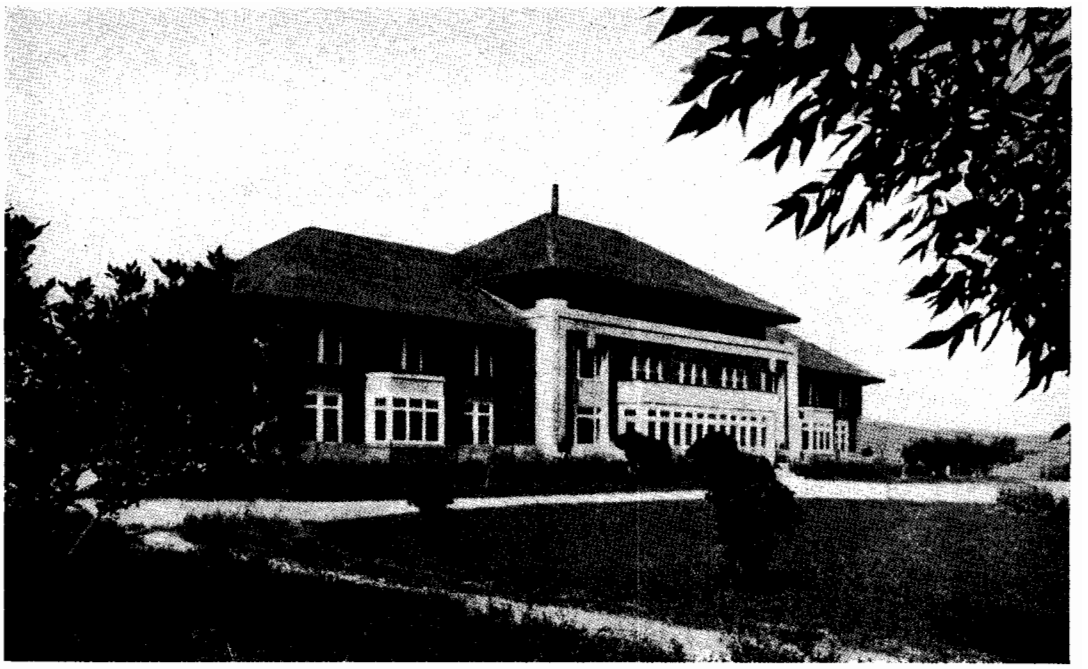
genius of Anglo-Saxon civilisation looks always to regularity in its conduct. It became necessary to appoint judges and of course to have a sheriff. The only organisation then existing in the territory was Plummer's Road Agent Band. They brought about the election of Plummer as sheriff. After the discovery of gold in Alder Gulch, as above noted, there was a great influx of people thereto. As early as September there was a considerable settlement in Alder Gulch. Five towns along its course came into being immediately: Virginia City, Center, Nevada, Adobetown and Junction. . . .

Men began to make fortunes out of the sands of the gulch and started for home somewhere " back in the States "—all of the United States east of and including Minnesota, Iowa, and Missouri being generally known as " the States." Stage lines commenced to serve the people between Virginia City and Salt Lake. At once the Road Agents began to waylay and murder those who returned by private means or by public conveyances, in considerable numbers. Many men left Alder Gulch with a " take " and never were heard of again. In the short space of time between the first of June, 1863, and January 1st, 1864, at least one hundred persons were robbed and murdered by Plummer's Road Agent Band and how many more were robbed but permitted to go upon their way we have no way of determining. It became a common thing for the deputy sheriffs serving under Plummer to place cabalistic marks upon stage coaches, private conveyances, and even upon individuals, leaving Alder Gulch, the marking indicating whether robbery should be done; murder if necessary, of course. . . .

The Masons were locating each other and were beginning to hold meetings socially. By the middle of December, 1863, they had applied for three dispensations to form lodges, as we shall see. They were naturally outraged and indignant over the conditions obtaining and were discussing ways and means to bring about the establishment of law and order. They were young men with the first lessons of Masonry fresh in their minds. . . . They had resolved to act and act with strength at the first opportunity. This came as a result of the murder of Nicholas Tbalt, a German boy, by George Ives, one of the most conspicuous of Plummer's Band. Passing over the remarkably courageous actions of the twenty-four men under the leadership of James Williams who took Ives and two others of Plummer's Band out of an armed camp of the Road Agents, the escape of Ives and his recapture on the way from Wisconsin Creek to Nevada, we arrive at the time of the trial.

TRIAL AND EXECUTION OF GEORGE IVES

The miners were thoroughly aroused. Some ruling spirit arranged that the trial should be before Judge Byam and twenty-four jurors. The trial was held in Nevada commencing on the 19th day of December, 1863. It was in the open air, the Court officials being kept warm by fires built about on the ground while the trial scene was surrounded by hundreds of men. There appeared for the prosecution Col. Wilbur F. Sanders, the dominant heroic figure of Montana's early days, the first Grand Secretary and third Grand Master of Masons of Montana, and Montana's first United States Senator; and Major Charles S. Bagg, also a Craftsman. The defendant was represented by five lawyers, one of whom was Alexander Davis, but it appears that he took little part if any in the trial.



Montana's Masonic Home, near Butte, Montana.



Laying the Corner Stone of Deaconess Hospital at Billings, Montana, August 15, 1923.

A young man by the name of William Y. Pemberton was the Court Reporter. He was a Brother Mason and was destined to become one of the ablest prosecutors of the new territory, a district judge of the State to be and its second Chief Justice. The trial lasted three days. The outlaws were desperate and said that no matter what the result of the jury's verdict might be, Ives should not be hurt; " they should not touch a hair of his head."

When the jury, after hearing the evidence, retired to consider their verdict, twenty-three voted guilty while one man refused to vote. This he did from motives of expediency, but his fellow jurors considered it nearly enough unanimous and reported Ives guilty, whereupon Col. Sanders arose and moved that the punishment be fixed at death. The motion carried. Then the Colonel moved that George Ives be forthwith hanged by the neck until he is dead. The motion carried. Whereupon Ives remonstrated and asked until the next morning to arrange his affairs. This might have seemed a reasonable request but while the Colonel was debating the form in which he proposed to deny it —apparently he was completely dominating the situation—J. X. Beidler, also a Brother Mason by the way, who was one of the numerous armed guard and who was perched upon a house nearby, sang out " Ask him how long he gave the Dutchman? " This settled the matter; Ives was given an hour to prepare for his doom. . . .

FORMATION OF THE VIGILANTES

The decent people having discovered their power, needed but a leader to bring them into an organisation which would result in government. On the evening following the execution of Ives twelve men, all of them being Masons excepting James Williams, who had so distinguished himself in the capture, trial and execution, met in what was known as Fox's Blue House, where the Masonic Temple in which we will meet to-morrow now stands, in Virginia City and organised the Vigilantes. Among those present on that occasion were Wilbur F. Sanders, Paris Pfouts, Adriel B. Davis, Charles S. Bagg, John S. Lott and J. W. Fox.

. . . Paris S. Pfouts was made president, James Williams, executive officer and John S. Lott, treasurer. It was determined to enroll members with vigour, and within ten days it is said that no less than 2,500 men were enrolled as Vigilantes. They consisted of pretty nearly all the good citizens residing in that region. I think it is not true that any member of the Road Agents became a member of the Vigilantes.

The trials were always in secret and the man on trial wasn't there. There was no rule of reasonable doubt, as the lawyers phrase it. The committee had to be absolutely certain. When it was absolutely certain the punishment of death was imposed and the Road Agent forthwith paid the penalty or if he was not in custody he paid it as soon as they got him. The Committee proceeded with great expedition. On January 4th, 1864, Erastus Yager, known as " Red," Road Agent and Messenger, and G. W. Brown, Corresponding Secretary of the Road Agents, were hanged near Laurin. On January 10, 1864, Henry Plummer, Chief, and Ned Ray and Buck Stinson, his principal subordinates, were hanged at Bannack by the Vigilantes under the leadership of Brother John S. Lott. On January 14th, Frank Parish, Haze Lyons, Jack Gallagher, Boone Helm and

George Lane (Club Foot George) were hanged from one beam in Virginia City under the leadership of Williams. In sixty days practically the work of the Vigilantes was done. After that a man could leave his bag of gold dust lying exposed within his cabin and go out leaving the windows up and the doors open and it would be safe. Such conditions continued for a considerable time after the application of Vigilante law.

I have told you that eleven of the twelve men who were original Vigilantes were Masons. This fact is significant to this extent only: the Masons knew they could trust each other and consequently they took counsel of each other and acted in conjunction. James Williams, the executive officer and the virtual commander-in-chief of all the operations conducted by the Vigilantes, was never a member of any secret society, to my knowledge. In looking over the sums of money contributed by those in Alder Gulch it seems to me that our Jewish brethren were the most liberal contributors. I do not think it occurred to any one at that time that anybody was active in the work because he was or because he was not a Mason.

On November 17th, 1863, the Grand Master of Nebraska granted a dispensation to sixteen brethren to open Idaho Lodge U. D. at Nevada City and this Lodge actually met on January 9th, 1864, and in the course of its existence raised five or six brothers, the first of whom was Jeremiah G. Smith, long time a resident of Boulder, the county seat of Jefferson county. This Lodge ceased to exist June 23, 1864, though it was actually voted a charter by the Grand Lodge of Nebraska as Idaho No. 10, but it never worked under its charter. On December 7th, 1863, the Grand Master of Kansas granted a dispensation to Paris S. Pfouts, our Brother who was president of the Vigilantes, and " the requisite number of Brethren to open a Lodge " at Virginia City. This was the actual beginning of Masonry in Montana. A charter was voted to Virginia City Lodge by the Grand Lodge of Kansas on December 20th, 1864, as Virginia City Lodge No. 43. Its first officers were Paris S. Pfouts, W. M., J. M. Fox, S. W., Henry Mittnacht, J. W., and Alexander Davis, who was the magistrate who issued the warrant for the arrest of the notorious Slade, which resulted in the execution of that remarkable character. The returns of Virginia City Lodge for the first year showed 49 members. John J. Hull was Senior Deacon and W. F. Sanders, Chaplain.

A dispensation was granted for Montana Lodge U. D. at Virginia City by Deputy Grand Master O. B. Brown of Colorado on April 29th, 1865, to H. L. Hosmer, W. M., L. W. Frary, S. W., and William Gray, J. W. It was chartered by the Grand Lodge of Colorado as Montana Lodge No. 9 on November 7th, 1865.

The Helena brethren also secured dispensation from Colorado and were chartered as Helena City No. 10 on November 7th, 1865.

The territory of Montana was created by Act of Congress on May 26th, 1864—one year from the date of the discovery of gold in Alder Gulch. After the charters were issued to Montana No. 9 and Helena City No. 10, as above mentioned, the Brethren of the territory of Montana realising that they were in a position to found a Grand Lodge of their own, immediately took steps to that end. Virginia City No. 1 and Montana No. 2 were both located in Virginia City. The Helena Brethren resided one hundred and twenty miles distant. Stages ran in those days between Virginia City and Helena practically continu-

ously. . . . Fifty years ago on January 24 last, the Brethren from Helena Lodge arrived in Virginia City and a convention of Ancient Free and Accepted Masons assembled in Masonic Hall in Virginia City at twelve o'clock noon. How far it seems in the past! It was ten years and more before the brilliant Custer and his brave men fell victims at Little Big Horn, eleven years and more before the gallant Logan, Bradley and their companions fell at the Battle of the Big Hole.

Among the Brethren representing Virginia City Lodge No. 43, were John J. Hull, Wilbur F. Sanders, Sol Sar, Nat J. Davis and F. C. Deimling. Montana Lodge was represented by the following brethren: Leander W. Frary, Luther C. Lee, Hugh Duncan, and Samuel Work. Helena Lodge No. 10 was represented by Cornelius Hedges, R. P. Sealy, C. W. Mather, H. M. Fee and John Potter. It is worthy of remark that among the number of those assembled there were present seven future Grand Masters and one Deputy Grand Master. On motion of Brother Frary it was resolved " that the several lodges of Ancient Masons in the territory of Montana, here represented, consider it as a matter of right and for the general benefit of Masonry that they ought to form a Grand Lodge within said territory, and at once proceed to form and organise themselves into a Grand Lodge accordingly, to be known and distinguished by the name of *Grand Lodge of Montana.*" The convention then adjourned until three o'clock and when it convened there appeared in addition to those theretofore present, Brothers Boyce and Langford, thus adding to those present two additional Grand Masters to be. The resolution was adopted and thereupon the Grand Lodge proceeded to adopt the constitution and by-laws for its government. The Grand Lodge was then called from labour to refreshment until January 26th, at 9 o'clock in the morning. At that time the Grand Lodge was called from refreshment to labour and proceeded to elect the following officers: M. W. Grand Master, John J. Hull; R. W. Deputy Grand Master, L. W. Frary; R. W. Senior Grand Warden, Cornelius Hedges; R. W. Junior Grand Warden Robert P. Eealy; R. W. Grand Treasurer, Luther C. Lee; R. W. Grand Secretary, Wilbur F. Sanders. The Grand Lodge proceeded to confer the three degrees in Masonry upon C. M. Davis, the Grand officers officiating in their proper places. On the morning of January 29th a charter was granted to Nevada Lodge as No. 4.

After the account of the origins, Bro. Calloway gives us several very interesting biographical sketches, three of which are as follows:

WILLIAM A. CLARK

About 1863, I am told, there appeared at Bannack a small red-whiskered man roughly clad, one of his principal garments being a red flannel shirt. He seems to have had a genius for striking pay dirt and was generally thifty, but at the same time generous. The same year he appeared at Virginia City. His name appears upon the roster of Virginia City Lodge No. 1 as W. A. Clark. Some time after that he went to Butte and became generally interested in the mines there, and later in banking. Indeed, it might be said that to him more than to any other one man Butte owes its early development. He was our Grand Master in 1877. He is one of the great multi-millionaires of the world. His history, veritably, is much stranger than fiction. He lives in a palace in New York which is one of the wonders of the metropolis. He is the owner of copper

mines, banks, foundries, railroads, and the Lord knows what all. He probably doesn't know himself. In the short space of fifty years he has accomplished all of these things. His is one of the most wonderful stories that America has written. . . .

CORNELIUS HEDGES

The name of Cornelius Hedges is one of benediction. From the time that Helena Lodge No. 3 was granted a dispensation until his death he was our best beloved and most distinguished Craftsman. When the Grand Lodge opened he acted as Right Worshipful Senior Grand Warden and was elected to that position before the close of the session. He was our fifth Grand Master and on the removal of Judge Hosmer to California, was appointed Grand Secretary, this being in June 1872; he was regularly elected in October of that year; and he held this distinguished position until his death which occurred in 1907. He celebrated his golden wedding anniversary, his wife being at that time Past Grand Matron of the Order of the Eastern Star. One of his sons is the Hon. Wyllis A. Hedges of Fergus County, an ardent Mason; another is Cornelius Hedges, who succeeded his father as Grand Secretary, and so Cornelius Hedges is still Grand Secretary.*

The elder Cornelius Hedges was a true pioneer. Both he and his wife sprang from the colonial stock of New England. Brother Hedges was the virtual father of the idea creating the Yellowstone National Park. He was a member of the famous Washburn Expedition of 1870 and his article upon his experiences in that region of wonder excited general interest throughout the United States. Brother Hedges was once superintendent of public instruction in the Territory of Montana. He was a member of the Legislature from Lewis and Clark County at various times and was a member of the Constitutional Convention of 1884.

GREEN CLAY SMITH

During the third session of the Grand Lodge at Virginia City, at which place all of the early sessions were held, a unique character appeared on the floor of the Grand Lodge and delivered an address. This was Worshipful Brother Green Clay Smith, Governor of Montana, and who in the Republican National Convention of 1864 lost the Presidency of the United States by a half vote. In other words, Andrew Johnson was nominated for vice-president by one half a vote over Green Clay Smith. Had Green Clay Smith been nominated, it is very likely that much of the calamity of so called reconstruction days would not have befallen the nation. Green Clay Smith was a brilliant soldier, a good Governor, a powerful orator, and during his declining years turned to the ministry and became a celebrated evangelistic preacher throughout Kentucky and Tennessee.

Then the orator resumed the historical sketch, and we quote further:

HISTORY OF EARLY LODGES FORMED AFTER GRAND LODGE ORGANISATION

During the year 1866 Grand Master Hull granted dispensations to Gallatin, Morning Star and Diamond City Lodges. These were chartered as Morning Star No. 5, Gallatin No. 6, and Diamond City No. 7. Gallatin Lodge was at Boze-

* Luther T. Hauberg succeeded to the office of Grand Secretary upon the death of Cornelius Hedges, Jr.

man City, Morning Star at Helena City and Diamond No. 7 at Diamond City. All the settlements in those days had the suffix " city " and this continued to be a part of our history until latter territorial days. Gallatin Lodge No. 6 was at Bozeman and Diamond City Lodge in Confederate Gulch in Meagher County. In after years when the great gulch in which it was located had yielded up its golden treasure and Diamond City had passed into the story of yesterday, Diamond City Lodge No. 7 was moved to White Sulphur Springs where it is now located.

In 1867 Grand Master Hull granted a dispensation to Wasatch Lodge at Salt Lake City, and at that session Brothers Hugh Duncan, W. B. Dance and James Stuart asked for a charter for the establishment of a Lodge at Phillipsburgh to be known as Flint Creek Lodge. At the session held in October, 1867, these lodges were chartered as Wasatch No. 8, King Solomon's No. 9, Summit No. 10, Flint Creek No. 11, and Red Mountain No. 12. Summit was a thriving town at the head of Alder Gulch and Red Mountain City was a bustling mining camp in the Highland Mining District located under the big Red Mountain northerly from Butte.

The session of 1868 was held at Virginia City on October 5th. The first real temple erected by Masons in Montana had been completed. . . .

Grand Master Frary reported to the Grand Lodge that he had given a dispensation for one lodge to be known as Missoula No. 13 located at Missoula Mills. Brother Wilbur F. Sanders was elected to succeed Brother Frary and during his incumbency no dispensations for new lodges were granted but the Grand Lodge granted a charter to Deer Lodge No. 14 upon the application of Brother James Stuart signed by thirty Master Masons.

During the Grand Mastership of Brother Cornelius Hedges charters were granted to Bannack Lodge No. 16 and Silver Star Lodge No. 17. In 1872 charters were granted to Bozeman Lodge No. 18 at Bozeman and Washington Lodge No. 19 at Gallatin City. With the granting of the charter to Washington Lodge No. 19 the real early days of Masonry in Montana may be said to have passed. Summit No. 10, Red Mountain No. 12, Jefferson No. 15, Silver Star No. 17 and Washington No. 19 passed away with the transitory conditions which gave them birth. Masonry in Montana has ever been in the vanguard of civilisation. It appeared, as we have noted, in the early mining camps and we can trace the founding of Masonic Lodges contemporaneously with the approach of civilisation. The year that the Utah and Northern Railroad, the first to reach Montana, entered its borders, a Lodge was chartered at Dillon. The founding of Lodges up the Yellowstone but shortly post-dates the building of the Northern Pacific. Lodges sprang up along the Great Northern at appropriate places shortly after it was built. It is well to remember that civilisation in Montana for a time following the first great rush of the Eldorado days seemed to recede. For instance, there were 50,000 people within our borders in the summer of 1864, whereas the census of 1870 gave us but 20,000 and we had but 39,000 in 1880.

Butte Lodge No. 22, the first at the metropolis of the State, was chartered in 1876. 1876 is the year that Butte began its wonderful growth. Then for the first time the greatest ore deposits upon the face of the earth began to reveal their apparently exhaustless treasures.

From the three original lodges there have emanated 107 more. In the lapse of fifty years nine lodges have been lost by surrendered charters, the withdrawal of Wasatch Lodge No. 8 and the consolidation of six lodges into three. There are now 95 chartered lodges with a membership of over nine thousand. . . .

. . . In our territorial and state government the great majority of our governors have been members of the Masonic Fraternity. Our first State governor is a Past Master of the Fraternity. Our first State governor is a Past Master of Helena Lodge No. 3, while our present one is a member of Virginia City No. 1. Three of the five governors of the State have been Masons. Our present Chief Justice is a Past Grand Master. His associates have both been raised to the sublime degree. My recollection is that a majority of the associate justices have been Masons. Many of the Secretaries of the Territory were and one particularly, serving from 1871 to 1877, was to my personal knowledge a very ardent member of the Craft and was at times our Grand Lecturer, Grand Orator and Junior Grand Warden. The first Territorial treasurer was our first Grand Master, the first State treasurer was Past Grand Master R. O. Hickman, one of his successors was a Past Grand Master, Past Grand High Priest, and Past Grand Commander, Anthony H. Barre (who was also the first Territorial superintendent of public instruction), and our present State treasurer is Brother William C. Rae. Our present attorney general has recently been made a member of the Craft and Brother Cornelius B. Nolan is a Past Grand Master. Brother Henri J. Haskell, the first attorney general, is a Past Master of Glendive Lodge No. 31. And so it has been through all lines of official life. Five of our United States senators have been members of the Craft and two of them Past Grand Masters.

In the Semi-Centennial year, the presiding Grand Master was M.·.W.·. Bro. Robert W. Getty. From 1916 to 1935, the following Grand Masters have presided: Francis D. Jones, E. M. Hutchinson, W. L. Parmelee, R. J. Hathaway, Henry C. Smith, Claude J. McAllister, C. S. Bell, Harlon L. Hart, E. W. Spottswood, James M. Charteris, Wm. J. Marshall, Francis Hagstrom, Daniel J. Muri, Carl L. Brattin, LeRoy A. Foot, M. D. Rowland, Ernest L. Marvin, George W. Craven, and John R. Lloyd.

This account would not be complete without more than mere mention of several of the names in the list of Past Grand Masters, so we write of the following at more length:

Edward Cason Day was Grand Master in 1897 and 1898. He was born at Cynthiana, Kentucky, March 20, 1862; attended Washington and Lee University, of Virginia, and received his B.A. degree there in 1880. He went to Livingston, Montana, in 1890, for the practice of law, and in 1896 moved to Helena, where he has since resided. In 1918 he was appointed district attorney for Montana by President Wilson. He has for many years been the Active Member of the Supreme Council of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite for Montana and Grand Prior, and at his request was made an Emeritus Member of the Supreme Council in 1935. Few men have

been so well beloved or so useful or so influential in Montana Masonry as Bro. Day. He has presided over almost all of the Grand Bodies of Montana.

The Orator of the Semi-Centennial occasion, Llewellyn Link Calloway, was Grand Master of the Grand Lodge of Montana in 1904 and 1905. He was born in the State of Illinois, December 15, 1868. He received the degree of Bachelor of Laws from the University of Michigan in 1891. Shortly thereafter he began the practice of law at White Sulphur Springs, Montana, and in 1894 moved to Virginia City and was mayor of that city for three terms. He has held many very responsible and important positions, political, fraternal, civic and judicial. On September 28, 1922, he was appointed Chief Justice of the Supreme Court of Montana, and has held that position since then until the present time. In Masonry, he not only has served as Grand Master but as Grand High Priest of the Grand Royal Arch Chapter, and Grand Commander of Knights Templar. In 1935 he was appointed as Deputy of the Supreme Council of the Southern Jurisdiction, 33°, of the Ancient and Accepted Scottish Rite of Montana after Brother Edward C. Day asked to be made " emeritus."

Dr. Edward Whipple Spottswood was elected Grand Master in 1925. He was born January 2, 1866, at Lake City, Minnesota. He is an alumnus of the University of Minnesota, having received his medical degree there in 1893. In 1895 he went to Montana as a surgeon with the Northern Pacific Railway and was later chief surgeon, resigning in 1908 to become a practitioner in Missoula. Dr. Spottswood either is a Past Presiding Officer or is in the official line, in each of the Grand Bodies of Montana—Grand Lodge, Grand Chapter R. A. M., Grand Council R. & S. M., and Grand Commandery K. T., as well as Past Potentate of Algeria Temple of the A. A. O. N. M. S. At the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States, held in 1930 at Tacoma, Washington, he was elected General Grand Master of the First Veil, and three years afterwards was duly advanced to the next higher office at Washington, District of Columbia.

Dr. William J. Marshall presided over the sixty-fourth Annual Communication of the Grand Lodge, in 1928. Dr. Marshall was born in Michigan, September 9, 1875, and was educated at the University of Michigan, where he received the degrees of B.A., M.D., and M.S. He went to Poulson, Montana, in 1909 and later became a specialist in diseases of the eye, ear, nose and throat. He served in the World War and ranks as major. He was made a Mason in Michigan; was much interested in the University Masonic Club, at Ann Arbor, and in 1903 became the founder of the *Acacia Fraternity*, one of the best of the college fraternities and admitting only those with Masonic connections as members.

The pride of Montana Masonry is the Masonic Home, located near Butte. It has a capacity of about sixty guests, is well managed and properly financed. Illustrious Bro. Edward C. Day has been for a number of years President of the Trustees of the Home. The cornerstone of the Home was laid June 21, 1906.

Royal Arch Masonry began in Montana with the formation of Virginia

City Chapter, No. 1, under Charter dated September 24, 1868, followed by Helena Chapter, Chartered under same date, Deer Lodge Chapter, Butte, in 1874; Valley, at Deer Lodge, in 1880; Yellowstone, at Glendive, in 1886; Billings and Livingston, the same year; and Dillon and Great Falls in 1889. The Grand Chapter of Montana was organised at Helena on June 25, 1891, with R. O. Hickman as Grand High Priest and Cornelius Hedges as Grand Secretary. In 1935, there were 36 Chapters with 3,482 members.

The first organisation of Knights Templar in Montana was Virginia City Commandery, No. 1, which was Chartered by the Grand Encampment of the United States in 1866. Others were Helena Commandery organised in 1869; Montana Commandery, at Butte City, in 1880; and Damascus Commandery, organised in 1886, at Miles City. The Warrant for the formation of the Grand Commandery of Montana was issued to these Commanderies by Grand Master Charles Roome on April 9, 1888, and the first meeting of the new Grand Commandery was held May 14, 1888, when Andrew J. Fisk was made Grand Commander and Cornelius Hedges Grand Recorder. There were in 1935, 23 Commanderies with 1915 members.

Councils of Royal and Select Masters were organised at Helena, Chartered in 1868; at Butte, in 1897; and at Missoula, in 1909. The Grand Council was organised in 1910, with Richard H. Wearing as Grand Master and Cornelius Hedges, Jr., as Grand Recorder. In 1935, there were 10 Councils with 690 members.

The first organisation of the Scottish Rite began in 1889 at Livingston; the next at Butte, in 1893, followed by those at Helena, in 1911, and Billings and Great Falls in 1919. There are Consistories in all of these places. The largest numerically of them all in 1927 was that at Helena, with 1476 members. The membership was approximately the same in 1935.

FREEMASONRY IN NEBRASKA

LEWIS E. SMITH

THE history of Masonry in Nebraska is so interwoven with the history of the State that to make a separation of the two is difficult. Through the annals of political history the names of those who have been responsible for the growth of Masonry constantly recur. Men who builded the Grand Lodge of Nebraska also builded the State of Nebraska. Judging from the results, both structures were under the direct guidance of the Supreme Architect and were protected by His watchful care.

Nebraska is one of the younger States, having been admitted to Statehood only in 1867, within the memory of many of our Grand Lodge members. Its phenomenal growth and its political, educational, and industrial development can be explained only by considering the personal qualities of its pioneer settlers. From their ranks have come statesmen, educators, writers, and artists of note, as well as the rank and file of citizens who transact the State's business and constitute the households of its people.

To appreciate the story of Masonry and the setting of its first home, one should visit Bellevue, really the site of the first white settlement in Nebraska. From the banks of the Missouri River can be seen the surrounding bluffs and valleys. Amongst these the river winds for miles and miles, through green, grass-covered plains, on its journey towards the Mississippi. This hill, still called Fontenelle after the name of one of Nebraska's most famous Indian chiefs, was the lookout point for the aborigines who inhabited the Territory, later for traders who established a fur-trading station there. The view from the hill caused the eminence to be called Bellevue.

The earliest settlers of the region were traders and trappers who banded together for protection against the Indians. Here they were able to receive supplies from the East and provisions brought up the river by steamboat from the South. Here they had the minimum of protection from the elements. Wood was plentiful, fish and game supplied food. The most improvident could exist comfortably in caves dug into the sides of the high bluff which overlooks the river, while the more ambitious could with little effort construct log houses of utility and some beauty. Although the settlement, a typical river trading-post, was characteristically Western, the first white settlers to establish homes in Nebraska were those who, in the autumn of 1833, founded the Presbyterian Mission near the old trading-post at Bellevue. This fact may have had some bearing upon the trend of Nebraska's progress and the serious purpose of its founders. Economics and ethics are sometimes conjoined.

With the gold rush to California came bands of immigrants and adventurers, for through Nebraska lay the most readily accessible and direct route to the West Coast. In this way, Nebraska's advantages and natural resources became known, and its settlements grew rapidly. In 1854, when the region was organised as a Territory, Francis Burt, of Pendleton, South Carolina, was sent out by the Federal Government as the first governor of Nebraska. Although Governor Burt died in Bellevue after a few weeks' illness, and only two days after taking his oath of office, Nebraska history records that he died in the line of duty. It pays tribute to him as the State's first governor. Governor Burt was also a Mason.

The Dispensation for the first Lodge at Bellevue was granted by the Grand Master of Illinois. The first meeting of the Lodge, which was designated as Nebraska Lodge, No. 184, was held in the second story of the old log trading post on April 3, 1855. According to early Records the greatest difficulty encountered at that meeting was keeping the Indian family that occupied the adjoining room on their own side of the blanket which formed the only partition. It was fitting that the first member Initiated into this first Lodge should have been Peter A. Sarpy, who since 1824 had been in charge of the fur station for the American Fur Company. He was, perhaps, the leading spirit of the settlement. Sarpy County, in which Bellevue is located, bears his name.

Napoleon B. Giddings, United States congressman from the Territory of Nebraska, was the first Master of Giddings Lodge, No. 156, at Nebraska City, the second Lodge to be organised in what is now the State of Nebraska. This Lodge was granted a Dispensation on May 10, 1855, and was Chartered by the Grand Lodge of Missouri on May 26, 1856.

On January 26, 1857, Capital Lodge, No. 101, was organised at Omaha City by authority of a Dispensation from the Grand Lodge of Iowa. So closely was the history of this Lodge interwoven with that of the Lodge at Bellevue that several Brethren assisted in the formation of both Lodges.

On September 23, 1857, the three pioneer Lodges, Chartered by three different neighbouring Jurisdictions, met in Masonic Convention at Omaha City and organised the Grand Lodge of Nebraska. Significant of conditions then obtaining, and of the sturdy character of the pioneers, was the trip of the Lodge Representatives from Giddings Lodge, No. 156, to attend that first Grand Lodge Meeting. Steamboats furnished the only method of transportation, but they were most uncertain and in the case of the Giddings Lodge Representatives they did not appear at all. Therefore the entire trip both ways had to be made on foot, nights having been spent under the stars. At that Meeting, Nebraska Lodge, No. 184, of Bellevue, became Nebraska Lodge, No. 1; Giddings Lodge, No. 156, of Nebraska City, became Western Star Lodge, No. 2; and Capital Lodge, No. 101, of Omaha City, became Capital Lodge, No. 3. Robert C. Jordan of Omaha City was elected as first Grand Master, an Office he held until 1860.

The *Proceedings* of the early Communications of the Grand Lodge indicate

the superior Masonic attainments of its early leaders. Even though living in a country so new that there was no means of public transportation, and in a region where a ferry was the only means of crossing the Missouri River, with Indians and wild animals a constant menace to life and property, those early pioneers of Nebraska were thinking and planning for just such conditions as we have to-day. This is indicated in Bro. Robert C. Jordan's first address as Grand Master of the Grand Lodge, when he made the following statement: " Much remains to be done to place it (Nebraska Masonry) in the proud position it should some day occupy as a useful and influential corporation, protecting and caring for the widow and orphan, soothing the unhappy, and dispensing charity to all the needy within its reach, thus fulfilling the instructions of our Heavenly Father, the Supreme Grand Master of that Grand Lodge, in which we all hope to sit after completing our labours on earth."

In 1860 George Armstrong was elected Grand Master. With the beginning of his administration came the rumblings of the war between the States, and throughout the *Proceedings* of that Grand Lodge reference to the effects of the war on the membership constantly recurs. From a population of 28,841 white inhabitants in 1860, 3307 men enlisted in the service of their country. That was about one-ninth of the entire population. In 1863 the Grand Master, Major Armstrong, was unable to attend the Annual Communication of the Grand Lodge because of military duties.

Unique in the history of Masonry is the Record of Monitor Lodge, U. D., a Travelling Lodge associated with the First Regiment of Nebraska Infantry, which later became the First Nebraska Cavalry of the United States Volunteers who fought in the war between the States. Members of the Fraternity serving in that regiment, who wished to continue their Masonic Work, Petitioned the Grand Master of Nebraska for a Dispensation allowing them to meet in regular Session and also to have the privilege of conferring Degrees. Since the Petitioners were prominent in the Jurisdiction, the Dispensation was granted. The Lodge existed from July 29, 1863, until June 21, 1866, when it was dissolved by order of the Grand Lodge. Thomas J. Majors, of Peru, Nebraska, is the only man now living who received Degrees in Monitor Lodge.

With the opening of the goldfields of Colorado, Nebraska lost many of her settlers. Washing gold from the streams and prospecting in the mountains was much more alluring than waiting for crops and trees to grow in a country which held out no great promise of quick riches. While this migration was in many cases a blow to newly organised Lodges, it eventually aided in the expansion of Masonry. As might be expected the Brethren who moved westward looked to Nebraska for a continuation of Masonic fellowship. As a result, Dispensations were granted in 1861 to Summit Lodge, at Parkville, to Rocky Mountain Lodge, at Gold Hill, and to Central City Lodge, at Central City, all in Colorado. Two years later Dispensations were also granted to form Lodges at Bannack City and at Nevada City, both in Idaho Territory. In 1869 a Lodge was formed at South Pass, Wyoming, under the name of Wyoming Lodge, No. 28.

This Lodge was recommended to our Grand Lodge by Wasatch Lodge, No. 8, of Utah. John M. Chivington, who first served the Grand Lodge of Nebraska as Grand Chaplain, in time became the first Grand Master of Colorado. Thus Nebraska herself, aided by three neighboring Jurisdictions, assisted three others in their organisation.

Early in its existence Masonry in Nebraska meant more than form and ceremony. This is indicated by the address of Robert W. Furnas in 1867, when he asked and received from the Grand Lodge help for those Southern Brethren whose homes had been damaged or destroyed by war. This help was granted in spite of the fact that the Grand Lodge at the time felt that economic conditions at home made it imperative that the dues of the constituent Lodges to the Grand Lodge should be materially reduced.

Though Nebraska contributed liberally in men and money to the conduct of the war, the war also made a contribution to Nebraska. Because of its elemental characteristics, Nebraska could develop only as a state of homemakers. Agriculture and stock-raising were by nature the most profitable occupations. There was little to attract a migratory population. Rich fields, plenty of water, and a stimulating, healthful climate attracted dependable, hard-working, and ambitious people who wished to establish homes for their families. The close of the war brought from East, South, and North a new type of pioneer—cultivated and educated young home-seekers, ready and eager to build up in a new land what war had snatched from them elsewhere. From such material Nebraska built her Masonry. In such material Nebraska found no lack of ability or ideals.

By 1870 the Records report as follows: " The initiations have more than doubled, the craftings have trebled, and the raisings have more than trebled." Up to this time the Lodges formed had without exception been located along the extreme eastern border of the State. West Point Lodge, No. 27, at West Point, Nebraska, which was granted a Dispensation on December 25, 1869, terminated Masonry's progress westward. On January 15, 1870, a Dispensation was granted to Platte Valley Lodge, at Cottonwood Springs, which is in the vicinity of North Platte, on the recommendation of Fremont Lodge, No. 15, of Fremont, the Lodge nearest to the Petitioners, and only 256 miles away. Even with present-day transportation facilities such distances present difficulties. In those days the trip was a journey into the wilds. Western Nebraska has a history of its own. Its traditions are the traditions of such men as William F. Cody, better known as " Buffalo Bill." If they were written, the stories of that Western country during the early 1880's and the gay 1890's would read like the modern " Western thriller." The deer among the hills and the Indians in the fastnesses of their distant retreats were hardly more wild than many of the inhabitants of that immense range country. In that region, however, Masonry is now at its best. Even to-day long distances do not deter the Masons of western Nebraska. Among them there exist a fellowship and a loyalty seldom met with in a thickly settled territory. Each year they bring to the Grand Lodge the

vision born of the vast open spaces and the good-fellowship native to great and kindly hearts.

Throughout the years, down to the present, the Grand Lodge of Nebraska has set an example to its subordinate Lodges in following the tenets of Masonry, exemplifying brotherly love, relief, and truth. Nowhere in the Records have we an instance of lack of co-operation or an indication of internal dissension. Each Grand Master has contributed to the Craft in his own way. Each year has added to the strength and dignity of the institution. The opportunity to serve, as an Officer, as a Committee member, or in any other capacity, is hailed as an honour and a privilege. Finances have never presented any real difficulty. By living within a budget and planning to meet emergencies, there have always been sufficient funds to meet current needs to help the unfortunate.

During the early existence of the organisation, when most of its members were young and active, the relief requirements were almost entirely met by the local Lodge members. The sick and ailing Brothers were cared for by members of their own Lodge, widow and orphan became the responsibility of friends and neighbors. Communities were small and closely banded together by common interests and common needs. But as early as 1859 the Brethren were looking forward to the time when local help might not suffice to care for the needs of the children of deceased Masons and for their proper education. This led to the establishment of the School Fund Committee in that year. But the fund itself did not materialise until 1866, when a Committee was appointed and given definite instruction to submit a plan for such a fund and for methods of making it permanent. The result was the assessment of the members and the establishment of the Orphans Educational Fund. This was the first movement of the Grand Lodge in building up the present system of relief, which operates for the benefit of both the orphan and the aged. In this article it is unpractical to sketch even briefly the steps which led to the organisation of the present system of relief. Nor is it possible to name here the many Brethren who worked and planned to obtain the results achieved. The Masonic Home and Infirmary, at Plattsmouth, and the Masonic Eastern Star Home for Children, at Fremont, stands to-day as visible signs of that devotion and energy which have characterised the work of the Grand Lodge from its earliest organisation.

The Masonic Home and Infirmary, at Plattsmouth, dedicated in 1903, has grown from the proportions of a dwelling-house to an institution which houses more than 100 residents and furnishes to ill and helpless the best and most modern medical and surgical treatment. Since its opening, more than 400 residents have received care and shelter there. By exercising economy and using funds wisely, the trustees have not only retained the respect of the Fraternity, but have established such a feeling of confidence that donations and bequests are occasionally added to the funds. Gradually an endowment is being accumulated which will assure the future financial stability of the institution.

The Masonic Eastern Star Home for Children, at Fremont, is the special pride and responsibility of Nebraska Masons. Caring for children, a forward-

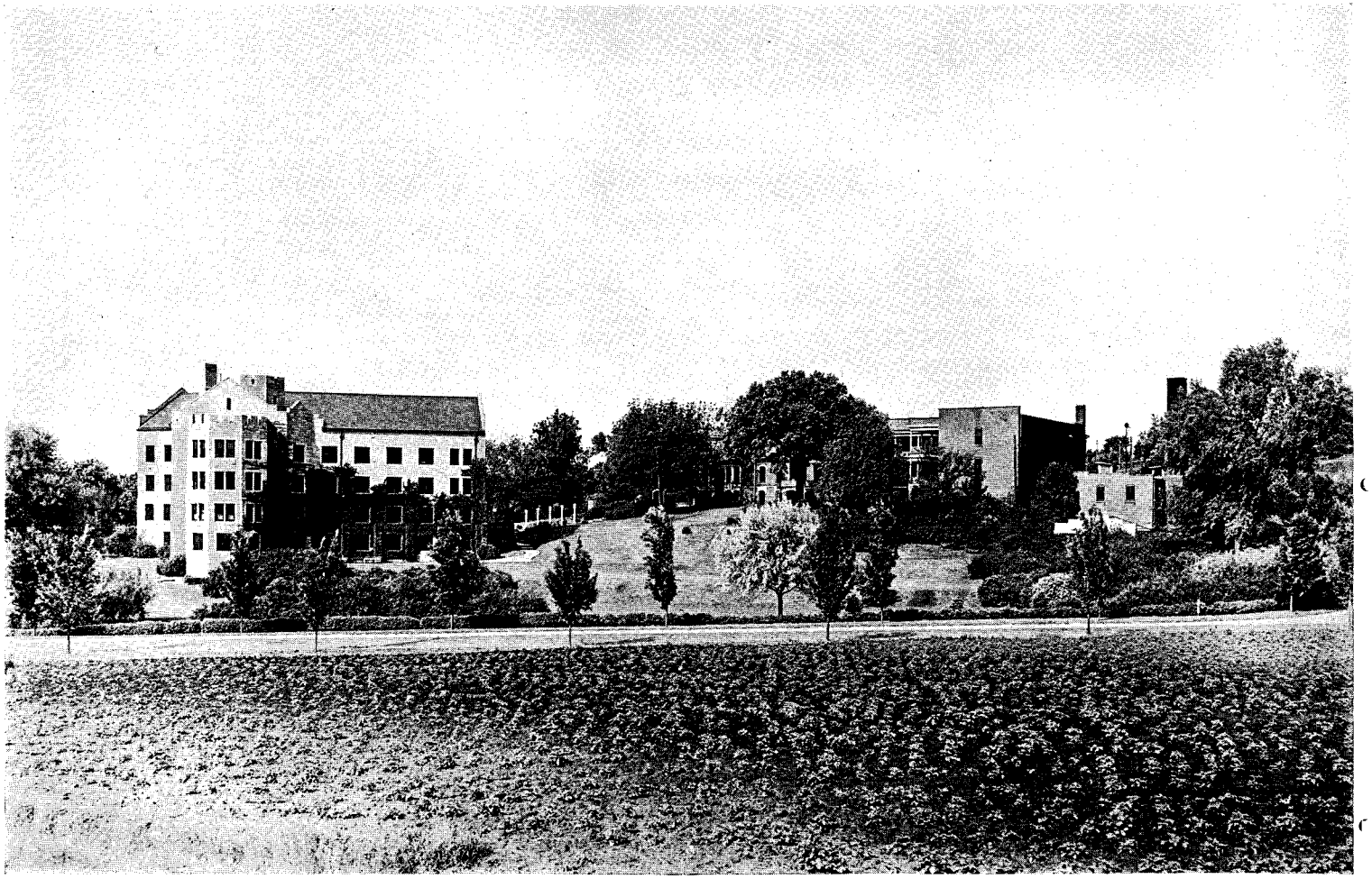
looking task, involves much more than housing, feeding and clothing the wards whose welfare and support have been undertaken. To provide a substitute for the homes of which these children have been deprived the cottage plan of housing has been adopted. It is proving very successful. Since the first house was constructed in 1914, the need has so grown that a fifth cottage now under construction will soon be occupied. Children are assigned to the cottages according to age. Adolescent boys and girls have their respective cottages, while the younger boys and the little girls are also cared for separately. The new cottage now under construction will furnish a convenient and up-to-date nursery for the babies and smaller children. Each cottage is under the direct care of a competent house mother. There is a superintendent who has charge of them all. The farm is directed by a capable farmer. In this institution the children are taught to take responsibility for the care of their cottages according to their age and strength. The boys assist in the work of the farm so far as they can while carrying on their school work. All the children attending the public schools are encouraged to take part in every school activity. Since the best proof of the success of an institution is the result obtained, so far the Masons of Nebraska can feel that the home they have provided for these children has been unusually successful. The children themselves, who feel that it is a real home, often come back to visit it with apparent pleasure.

Relief is also dispensed through the Committee on Relief, which is appointed each year by the Grand Lodge. This Committee investigates, and when necessary provides for, cases not admissible to the homes. It also provides for those who are able to get along with part-time help. Often members prefer to remain in their own homes, and to these are given monthly or quarterly allowances which tide them over difficult places. In this way many mothers of small children are able to keep their little families together, and many old people do not have to leave their neighbors and friends. The local Lodge still has a responsibility towards those who need only occasional care, and the Grand Lodge helps bear the heavy burdens.

Legislation has developed normally. Many laws have been passed to fill temporary needs, then changed later to meet some new social development. Growth in population and in the number of Lodges has created many problems, but never has the Craft lacked capable and sympathetic guidance in its legislative progress.

Fraternal relations with other Jurisdictions, which were early established, have proved an unfailing source of inspiration. Solutions to problems wisely met by other Grand Masters and other Grand Lodges have solved many of Nebraska's difficulties even before they appeared. Our earliest *Proceedings* digest the reports of other Jurisdictions and reflect their influence.

Ritual, the foundation of all Masonic organisation, has been carefully guarded and kept free of change. It has been the Grand Custodian's practice to visit every Lodge at least once every two years, and to hold central schools throughout the State. In those schools all the Lodges within a certain terri-



Nebraska Masonic Home, Plattsmouth, Nebraska.

tory meet for instruction and inspiration and for talking over local and Grand Lodge activities. Thus the members who are not privileged to attend the Grand Lodge are kept in touch with the spirit of the Institution, and the interest is not limited to the few who take active part in legislation.

For many years the local trial for Masonic offenses has been considered the most common cause of lack of harmony among the local Lodges. In performing the duties required of them by law, Masters and other Officers have been unable to avoid the creation of some animosities. In 1931, a change was made, which created a trial by commission under the direction of the Grand Master. Because of its direct effect on the power of the local Lodge, this is considered to be the most important change in Nebraska Masonic law since the founding of the Grand Lodge.

Problems just now under discussion and awaiting solution include the determination of the best methods of Masonic education, guarding the funds of the Grand Lodge, and adding to the facilities for caring for dependents. For each of these problems there is a suggested plan which may or may not be the solution, but the type of problem under consideration shows the trend of interest of the Brethren, in the welfare of both the Grand Lodge and the individual Brother, and in material growth as well as spiritual welfare.

The people of Nebraska have several characteristic customs and various organisations which serve their specific purposes and needs. The people of Nebraska are " joiners." They like to feel that they have places to fill in a group and those rights which membership in a group gives them.

The tie between the Past Grand Masters is especially strong. Each has carried the heavy burdens which active Officers in any growing institution in a new country must necessarily carry. They are rightly looked upon as men of experience, and are constantly being asked for counsel. In a State so large as Nebraska, their personal contacts are largely limited to Communications of the Grand Lodge. To make these contacts memorable, and to keep the Brethren in touch with one another in a personal and social way, the Past Grand Masters Association was formed in 1873 by M.·.W.·.Daniel Wheeler, who wrote the Ritual which is still in use. Several other Jurisdictions have since adopted the same plan and begun the use of the same Ritual.

Any Mason who has been a member in good standing for twenty-one years or more is eligible to the Nebraska Veteran Freemasons Association. This Association meets in a table Lodge, twice each year, during the Grand Lodge Annual Communication in June, and again at the time of the annual meeting of the stockholders of the Nebraska Masonic Home Corporation, on January 23. The reception of new members, the election of Officers, and a programme of interest to veteran members combine to make those semi-annual gatherings both pleasurable and profitable.

To have served in a worthy cause longer than any other fellow worker is a mark of achievement. To have this achievement noted by those fellow workers not only increases the satisfaction of the one who has thus served but also

inspires others to emulate his record. Every Lodge in Nebraska has in its possession a bronze medal, called the Jordan Medal in honour of Robert C. Jordan, Nebraska's first Grand Master, This medal is presented to the member of the Lodge who has been a Master Mason for the longest time, and who then is entitled to wear it as long as he lives. This sets him apart from his fellows. The impressive presentation ceremony gives younger members of a Lodge added respect for the dignity of a life of service. A replica of this medal, made of gold and called the Gold Jordan Medal, is presented to that member of a Jurisdiction who has the longest record of service. This medal belongs to the Grand Lodge, and its presentation by the Grand Master is an occasion of special significance and dignity.

To have been a Mason for fifty years means that, even though the Degrees were received in early youth, the member must be at least three score and ten years old. His life must have been lived with proper regard for the laws of God and of man, and with continued fidelity to the institution of Masonry. Recognising this as a worthy attainment for any man, Nebraska presents to each member of the Fraternity who has such a record a small, specially designed button. This the member wears in recognition of his service. These buttons, which are highly prized, are presented as a gift by the Grand Lodge, with the understanding that each Lodge will make the presentation of them a special occasion.

During the past few years matters pertaining to the problem of suspension for non-payment of dues has occupied much space in the *Proceedings* of most of the Jurisdictions who are our fraternal correspondents. In 1930, in an attempt to meet its own local problem, the Grand Lodge of Nebraska began a series of conferences of Lodge Secretaries, under the direction of the Grand Secretary. By round-table discussion and by direct questioning, the causes of such suspensions in particular communities are brought out, and solutions to each local problem are suggested. The Secretaries are also instructed in methods of keeping their Records and in safeguarding the funds entrusted to them. The beginnings of the series of conferences were so helpful that they are to be continued.

In Nebraska the York Rite and the Scottish Rite, with all their attendant Organisations, have flourished since early pioneer days. Many prominent Masons have been more active in those Bodies than in the Grand Lodge itself. Each Body has its own history and has performed its own service. Since their members represent the State of Nebraska throughout the world, they also represent Nebraska Masonry because each is also a member of a local Lodge. To make certain that members, who might be attracted to those more spectacular Bodies whose membership is based on Lodge membership, will first of all fully appreciate their responsibilities as Masons, the Grand Lodge requires by law that a member must belong to a Lodge for twelve months, and that he shall have attended at least six meetings, before he shall be eligible to apply for membership in any Degree of either the York or Scottish Rite. A member shall have belonged to a Lodge for two years before applying for membership in the Shrine.

Forward-looking institutions as well as individuals recognise that in this day of rapid transportation and almost instantaneous communication there can be very little isolation or exclusiveness of Jurisdiction. Members who are in one Jurisdiction to-day may be either travellers or residents in another Jurisdiction to-morrow. Wishing to have access to the best advice and counsel from others and eager in turn to contribute her share to others, Nebraska tries to maintain precisely this attitude. For this reason the Grand Lodge belongs to the Masonic Relief Association of the United States and Canada. It actively participates in the Grand Masters' and Grand Secretaries' conferences held each year in Washington, District of Columbia. It assisted in building the George Washington Masonic National Memorial.

One of the finest Masonic charities in Nebraska is not under the direct supervision of the Grand Lodge at all. The eleven Lodges located in Omaha successfully operate the James G. Megeath Masonic Home for Boys. The boys cared for there are the Protestant boys who, because of lack of home care, find their way into the juvenile court. Their only claim upon the Masonic Fraternity is their need, and the only payment received by the devoted men who provide the Home is the satisfaction that comes from helping boys to become useful citizens. With a capacity of about sixty, there is seldom a vacancy in the home.

The Masonic membership of Nebraska is approximately 42,000. There are 292 active Lodges within the State. The Grand Lodge maintains offices in Omaha for the Grand Master and the Grand Secretary, with facilities for keeping the Records, furnishing meeting-places for Boards and Committee, and for housing the library. The Grand Secretary is not only Secretary of the Grand Lodge, but is also Secretary of the Board of Trustees of the Nebraska Masonic Home.

Looking back over almost seventy-five years of constructive growth of the Masonic Order in Nebraska, many notable figures appear. Some attract special attention because of their association with important events of their time, some because of their own personality, and some because of their influence on the growth of the fraternity. We regret that so few can be mentioned, when so many have served so nobly.

Peter A. Sarpy, Indian trader and first member Initiated into a Nebraska Lodge, is the most interesting historical figure in the pioneer history of Nebraska. An early historian describes him thus: "A brusque and fearless trader with the Indians, over whom he had the control of a king; a leader of civilisation, who yet left it behind him to a great extent when he turned his back to the rising sun; a man stern and unyielding in the discipline which he exercised over his French and half-breed employees; and yet, withal, a polished, suave, punctilious French gentleman." It was fitting that he should be the first Nebraska-made Mason.

M.·.W.·.Robert C. Jordan, Nebraska's first Grand Master, was a man of vision having the courage and ability to transform that vision into reality.

As a leader he was not aggressive, but rather inclined to be gentle and considerate. His strength lay in his power to project his ideas, not only into the group with which he worked, but also into the future of the organisation. The conservative policy which has been characteristic of the Grand Lodge, and the dignity which its Communications have always maintained, have been the result of his early example. Not only was he the leading spirit in the founding of the Grand Lodge, but he also led in the founding of both the York and Scottish Rites in Nebraska.

M.·.W.·.Robert W. Furnas, Grand Master from 1865 to 1867, was an organiser, and a leader in every progressive, educational, industrial, religious, and political movement in Nebraska. Historically he is credited with having made a greater contribution to the State than did any other citizen. Masonically, his record is one difficult to duplicate. Indeed, what he did for Masonry cannot be expressed in words. He received more Masonic honours than any other Mason of the State, with one exception. He was governor of Nebraska from 1873 to 1875.

M.·.W.·.Daniel H. Wheeler, Grand Master from 1863 to 1865, a major in the United States Army during the War between the States, United States agent of the Pawnee Indian reservation, secretary of the Nebraska Senate, a lawyer by profession, was also an outstanding citizen and a forceful Masonic leader. For many years he was a great power on the floor of the Grand Lodge. A believer in the rights of the individual and of the local Lodge, and an opponent of the centralisation of power in the Grand Lodge, he could always be counted on to take the side of the Brother who seemed not to be getting fair treatment.

M.·.W.·.George W. Lininger, Grand Master during 1877 to 1878, was one of the six men to head the Grand Lodge, the Grand Commandery of Knights Templar, the Grand Chapter of Royal Arch Masons, and the Grand Council of Royal and Select Masters of Nebraska. He was the inspiration for, and the first president of, the Nebraska Masonic Home, and first to leave the Home a bequest. He was a man who travelled extensively, one who freely gave the results of his travel to his community. He owned the finest art collection in the West and was widely known for his interest in all things cultural.

M.·.W.·.Robert E. French was Grand Master in 1890 and Grand Custodian from 1901 until 1927. His death closed a distinctive era in Masonic history. "Uncle Bob," as he was lovingly and familiarly called, was for years the circuit rider of Nebraska Masonry. As Grand Custodian he visited every Lodge in the Jurisdiction and knew almost every member. A student of Masonic symbolism and history, he was able to make the Work intensely interesting. He drew on his great store of experience and theories to entertain and instruct for long stretches at a time. His knowledge was at the disposal of any one interested enough to ask. While he lived, the dissemination of Masonic education was no problem.

M.·.W.·.Albert W. Crites, of Chadron, who was Grand Master in 1900, had the distinction of being the first Grand Master from the western half of

Nebraska. Handling the Office of Grand Master from so distant a point, and from such a sparsely-settled region, was a task which required much sacrifice of both time and energy and an intense devotion to Masonry. Up to the present, this vast territory has furnished only two other Grand Masters, M.·.W.·. Frank E. Bullard, of North Platte, which lies beyond the halfway line, and M.·.W.·.Edwin D. Crites, the son of Albert W. Crites, who was Grand Master in 1926.

M.·.W.·.Robert E. Evans, who served the Craft as Grand Master in 1901–1902, was a forceful figure alike in the Grand Lodge and in the State. He served as judge of the district court, was a member of Congress, and a member of the supreme court of Nebraska. His contemporaries regarded him as a friend to be counted on and as a foe to be reckoned with.

R.·.W.·.William R. Bowen served the Grand Lodge as Grand Secretary from June 1872 to May 1899, the longest recorded service to the Grand Lodge in this State. He permanently established the Office of Grand Secretary and put the Records into lasting form. The early Records are a fine testimonial to his spendid service.

The men thus far mentioned have left their contribution to the cause of Masonry in Nebraska and have entered into their reward. Men still live who knew them all personally, and who shared with them in all the years of struggle and growth.

M.·.W.·.George H. Thummel, who was eleventh Grand Master, serving in 1876, had, in 1931, attended his forty-seventh Communication of the Grand Lodge and celebrated the fifty-fifth anniversary of his Installation as Grand Master. Throughout the years he has been the counsel and guide of many Grand Masters. A reading of the *Proceedings* of Nebraska for 1931 will reveal not only that he retains his enthusiasm and interest, but also that he is still active. Bro. Thummel has been personally acquainted with every Grand Master who has served the Grand Jurisdiction of Nebraska.

R.·.W.·.Francis E. White, Grand Secretary for twenty-six years, and then Grand Secretary Emeritus, attended his fifty-fifth Annual Communication of the Grand Lodge in 1931. Had he not left Nebraska to reside in California upon retirement from active duty in 1926, he would no doubt have had a record of fifty-nine years. To Bro. White is given credit for placing the Grand Lodge and the Nebraska Masonic Home on a firm financial basis. His economy and his judgment made it possible for Nebraska Masons to enjoy the fruits of years of labour and to attempt new undertakings which would otherwise have been impossible of accomplishment.

M.·.W.·.Henry H. Wilson, Grand Master in 1895, is another veteran in service who has intimately known the Grand Lodge leaders from the early years. He remembers all the Grand Masters who have served, except one. Bro. Wilson is at present Chairman of the Committee for the Promotion of World Peace, which was formed at his suggestion. Noted as a lawyer, an orator, and a student of world affairs, he believes that public opinion formed at such

gatherings as the Annual Communications of Grand Lodges will aid in educating people for the final acceptance of the idea of world peace.

M.·.W.·.James R. Cain, Jr., Grand Master in 1912, was the first son of a Grand Master to be Installed into the Office. His father, M.·.W.·.James R. Cain, Sr., served in 1881.

Thomas J. Majors, of Peru, Nebraska, received Degrees in Monitor Lodge, the travelling Lodge which existed during the War between the States. Through his activities on the State Normal School Board and in founding the teachers' colleges in Nebraska, he probably had more influence on the public school system of this State than has any other man.

Charles M. Shepherd served the Grand Lodge in a capacity in which no other member has yet served it. After his retirement from the ministry he gave his entire time to Masonry, serving first as Grand Orator, then for years as Grand Chaplain and as Chairman of the Committee of Masonic Education. He made an intensive study of the part Masonry played in the early history of the United States, and delivered lectures on that subject in all parts of Nebraska. His was an influence, Masonic and patriotic, seldom equalled.

Bishop George Allen-Beecher, Grand Chaplain of the Grand Lodge in 1932, the most striking and impressive figure in our Grand Lodge to-day, is also a representative type of Nebraskan who exemplifies the ancestral heritage of early pioneers. His grandmother on his mother's side, whose maiden name was Allen, was a grandniece of the famous Ethan Allen. His father was a cousin of Henry Ward Beecher and of Harriet Beecher Stowe. Bishop Beecher has spent his entire life in western Nebraska, having been schoolboy, college student, and bishop in the same community. His service in the Western wilds, as a missionary of the Protestant Episcopal Church during the early days, his later rise to the dignity and responsibilities of bishop of western Nebraska, and his service as a Nebraska Mason have been equally notable and worthy of recognition. His very presence adds dignity to the ceremonies of the Grand Lodge.

While some Masons honour a Jurisdiction by their actual Masonic Work, others, just as good Masons at heart, bring honour to their Brethren by other achievements in other fields. Among those who have done so in Nebraska is General John J. Pershing. No recital of his achievement is required to record Nebraska Masonry's pride in him. He is a member of Lincoln Lodge, No. 19, of Lincoln, Nebraska. All Nebraska pays tribute to him as an outstanding figure of the Great War, and one of our beloved country's greatest leaders. Another great Nebraska Mason was William Jennings Bryan. Secretary of State of the United States, under President Woodrow Wilson, three times a candidate for the Presidency of the United States, a noted lecturer, author, and statesman, he is remembered for his adherence to his principles as a pacifist, as a prohibitionist, and a fundamentalist in religious matters. He was also a member of a Lincoln Lodge.

Another of Nebraska's favourite sons is Roscoe Pound, a Past Master of

Lancaster Lodge, No. 54, but now a member of the Grand Lodge of Massachusetts and the Grand Representative of Nebraska near that Grand Jurisdiction, was Orator of the Nebraska Grand Lodge in 1907. He is now dean of the Harvard law school at Cambridge, Massachusetts, and was honoured by President Herbert Hoover by being made a member of the Wickersham Commission instituted to investigate the status of law enforcement in the United States.

Loyalty to the traditions of Nebraska, a Commonwealth which could never have made its rapid progress without the assistance of men who were willing to face frontier hardships and brave the ever-present menace of hostile Indians, prompts us to include in this list of famous Nebraska Masons, William F. Cody, noted Indian scout, who later became known to the world as " Buffalo Bill." Probably no Nebraska Mason was ever more proud of his Masonic connection. The thousands who each year visit Bro. Cody's grave on Lookout Mountain, in Colorado, see in the museum near by his Masonic Emblems prominently displayed among the relics of his scouting days.

Many men are serving the Jurisdiction to-day whose names will doubtless be recorded by future historians. Many of them are performing notable services for their Lodges and for the Grand Lodge, while others are serving State and nation with patriotic devotion. These are men who ask little and give much. They are the present-day pioneers.

Of the thirty-one men who have served Nebraska as governor, twenty-two have been Masons. In fact, Masonry has furnished leaders in war and in peace, and the beginning of almost every progressive movement in Nebraska can be traced to some devoted member of the Fraternity. Masonry is a builder of men and the men it has contributed in Nebraska have transformed a vast and treeless prairie into one of the garden spots of the world. A wilderness not long ago inhabited only by wild animals and Indians has been transformed into a region of prosperous homes and schools. A Masonic Grand Lodge, originally composed of three small Lodges having a combined membership of only seventy, has within three quarters of a century become a great and influential institution. The vision of the first Grand Master truly seems to have become a reality.

FREEMASONRY IN NEVADA

D. E. W. Williamson

A TRAGEDY of pioneer life, the death of Captain Edward Faris Storey, killed in battle with the Indians on June 2, 1860, brought about the first meeting of Masons in Nevada. Storey, a Past Master of Visalia Lodge in California, was a man of great prominence in Virginia City. It was for that reason that he had been selected to lead a troop of fellow-citizens in a punitive expedition against the Paiutes, who a fortnight before had killed forty-six white men, all members of an earlier expedition sent against them. After his death, Captain Storey's body was brought back to Virginia City and buried in a cemetery on the brow of a hill overlooking the town. His grave there is now marked by a simple granite shaft. In the funeral procession were Masons from many Jurisdictions, among them William Henry Howard, Past Grand Master of California, who asked the others to meet with him and discuss matters of the Craft. This led to a proposal that a Lodge be formed in the great mining community that had sprung up on the slope of Mt. Davidson, scarcely a year after the discovery of silver on the Comstock Lode. But the time for such a suggestion was not yet ripe. The population was changing rapidly, and hundreds of men were entering or leaving the camp each week. Howard, however, remained and afterwards became sheriff of the county, which was named after Captain Storey. Meantime, Howard continued to urge that a Lodge should be formed at Virginia City.

It is possible that Howard's efforts might sooner have been successful had the war between the States not occurred. Like many of the other miners in those parts, Howard, who had once been Secretary of the Grand Lodge of Louisiana as well as Master of the Grand Lodge of California, came from the South. Despite his own personal popularity, the strong feeling that naturally developed between Northerners and Southerners was an almost insurmountable obstacle, at least in those trying times. It was not until 1863, then, that Howard finally succeeded in realising his hopes for the formation of a Lodge at Virginia City. In that year Virginia City Lodge was granted a Dispensation by Grand Master Belcher of California. There is evidence that the members wished to call the new Lodge Howard Lodge in recognition of the services of the man most responsible for its being, but for some reason the name was not approved. It is possible that the feeling against the South at that time or the custom of not naming a Lodge after a living man was responsible for its disapproval.

Meantime the Masons of Carson City, capital of what was then the Terri-

tory of Nevada, had met and organised Carson Lodge, No. 1, under Dispensation from the Grand Master of California. As such, the Lodge still exists. Tradition, handed down from the founders themselves, says that the Lodge owes its early existence directly to the cries of a woman in distress. It is said that two physicians, summoned to attend a suffering traveller, recognised each other as members of the Craft, and were among the first members of the Lodge. Since Carson Lodge was the only Body of its kind in all the great wilderness extending from the towns on the western slope of the Sierra Nevada Mountains in California to St. Joseph, Missouri, Carson City at once became a Masonic centre. Indeed, there are indications that Carson Lodge, No. 1, even performed some of the functions of a Grand Lodge, for both Washoe Lodge at Washoe City and Virginia Lodge at Virginia City had to obtain consent from Carson Lodge, No. 1, before they could be organised. Although Carson City and Washoe City were only fifteen miles apart, they were situated on different routes to the mines, so each became a busy city and continued to be so for many years. Washoe City, however, no longer exists, and its Masonic Lodge surrendered its Charter half a century ago. Extant Records of that Lodge show no signs of the dissension between Northern and Southern sympathisers such as were noted elsewhere throughout the Territory, but the old Minutes of Carson Lodge contain a paragraph which indicates the intensity of feeling which the controversy aroused there. It tells of the appointment of a Committee by that Lodge to inquire into the reputed " Secessionism " of some of its members. Those disturbed conditions, however, do not appear to have affected the other Lodges in the neighbourhood of Virginia City or those at Aurora and at Austin.

Almost immediately after Nevada was admitted to the Union as a State on October 31, 1864, the Virginia City Lodges, by then two in number, began to correspond with the other Lodges of Nevada regarding the advisability of forming a Grand Lodge. Although the Minutes of Aurora Lodge, in Esmeralda County, show that there was some opposition, the Masons of the new State continued to make their plans and as a result the Grand Lodge of Nevada was organised on January 17, 1865, at Virginia City. Despite the fact that this event occurred in dead of winter and that the roads were scarcely more than wagon tracks, eight Lodges were represented. Since Nevada is a mountainous country, for the most part barren, and since the snow of winter is usually deep, especially about Virginia City, many of the members of the Grand Lodge had to travel from 200 to 300 miles to be present at its founding. Nevertheless the Grand Lodge was organised amid much enthusiasm. Furthermore much of the legislation adopted at that early date remains Masonic law in Nevada to this day.

The first Grand Master, Joseph DeBell, was almost immediately confronted with a problem that none of the older communities had to meet. It was that of Masonic Work. The Lodges of Nevada were made up of Masons from every Jurisdiction in this country, while some members even came from abroad. Each of these men had been trained in the Tradition as preserved in his former

home, and each retained his opinion as to what was the true Work. Considerable diplomacy had to be exercised, therefore, by the head of the Fraternity to bring those conflicting ideas into harmony. Friction over the rival views of Masons in California, whence all the Nevada Lodges had obtained their Charters, added to the difficulty. Nevertheless DeBell and his immediate successor finally succeeded in reaching a compromise by which each Lodge really did as it chose. As a result of this ruling, much confusion prevailed for nearly fifty years. Then in 1910, the present Nevada " Standard," based upon that of New York, was adopted, but Carson Lodge, No. 1, continued by permission of the Grand Lodge to use the old California Work of 1859 until its own fiftieth anniversary in 1912.

As was to be expected in a region where each new mining discovery caused a stampede of most of the male population and where the communities were in a continual state of flux, the growth of Masonry in the State was slow. Only 405 Master Masons were enrolled in the Lodges that formed the Grand Lodge. That number was steadily increased, however, and in some of the mining camps, where a reasonable degree of permanence seemed possible, Masons formed themselves into associations. In 1870 there were still only about 900 members enrolled in all the Lodges, but from that date until 1880 the growth was notable. It is that decade, between 1870 and 1880, which has been called the " Golden Age of Nevada Masonry." The prestige of the Craft in the State, always high, was especially so at that time. It is said that half of the Delegates to the second Constitutional Convention of the State were members of Masonic Lodges. Besides, several of the Grand Masters have been chief justices of the State Supreme Court, a majority of the governors have been at least Master Masons and many have been Worshipful Masters of their respective Lodges. All but four of the United States senators from Nevada, and a majority of the State's other representatives in the national Congress have also been Masons.

As the site of the great Comstock Lode, from which it is estimated that silver valued at $700,000,000 has been mined, Virginia City, during the years 1870–1880, was the banking centre and the largest town of the State. Even though it had been hastily built, and though many of its homes and business houses were rude wooden structures, it is not surprising that the Grand Lodge maintained its headquarters there. Unfortunately, on October 26, 1875, a great fire destroyed the town. All the Grand Lodge Records, many of them irreplaceable, were lost. Among the other valuables destroyed were the Records of the co-ordinate Bodies, including DeWitt Clinton Commandery of the Knights Templar, then the only Commandery in the State. Owing to this calamity the Grand Lodge, which was to have convened immediately afterwards, held no Communication under the regular session in the following year.

It was just before this that a unique meeting of Masons was held in Virginia City. On September 3, 1875, a little more than seven weeks before the great fire occurred, every possible meeting-place in the town had been burned, and the two Lodges there were thus left without a home. To overcome this

handicap, Albert Hires, Worshipful Master of Virginia Lodge, No. 3, suggested that a Lodge be convened " on the highest hill." Ready at hand rose Mt. Davidson, towering almost 8000 feet above sea level, and nearly 2000 feet above Virginia City. In accordance with Bro. Hire's suggestion, Grand Master Bollen issued a call for a Communication on the summit of the mountain. In his report describing this event, the Grand Master says: " We met as did our ancient Brethren, for security and privacy upon a high mountain, with the canopy of Heaven for our covering and the wide expanse from East to West our Lodge Room." The Lodge was opened in due form by the Worshipful Master, Albert Hires, who then handed the gavel to the Grand Master. The Officers and the 300 Master Masons in attendance had to climb up the side of the steep mountain. In a natural amphitheatre near the summit, guarded by pickets on all sides, the Communication was held.

With the falling off in production of mines all over the State in the early 1880's, the membership of Masonic Lodges in Nevada greatly diminished owing to the removal of large numbers of families to more productive fields. It was not until the discoveries at Tonopah, in 1902, and at Goldfield, in 1903, with the consequent influx of new residents, that the Fraternity renewed its growth. It now has 22 Lodges and approximately 3105 Master Masons on its Rolls.

Co-ordinate Masonic Bodies in Nevada have had the same ups and downs as the Symbolic Lodges, and during the last twenty-five years their development has been similar. The oldest Chapter of Royal Arch Masonry in Nevada was formed at Carson City in May, 1863, at a time when there were only two Symbolic Lodges in the State. This Chapter, under the name of Lewis Chapter, No. 1, is still in existence and flourishing. The second Chapter to be formed, that at Virginia City, was organised on September 8, 1865, but after years of successful life was forced to surrender its Charter because of the decrease of Masonic material. As early as 1866, Austin also had a Chapter, and in 1871 still another was established at Ely, in White Pine County, while St. John's Chapter at Eureka, since transferred to Fallon, was formed in 1873. After working under Dispensation for a year, Reno Chapter, No. 7, now the largest in Nevada, was Chartered on November 23, 1876. The Grand Chapter of Nevada was formed on November 1, 1873. From the first the Royal Arch Masons of the State encountered a difficulty similar to that of Symbolic Lodges. Since the Chapters were made up of Companions from different Jurisdictions, the Work of the Chapters varied. Although the Grand Chapter adopted, in 1919, the Ritual recommended by the General Grand Chapter of the United States, only one of the Chapters followed it. The influence of the Grand Chapter of California has been so strong that the earlier California Ritual and the present Standard divide Nevada's allegiance.

The first Commandery of Knights Templar was organised as a result of the laying of the corner-stone of the United States Branch Mint at Carson City in September, 1866. A number of the Knights who attended that ceremony decided to meet at Virginia City on December 16 of that year, which was done,

and on the next February 4, a Dispensation was received for DeWitt Clinton Mounted Commandery, No. 1. J. L. Van Bokkelen was named the first Eminent Commander. During the following thirteen years this was the only Commandery in Nevada. Then another was formed at Eureka. For thirty-seven years DeWitt Clinton Commandery retained its asylum in Virginia City. Then it was removed to Reno, where a majority of its members had meanwhile become residents. All the Commandery's early records, and the uniforms of two-thirds of the members were lost in the fire at Virginia City on October 26, 1875. Nevertheless, the Commandery has retained the uniform originally adopted, and is now one of the three Commanderies in the United States to wear that garb, which consists of a black chapeau with white plume, black velvet apron and baldric, and black velvet cape, all heavily adorned with silver bullion. Commanders' uniforms are ornamented with gold decorations. Gauntlets and boots are worn by members on public parade and at Triennial Conclaves members are always mounted on coal-black horses. Since 1912 a Grand Commandery, consisting of five Commanderies, has been organised. These are located at Reno, Ely, Goldfield, Winnemucca, and Fallon. The old Eureka Commandery surrendered its Charter long ago.

The Scottish Rite Bodies of Nevada have their headquarters in Reno. Pythagoras Lodge of Perfection was Instituted in Virginia City on September 21, 1867, and at the same time a Council of Princes of Jerusalem and a Chapter of Rose Croix were formed there, with Joseph DeBell, first Grand Master of Masons in Nevada, presiding over them all. A Lodge of Perfection was in existence at Hamilton, Nevada, in 1872, and one was formed at Carson City in October, 1874. A Chapter of Rose Croix was also formed at Carson in October, 1874. All these Bodies languished until the early years of this century, when A. L. Fitzgerald, Thirty-third Degree, who had for fifteen years been slowly reviving interest in the Rite in the State, finally saw the various Bodies acquire the strength he had hoped for them, and in 1901 the Supreme Council at Washington, District of Columbia, issued temporary Charters for Nevada Lodge of Perfection and Washoe Chapter of Rose Croix at Reno. A year later temporary Charters were also issued for Pyramid Council of Kadosh and for Reno Consistory. Each year since has seen an increase in membership. Since 1905, when there were only 90 members of the Thirty-second Degree in all Nevada, the number has been augmented until there are 1200 members residing throughout the State but holding semi-annual reunions in Reno.

Cryptic Masonry in Nevada has never commanded a large numerical strength. For years during the early history of the State a Council of Royal and Select Masters existed at Virginia City, but it finally surrendered its Charter, and it was not until 1906 that a new Council was formed at Goldfield. For twenty years this remained the one Cryptic representative Body, but in 1926 four new Councils were organised. These form a Grand Council which meets during the Annual Communication of the Grand Lodge.

A Body of Knights of the Red Cross of Constantine also exists in Nevada.

It is composed of influential Masons of the York Rite who have been made Knights Templar. Ever since its founding it has been in a flourishing condition.

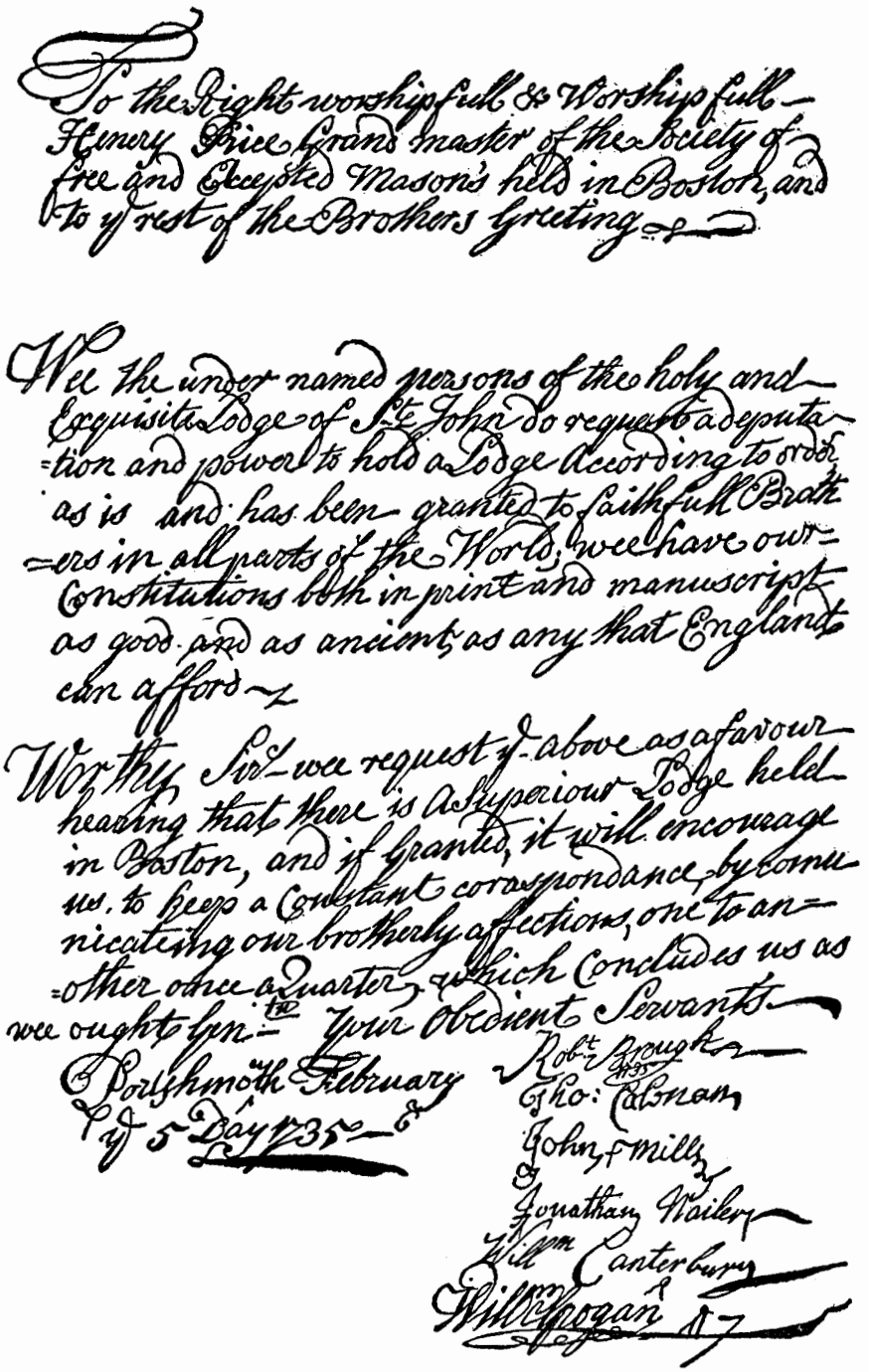
Organisations dependent upon Masonry, such as the Sciots and the Ancient Arabic Order of the Mystic Shrine, are well represented in the State. In 1931, Kerak Temple of the Shrine, with headquarters at Reno, had a membership of more than 1200. A Chapter of the Order of the Eastern Star, whose membership is confined to Masons and the women members of their families, was established at Austin in 1877. It has since been very popular. There are two Chapters at Reno, and one in nearly every town where a Masonic Lodge has been established. The Daughters of the Nile received a Charter in the summer of 1934.

FREEMASONRY IN NEW HAMPSHIRE

HARRY MORRISON CHENEY

WHAT now constitutes the city of Portsmouth, in New Hampshire, was first settled in 1623. Freemasonry, however, in its present organised form, did not arrive in the Province of New Hampshire until 1736, when St. John's Lodge, to be located in Portsmouth, was duly Chartered under date of June 24, 1736, by Massachusetts. This Lodge, now Lodge No. 1 on the Roll of Lodges in the State, has had a continuous and uninterrupted life. It has on its long list of membership some of the most noted and historic names connected with New Hampshire life, especially during the Colonial period. Perhaps the one name that enkindles the richest pride is that of William Whipple, one of the three men who signed the Declaration of Independence as a representative of the people within New Hampshire confines, a people that yearned for national freedom, that not only yearned, but was willing to fight for it when necessary. This, the citizenry of New Hampshire gallantly did. Indeed, it was the yeomanry of this colony who committed the first overt act that led to the war for Independence. This act was the seizure of gunpowder at Fort William and Mary, in Portsmouth, and the later use of it at the Battle of Bunker Hill. Those men knew what they wanted to escape, what they wanted to gain. A host of the heroes of that epoch were members of the Masonic Fraternity. According to Melvin M. Johnson, as developed in his *The Beginning of Freemasonry in America*, St. John's Lodge, now Lodge No. 1, was the sixth Lodge duly established in the entire Western Hemisphere.

In 1736 the population of the State was very small, the major portion of it being scattered along the eighteen miles of seacoast and upon the more attractive farming sections of the hinterland. From that year until a new nation had been born the period was hardly such as to encourage the growth and advancement of any fraternity. Bickerings and political commotions had to reach an adjustment before there could be peace, in human life, upon our continent. It is peace that offers the greatest possibility for finding out the duties we owe to God, to our neighbour, and to ourselves. It is peace that most surely leads to the daily application of these basic things in the contacts of men. So, until peace was established, as the desired outcome of the war for Independence, the Masonic advance was relatively slight. The Grand Lodge of Masons in New Hampshire had to wait until hostilities were ended before it could come into existence. But all the while what we call the Masonic Spirit was here, ready for its opportunity.


To the Right worshipfull & Worshipfull
Henery Price Grand master of the Society of
free and Excepted Masons held in Boston, and
to y^e rest of the Brothers Greeting

We the under named persons of the holy and
Exquisite Lodge of S^t. John do request a deputa-
tion and power to hold a Lodge according to ord^r
as is and has been granted to Faithfull Brath
-ers in all parts of the World, wee have our-
Constitutions both in print and manuscript
as good and as ancient as any that England
can afford

Worthy Sir we request y^e above as a favour
hearing that there is a Superiour Lodge held
in Boston, and if granted, it will encourage
us to keep a Constant corraspondance, by comu
nicateing our brotherly affections, one to an-
other once a quarter, which Concludes us as
wee ought &c. Your Obedient Servants

Portsmouth February
y^e 5 Day 1735

Robt Brough
Tho: Coleman
John Miller
Jonathan Wailer
Will^m Canterbury
Will^m Fogan

In New Hampshire, six Lodges preceded the formation of the Grand Lodge. These were St. John's Lodge, St. Patrick's Lodge, Rising Sun Lodge, Vermont Lodge, Faithful Lodge, and Dartmouth Lodge. All obtained their Charters from Massachusetts. In addition to St. John's Lodge, one by the name of St. Patrick's Lodge was located in Portsmouth. Its life was short and even the date of its Charter cannot now be obtained. Indeed, Rising Sun Lodge was located in Keene. Its earliest Record of a Lodge meeting, now in possession of the Grand Lodge, is dated May 1784. Evidently some of the first pages of the Book of Record have disappeared. Under date of November 10, 1781, a Charter was granted to Vermont Lodge, to be located at Charlestown, but in 1788 it was removed to Springfield, Vermont. A Charter dated February 2, 1788, started Faithful Lodge, at Charlestown, to replace the Lodge that had been moved across the river to Springfield, Vermont. Then a Charter dated December 18, 1788, was given for establishing Dartmouth Lodge in what is now the college town of Hanover. These were the Lodges, all Chartered by Massachusetts, in what is now New Hampshire, during the years previous to the establishment of the Grand Lodge of the State.

On July 8, 1789, a Convention was held at Portsmouth, so the Record reads, attended by Deputies from St. John's Lodge of Portsmouth and Rising Sun Lodge of Keene. Having elected a Chairman and a Secretary, the Delegates immediately voted to establish a Grand Lodge within the State. They then declared who should be members of the Grand Body, and fixed upon the dates when Quarterly Communications should be held. This much of their business having been completed, they proceeded to ballot and elected John Sullivan to be the first Grand Master of Masons in the new Body. They then adjourned.

In choosing John Sullivan to be Grand Master, the Delegates followed a custom that has not elsewhere become wholly extinct. They selected the most noted man in their territory whom they deemed eligible for the position. John Sullivan had valiantly served as a major-general under Washington through the War for Independence. He had received every honour that the State could confer upon him. At the time this choice of him was made, he was president of the State of New Hampshire, since the time had not yet arrived when the chief executive was called governor. But Sullivan had never been Master of a Lodge. With a good deal of rapidity he was qualified, in that members of St. John's Lodge made their Distinguished Brother the Lodge's Master.

On July 16, 1789, another Convention was held. It was attended by the Representatives of St. John's Lodge, Rising Sun Lodge, and St. Patrick's Lodge —twelve men in all—including Sullivan, who presided as Grand Master-elect. They ordered a Seal to be purchased, fixed upon eight dollars as the price of a Charter and said that all Lodges must meet quarterly.

Another meeting was held on January 27, 1790. It was attended by six men. At that time the only thing done was to appoint half of the number present as Committee to ascertain when it would be convenient for the Grand Master-elect to be Installed. The Installation took place on April 8, 1790.

Thirty-one men were named as having been present at the time. There seems to have been much ceremony, followed by what the Record says was an " elegant entertainment." Thus did Freemasonry come into the State of New Hampshire. Thus did Freemasonry in its present-day form find its place in the life of the Commonwealth.

Since the day when John Sullivan was made Grand Master, there have been 103 Masonic Lodges in the State. To-day there are 81 Lodges. Twenty Lodges have ceased to live, with the anti-Masonic period in large measure accountable for their expiration, though loss in the population of communities has brought about the surrender of a few of the Charters.

The greatest contribution of New Hampshire to the Masonic Fraternity was making Thomas Smith Webb a Mason—he who became the genius of American Freemasonry through his zeal in creating, very largely, what is properly called the " American Rite." It was in Rising Sun Lodge, at Keene, New Hampshire, that Webb received the Degrees. The Entered Apprentice Degree was conferred upon him on December 24, 1790, and on December 27, 1790, he received both the Fellow Craft and the Master Mason Degrees.

As to Capitular Freemasonry, it has ever seemed to be a rather strange fact that the first Royal Arch Chapter to be Chartered in New Hampshire was St. Andrew's Chapter, now No. 1, on the Roll of Chapters in the State. In that Chapter the writer of these lines is proud to hold his membership. The Chapter was located in Hanover, on the very western border of New Hampshire, then essentially a wilderness, instead of upon the eastern shore where there was a greater Masonic population. Its Charter is dated January 27, 1807. It lived with fair success at Hanover, but in 1830 it was removed to Lebanon, five miles away, where it has since prospered. The Charter was issued by Thomas Smith Webb, then in Boston, who was General Grand King of the General Grand Chapter. Its issue was approved by the General Grand Body on June 7, 1816. This delay of nine years was occasioned by the fact that this was the first Convocation of the General Grand Chapter after the Charter had been issued.

In fairly quick succession there then followed the granting of three other Charters establishing Chapters within the State. The first Chapter thus brought into being was Trinity Chapter, under date of February 16, 1807, to be located at Hopkinton. In 1847 this Chapter was removed to Concord where it is now Chapter No. 2 on the Roster. In November 1815 Washington Chapter, now Chapter No. 3, was started at Portsmouth. On May 1, 1819, another, Cheshire Chapter, was founded at Keene. It is now Chapter No. 4. Those three Chapters, like St. Andrew's Chapter, were the children of Thomas Smith Webb. They were given life while he was General Grand King.

On June 11, 1818, a preliminary meeting was held at Hopkinton, attended by Representatives from all except Cheshire Chapter. Following the organisation activities, the Representatives declared that the time had come when it seemed wise to create a Grand Chapter for the State. They named a Committee

whose duty was to obtain the consent of the General Grand High Priest so that it might be done. They then adjourned to meet again on June 10, 1819, at Concord. Meeting on that date according to adjournment, six men attended. They represented all four of the Chapters. A formal document, signed by Thomas Smith Webb as Deputy General Grand High Priest, was read. In it official permission was given for establishing a Grand Royal Arch Chapter in New Hampshire. Its organisation was then and there accomplished. Officers were elected and Installed. Regulations were adopted. There is no record of any banquet—though that would not be overlooked by the men of to-day. On September 10, 1819, the new Grand Body was given final recognition by the General Grand Chapter. There are now twenty-six Chapters in the State.

When one comes to give an account of the appearance of a Council of Royal and Select Masters within the State, one at once encounters much doubt and uncertainty. One must work in darkness rather than in light. Under these conditions our endeavour is thus of necessity quite meagre in results. Records covering the earliest years do not exist.

Tyrian Council of Royal Masters was established in Hopkinton in 1815. This is believed to have been the first Council in New England. It was later merged with Hopkinton Council of Select Masters, which was established on August 19, 1817. Guardian Council is known to have lived a short life at Portsmouth. Besides these two Councils, and before there was a Grand Body, Washington Council was established at Hanover, and Columbian Council was established at Claremont.

There are no official Masonic Records of the organisation of the Grand Council. All information concerning it must be gained from the newspapers and other publications of the day. From those sources it appears that a Grand Council was organised at Keene on July 9, 1823, with Jonathan Nye, a name having high place in Freemasonry, as its first Grand Master. In 1828 this Grand Council was at least temporarily recognised by the Grand Royal Arch Chapter of New Hampshire, when in an adopted Committee report it was directly referred to in this way: " It is not for the interest of this Grand Chapter to interfere with Degrees with which they have no concern and over which, orginally and rightfully, they can have no control."

On June 10, 1830, this Grand Council granted a Charter establishing Orphan Council at Dover. There is evidence, however, that a Council was started at Keene in 1823, and it is known that Pythagorean Council was in existence at Sanbornton in 1827. Our own Jeremy Cross was very active in establishing Councils. He is said to have had the Degrees conferred upon him in 1819. One authority credits him with having established thirty-three Councils, distributed throughout Kentucky, Ohio, Mississippi, Vermont, New Hampshire, Massachusetts, New Jersey, Delaware, Virginia, and Connecticut. In those earliest Councils of New Hampshire both the Royal and Select Degrees were conferred, and in that order. The first known instance of the Degree of Super-Excellent Master appears in the 1832 Records of Orphan Council at Dover.

On June 11, 1862, the present Grand Council of New Hampshire was formed by three Councils, namely, Orphan Council, of Dover, Columbian Council of Claremont, and Adoniram Council, of Manchester. The first named had been dormant, but by due and lawful process they were revived. Adoniram Council was in existence, having derived its authority from the Grand Council of Connecticut under date of May 12, 1857.

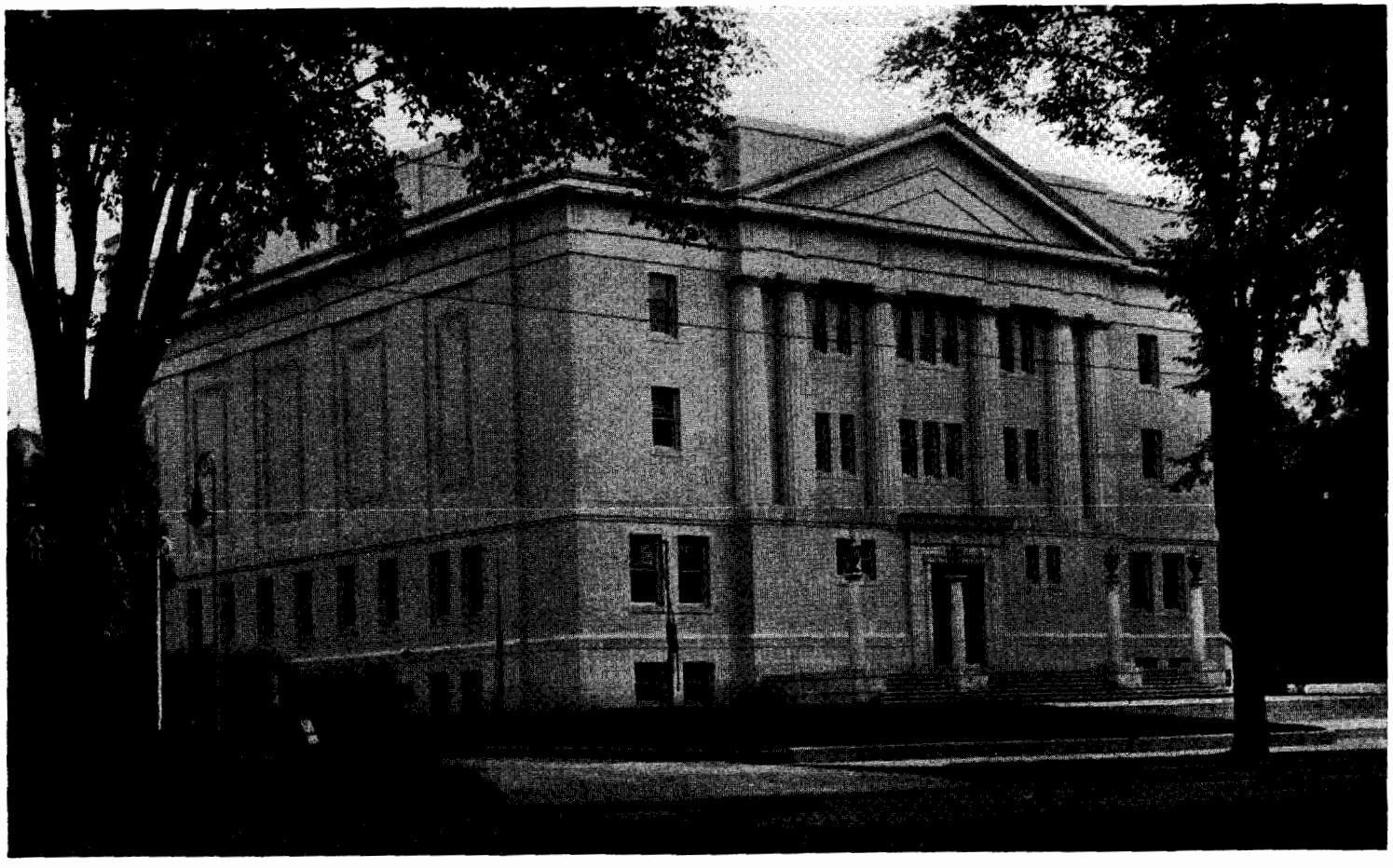
We do not now purpose to write the Council history from that date on. There are now seventeen Councils on the Roll, each enjoying such prosperity as its workers and leaders seem to desire.

The first Commandery of Knights Templar was located in the town of Hanover in 1824. Where the Orders had been obtained by its founders we do not know, but the Records show that a number of Knights Templar residing in that vicinity consulted as to the expediency of forming an Encampment, as the Constituent Bodies were called. Correspondence with the Deputy Grand Master of the Grand Encampment of the United States resulted in that Official's expressing his willingness to establish the Encampment upon receipt of a signed Petition by six men, so the Record states. Those men and others are named. The first meeting was of Trinity Encampment held in the near-by town of Lebanon in March 1824, though the exact date is not recorded. On April 8, 1824, the members again assembled at Lebanon. After rehearsals there they adjourned to meet at Hanover on April 15, 1824. The Charter for the Commandery was received on April 10, 1824.

As agreed, the members again met, on April 15. The Charter was read to those present, and the oath of allegiance to the National Body was taken. At this first Conclave the Orders were conferred upon two elected candidates. The members worked along until 1830, holding about two Conclaves each year. Then they " went down with the Masonic establishments of this section of the country." As far as we now know May 3, 1830, was the last day the members met. There was nothing more of Trinity Encampment until the fall of 1851 when a handful of Sir Knights residing in Manchester Petitioned that it be revived and again located there. This Petition, made to the General Grand Generalissimo of the National Body, was granted. Trinity Encampment still lives, the pride of the State because of its history and because of its activity.

On January 13, 1826, DeWitt Clinton Encampment was started at Portsmouth and from then until now it has has a continuous existence. It may have wavered a bit in the years when Freemasonry was so savagely attacked, but persecution of it availed nothing. It lived, and it worked to save itself. That gives it a glorious background.

A Charter dated May 1, 1826, created Mount Horeb Encampment, located in Hopkinton. In the exciting days of opposition it ceased all activity. At the Conclave held at Chicago in September 1859, the National Body received a Petition seeking the restoration of all power which the Charter conveyed, with the further request that if revival should be permitted, Mount Horeb Encamp-



Masonic Temple, Manchester, New Hampshire.

ment might be located in Concord. The Petition received favourable action and since that year Mount Horeb Encampment has had a splendid career.

These three Encampments, as they were at first called, wanted to organise a Grand Encampment for the State. Having made known their desire to the National Body, that organisation gave its consent in an official document dated May 27, 1826. The Petitioners met in Concord on June 13, 1826, and on that day was born in New Hampshire what is now called a Grand Commandery. Conclaves were held annually and matters received needed attention until at last this Grand Body also fell victim to assaults made upon it. On June 14, 1837, the Annual Conclave met as usual, did its business, and then the members went their way as though to convene again a year later. This was not done. The Grand Commandery did not die however, it just went to sleep. In time hatred was almost all dissipated, and then came the dream of resuscitation. Two Charters, each dated September 16, 1859, had created North Star Commandery, at Lancaster, and St. Paul Commandery at Dover. That gave the State five Commanderies. On June 12, 1860, Representatives of these gathered at Concord and reached the conclusion that the Grand Commandery should be revived. This was made known to the Grand Master of the Grand Encampment, Benjamin B. French, of Washington, District of Columbia, a native of New Hampshire. He issued his Dispensation on July 19, 1860, permitting the revival to take place. The Petitioners met again on August 22, 1860. The Grand Master was present, so under his direction the re-organisation was perfected. Since then, six other Commanderies have been established. This makes eleven names upon the Grand Roster.

SCOTTISH RITE

In the life of the Scottish Rite, the great mark within the territory that comprises the Supreme Council for the Northern Masonic Jurisdiction was what is now termed the "Union of 1867." Those who participated in that event were John Christie, of Portsmouth, John H. George, of Concord, and William Barrett, of Nashua, all Representatives from New Hampshire. Previous to that celebrated year each of two Supreme Councils within that territory had claimed sovereignty. The difficulties and the strife of the period down to 1867 seem astounding to a modern mind. The years were so chaotic, the Records so meagre, that it is hardly possible to get together all the facts relating to the Scottish Rite in New Hampshire.

According to the Records of the Supreme Council, a Session was held on April 3, 1845, for two purposes: First, to organise; second, for "the Initiation into our holy mysteries of Bro. John Christie, from Portsmouth, New Hampshire, Grand Master of the Sublime Lodge of that city, a Knight of the Sun, and long since proposed and unanimously accepted to receive the important Degrees of 30, 31, 32, and 33, and be admitted a member of the Supreme Council and Jurisdiction." Bro. Christie was the first Mason of New Hampshire to receive the Thirty-third Degree. He was the first to receive active member-

ship in the Governing Body. He was the first Deputy for the State. He served many years. A Lodge of Perfection had been started at Portsmouth in 1845, with Bro. Christie as its first Master. A Charter dated June 25, 1845, brought into life at Portsmouth a Grand Council of Princes of Jerusalem having Bro. Christie as its Sovereign. Thus did the Scottish Rite make its beginning within the State.

Although what are known as Councils of Royal and Select Masters had already been established here, nevertheless in the address delivered in March 1851, the Supreme Council was advised that the Lodge of Perfection at Portsmouth had been authorised to confer the Degrees of Royal Master, Select Master, and Super-Excellent Master upon such of its members as were deemed qualified to receive them. Thus more fuel was thrown upon the fire.

Upon the nomination of Bro. Christie, the Deputy, Amasa Roberts of Dover, was made a Prince of the Council of Royal and Select Masters on May 3, 1854. There and by that Act the line of Princes was started. To us the procedure seems strange. On the published list of Honorary Members stands the name of Charles Doe, of Dover, who was elected and who received the Thirty-third Degree on May 21, 1862. He later became a noted jurist of the State. He severed his Masonic relationships in the belief that his judicial position demanded his doing so. Thereafter it was many years before a judge of our courts dared let it be known that he was a Mason, so great had been the influence of Charles Doe, C.J., in this respect.

An address given in the Supreme Council on May 25, 1863, reported the starting of Winslow Lewis Lodge of Perfection at Manchester. Representatives from that Lodge who were present at the time participated in the deliberations.

On May 17, 1865, a Committee reported that it had in its possession Petitions for a Chapter of Rose Croix to be located at Portsmouth, and for a Consistory to be located at Concord. Those Petitions were granted and Charters were issued. The year 1867 was famous in Scottish Rite history. The union had been consummated. Strife and struggle between two contending organisations had ceased. From that year until now the Scottish Rite in New Hampshire has enjoyed progress and growth. Its life has been a distinct addition to Masonic endeavour in this State. The State now has one Consistory, at Nashua, and other Bodies of the Rite located in seven different communities.

The remaining States will be found in Volume Six.

ORIGIN AND DEVELOPMENT OF THE ROYAL ARCH SYSTEM

CHARLES A. CONOVER

INTRODUCTION

IN commenting upon some Brethren who seemed backward about bringing up Work in the form of readable articles of Masonic interest, Companion Robert Freke Gould, of England, said: " To those Brethren who are chary of recording their impressions in print, I would say, ' No man is his Craft's Master the first day, there must be a beginning in everything.' Men must learn before they are competent to teach. But, alas, if there are no Candidates for the Apprentices' stage, the Masters themselves will dwindle away and in due time cease to exist." With these remarks in mind, and spurred on by Bro. Gould's invitation, I make bold to continue my task of assembling such scraps of information about the Royal Arch Degree as I have been able to gather together.

Though I have often been asked to recommend dependable history of the Degrees now conferred in the English Speaking Royal Arch Chapters, I have been unable to cite inquirers to a Work that presents the desired information in chronological order and within reasonable compass. Until lately I have not realised how difficult it is to prepare such a Work, nor how few are the reliable sources of first-hand information.

Believing, however, that the Royal Arch Degree originated in the British Isles, I appealed to a Companion sojourning in England and asked him to interview some of the Masonic scholars of that country, and to browse in several libraries and museums of London in order to see what material he could discover. In the course of his search he had a conference with my Masonic friend and correspondent, Eminent Companion Frederick C. Van Duzer, P.∴M.∴, P.∴G.∴D.∴ In a letter Companion Van Duzer confirms what I have come to realise:

I have exhausted every source of knowledge *re* Royal Arch and I am sorry to say that the information is rather poor.

1st. The *Ars Quatuor Coronati* never printed but one paper on the subject—and as a matter of fact the value of the paper was that it put forward much destructive criticism.

2nd. No book, so far as I can ascertain, has ever been written or published, but a great deal of information can be found in Hughan's *Origin of the ynglish Rite*. . . .

3rd. The general opinion is that the essentials of what we now know as

Royal Arch Masonry were communicated long before the first definite reference to the Degree, but under another name. Of course, that is just the sort of information that cannot be put into print.

In bringing this sketch of the history of Royal Arch Masonry to you, I profess nothing of originality whatever. It is only an imperfect assembly of facts, and some fancies which have come under my observation. I shall rely entirely upon others who have spent years of research among the limited Royal Arch Records of the Old and New World, and simply collate the various contributions into a more or less connected story, which, at the present time, does not seem to exist as a separate entity for Royal Arch readers. Stray sketches and factual statements are to be found scattered through some general histories of Freemasonry. Though many of these have been written by such writers as Oliver, Preston, Gould, Hughan, Mackey, Mitchell, Wright, Lyon, and others, they require to be properly arranged in order to achieve some continuity. If I can succeed in creating an interest among members on the subject of the origin and growth of the Royal Arch system, and cause them to take up further search through the rubbish, so to speak, so that the missing portions of the story may be found, my object will have been attained.

In taking up the study of this subject, it is not necessary to go back into the myths and obscurity of the earliest history of Freemasonry. That subject has been worked over by many scholars. Freemasonry as an operative science was already old when Royal Arch Masonry was first started. In fact, Speculative Freemasonry had even then been long practised. The date, 1717, given to us as that of the " Revival," indicates that the science was at that time in an evolutionary stage.

BEGINNINGS OF THE ROYAL ARCH

While casting about for a suitable starting point for a connected account of early theories and probabilities, together with collected notes bearing upon the early formation of the Royal Arch System and the prerequisite Degrees, I found a paper in the *Ars Quatuor Coronati* (Vol. 20, 1917) entitled, " The Advent of Royal Arch Masonry." This was written by R.·.W.·.Bro. W. Redfern Kelly, M.·.E.·.Grand First Principal of Royal Arch Masonry, District Grand Chapter of Antrim, in Ireland, who died on April 1, 1930. As Bro. Kelly gathered together most of the existing theories and conclusions regarding the matter, I here give the important parts of his paper. He wrote as follows after a lengthy introduction:

I now proceed with the consideration of the main feature of my discourse, which is that of the creation or, as some will have it, the evolution from a pre-existing Degree and the subsequent amplification, of the comparatively modern Degree of Holy Royal Arch; a very attractive and popular Masonic Grade which, so far as is yet known, only came into existence some time about the year 1740, or possibly a little earlier.

The late Reverend Doctor Oliver, a prolific and eloquent contributor to Ma-

sonic literature in matters pertaining to the history and symbolism of our Order, has attributed the creation of the Royal Arch Degree to the celebrated litterateur and orator, Professor Ramsey, who was better known as Chevalier Ramsey. . . . Oliver, when discussing the question of the origin of the Royal Arch, has very definitely asserted that Ramsey had, in or about the year 1740, undertaken a certain journey from Paris to London, and that at that time he had remained in Great Britain for a period of upwards of a year; and further, that he brought with him . . . a number of Rituals of Masonic Degrees, or so-called " High Grades," belonging to certain Rites which were hitherto unknown to Masonry in these countries, among which was the important Degree of Royal Arch. Oliver, without, however, so far as can be ascertained, any reliable authority, ventured the assertion that Ramsey had visited London at the very period in question for the purpose of introducing his new Degrees into English Masonry; and his schemes being rejected by the constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the Schismatics, who would receive his communications with pleasure, because they presented the means of furthering their views in the propagation of what they termed " Ancient Masonry."

Oliver's suggestions completely fail, in as much as there are no Records whatsoever in existence of such attempts ever having been made by Ramsey to foist his new Degrees upon any section of the Masonic Fraternity, constitutional or non-regular, either in Great Britain, in Ireland, or elsewhere. And as to the alleged transaction with the rival Grand Lodge of the followers of Laurence Dermott, it is only necessary to direct attention to the fact that Ramsey himself died in the year 1743; that Dermott did not receive the Royal Arch Degree until the year 1746 (in Dublin), some three years later; and that the earliest record of the " Ancients," as an organised Body, is the 17th July, 1751. The very first official reference to the Royal Arch Degree by the non-constitutional Body is that which appears in their Records of the year 1752, in the early portion of which year Dermott was himself appointed Grand Secretary to that branch of the Fraternity, while it was only known as a " Grand Committee."

It has been confidently suggested by some reputable Masonic authorities that the Royal Arch is not by any means an entirely new Degree, but rather that it comprises a peculiarly essential portion of the second section of the original Third Degree of Ancient Craft Freemasonry, which latter Degree was said to have been very seriously mutilated by some person or persons unknown, a short time prior to the year 1740. This is, of course, nothing more nor less than simple speculation; and I can very confidently assert that it is quite unsupported by any authentic Records which are so far available. One thing is, however, abundantly clear, and that is, that the United Grand Lodge of England, at the important reconciliation between the two rival sections of the Craft, which was brought about in the year 1813, frankly and unreservedly acknowledged and adopted the Royal Arch Degree as being the so-called " complement " of the Degree of Master Master; not, however, in the nature, nor in the sense, in which it had formerly been recognised by the so-called " Ancients " and " Moderns " as an additional new Masonic Degree, or as a sort of " Fourth Degree supplement," so to speak, to Ancient Craft Freemasonry.

It does not, however, necessarily follow, that because of these special con-

cessions, the Royal Arch must therefore be considered as consisting of a certain important " Section," indeed, some have said the second portion of the primitive Third Degree Ritual, which, it was alleged, had been ruthlessly wrested from it, but exactly when and by whom, does not seem to be quite clear to the intelligent Masonic Ritualists of the present day. . . .

Woodward favoured the hypothesis that the Royal Arch Degree was " the second part of the old Master's Grade, which Dermott made use of to mark a supposed difference between the ' Ancients ' and the ' Modern ' "; but this speculation must fail, in the light of the facts. Dermott may doubtless have made use of the Ritual material which he had already found conveniently at hand, subsequent to the year 1751 or 1752, in order to intensify the then existing dissension between the two rival Bodies; but that an entire section, the suggested second part of the Ritual of the Master's Grade, had been so daringly deleted by the innovators, is a rather difficult proposition to accept on mere assertion unsupported by any satisfactory proof.

Some justification would, however, seem to have existed for the suggestion of a borrowing, of some kind, from the original Third Degree Rituals having taken place. There can be, for instance, but little doubt that at least one particular feature of the former Ritual, that of the M.·. W.·., which had apparently been known as having existed from time immemorial, in the primitive, one-Degree, self-contained Ritual of the Ancient Operative Fraternity, had unquestionably been availed of by the framers of the new Royal Arch Degree.

Our late Bro. Hughan postulates the theory that a particular test was placed in the new Royal Arch Degree, which had previously been given in one of the sections of the Third Degree, and the amplification and prominence which followed such removal and incorporation into another Degree, appear to provide the key to the problem, and to harmonise the statements of Dr. D'Assigny with those of later years, and to permit of a change being made without any violence to the ordinary Ritual; besides allowing of the old system's being followed, without any difficulties worth mentioning occurring between the Craft authorities and the votaries of Royal Arch Masonry.

It would seem to be quite clear that when, between the years 1738 and 1740, the Royal Arch Degree was probably created, whatever borrowing from the Third Degree took place must have been of a comparatively trivial description, certainly not bulking very largely in the Ritual ceremonial, and can therefore scarcely be said to justify such an expression as " serious mutilations " being so pointedly applied to it.

Hughan has suggested that the prominence given to a certain feature of the primitive Third Degree by Royal Arch Masons, and not alluded to significantly in that Degree save in one of its " sections," might thus be omitted in the one and be made the chief feature of the other, without causing much disturbance; its gradual elimination from the Lodge Ritual being the work of time.

Our learned Brother, Chetwode Crawley, has well said: " The Problem of the Royal Arch is essentially different today from what it was a few years ago. The investigation is now concerned with an esoteric symbolism, which we have seen plainly shadowed forth by Anderson in 1723, and since more distinctly by Pennell, in 1730; a symbolism which presents itself a few years later at full work, and consolidated into a Degree in districts widely separated and com-

pletely unconnected; at Youghal, in the year 1744, and at Stirling, in the year 1745."

One of the very earliest, and perhaps the most important, of all our available authentic Records concerning Royal Arch Masonry, is that which is to be found in an interesting Masonic brochure, which was published in Dublin, by Doctor Fifield D'Assigny, in the year 1744. In this he deals with the Royal Arch Degree, which was said by him to have transpired " some few years ago;" thereby carrying us back probably to the year 1740, or thereabouts.

The Doctor refers to the efforts of a certain Masonic charlatan, or Ritualmonger, operating in Dublin, who had professed to be a " Master of the Royal Arch;" but whom the worthy Doctor unsparingly denounced as being " a certain propagator of a false system." And he described the new Ritual system preached by this enterprising individual as being a " ridiculous innovation," which the impostor " asserted he had brought with him from the City of York." The Doctor further related that the alleged fraud of this designing Brother was discovered and exposed by another Brother, who, however, was a genuine Mason, and who had, some short time before, attained to the " Excellent part of Masonry " in London, and plainly proved that the doctrine was false. D'Assigny did not seem to have had any doubt whatsoever in his mind at the time he wrote, that such a Degree as the Royal Arch did then exist; he clearly enunciated the noteworthy opinion that no Brethren were entitled to receive this Degree until, as he expressed it, they had made a " proper application, and are received with due formality; and as it is an organised Body of men who have passed the Chair, and given undeniable proofs of their skill," et cætera. And later on he expressed the " fervent hope that no innocent and worthy Brother may at any time be misled by false insinuations or foreign schemes."

The Doctor, in all probability, touched the right chord when he referred to " foreign schemes "; for at about the very period of which he wrote, say 1740, the Continent of Europe, and France in particular, had been utterly deluged with all sorts of so-called Masonic High Grades, involving elaborate paraphernalia, dazzling and attractive decorations, and most fantastic, the creation of which had been due to the extraordinary impetus which had been given by the famous Chevalier Ramsey, in a remarkable Masonic oration which he delivered at an important Convocation of the Grand Lodge of France, at Paris, in the year 1737. . . .

It will, therefore, be quite conceivable that the newly manufactured Degree, which we now recognise and practice under the name of Royal Arch Masonry, may have owed its origin or its paternity to some clever Continental or other framer of Degrees, by whom it was possibly evolved, that it might especially harmonise, or fit in, with the Third Degree of our Ancient Craft System; and that, in process of time, by further evolution, amplification, and embellishment, it became moulded into that beautiful Degree which has now become an essential factor in our orthodox series of Masonic Degrees or Grades. . . .

The fact remains that the Degree was then absolutely modern, and was created in all probability in or about the year 1738 or 1739. And, further, that its introduction, if not its creation, was the work of the dissident, or non-regular, section of the Masonic Fraternity. . . .

To sum up, then, the two rather complicated and abstruse points raised

by the questions, (1) as to the creation of the Royal Arch Degree, and (2) as to the alleged mutilation of the Ritual of the Third Degree, as a contingent event. . . .

In Ancient Craft Freemasonry there would appear to have existed from time immemorial a certain essential and well-recognised archaic legend, and a peculiar Secret, which may be regarded as being one of the ancient esoteric landmarks of the Order; that this particular esoteric landmark, the M.·.W.·., was recognised under the ancient " Operative " System, and subsequently under the combined " Operative and Speculative " Systems; and, as well, under the more recent and improved purely " Speculative " System of Freemasonry which has obtained since the year 1717. As a " Prime Secret " it was invariably communicated to all Candidates indiscriminately, on their admission into the Order under the primitive one-Degree Ritual of the Craft, irrespective of any distinction of class, either of " Apprentice," " Fellow of the Craft," or " Master " of the Guild or of the Lodge.

As a natural sequence of the changed Ritual System which followed closely upon the creation of the Premier Grand Lodge, and whereby it had been decided that a series of three Degrees should take the place of the primitive single initiatory Degree, it was definitely settled that the Ritual of this Degree, which had hitherto been accepted as complete and sufficient in itself, although comparatively simple and unpretentious in its character, must of necessity undergo a process of modification which would, beyond any question, brand it with the stamp of innovation. This innovatory process may have led to the transference of the Secret point in question, from the then existing one-Degree, or perhaps two-Degree, Ritual to that of the newly created Third Degree, in or about the year 1723–1725. And, later on, say about the year 1739, when the latter Degree was being tampered with, and when an additional and entirely new, or Fourth, Degree had been created, probably upon the basis of one or more of the existing Degrees of the Rite of Perfection of Twenty-five Degrees; nothing would seem to have been more simple, or more easily accomplished, than the transference to the Fourth Degree of one of the salient points in the Ritual of the new Third Degree of Ancient Craft Freemasonry, together with so much of the legendary matter only as was found to be necessary and convenient, from the older to the newer of the Ritual creations. . . .

The disruption of the Craft, which continued to exist during a period of upwards of three-quarters of a century, had its inception in the early Grand Lodge era. It became peculiarly acute in the year 1735 and for the few years just following; and culminated in the year 1753, in the formation of the rival Grand Lodge of the discontented members of the Craft. . . .

We are confronted with the peculiar situation that both sections of the Fraternity were supposed to be actively engaged in the perpetration of important and far-reaching innovations in the established Ritual of the Craft. . . . The recent addition was euphemistically described as an amplification of the Third Degree; but later on it was found that this amplification, or " complement " of the Third Degree, became practically a Fourth Degree, being actually conferred as such by the " Ancients," and in many instances by the " Moderns " as well, during all of those years which were comprised between 1739 and 1813. In this latter year, however, the new Degree was, by common

consent of the two conflicting sections of the Craft, finally acknowledged as being the " complement " of the Third Degree. . . .

The Royal Arch Degree was conferred from a very early date by both sections of the Fraternity, under the authority of the ordinary Craft Dispensations or Charters then obtaining, this practice being maintained up to the dates of the formation of their respective Grand Chapters. The constitutional governing Body, although probably fully cognisant of the fact, seem to have adopted a tacit though non-committal policy of non-intervention; as it was doubtless felt that the keen competition then existing between the two rival organisations was practically certain to become more favourable to that particular side which held out inducements not offered by the opposite Body. Thus the so-called " Ancient " Masons succeeded in gaining considerably in membership and influence, in consequence of the tempting inducement held out by them, of a Fourth Degree, as compared with the three-Degree System of the so-called " Modern " section of the Fraternity. . . . That important Degree which was to figure in the future as the " Supreme Order of the Holy Royal Arch "; that Degree which the great leader, the famous Laurence Dermott, in one of his orations characterised as being " the very essence of Masonry " and elsewhere, as being the " root, heart, and marrow of Freemasonry."

We shall now proceed to deal very briefly with the question of the earliest Records available as to Royal Arch Masonry. The very earliest Minute extant is that which has been recorded by Dermott, which is dated 4th March, 1752. The next earliest is that of a Lodge in Fredericksburg, Virginia, U. S. A., the Minute bearing date of 22nd March, 1753. . . . The Lodge was not at that date Warranted by any recognised Grand Governing Body; indeed, it only received its Charter from the Grand Lodge of Scotland in the year 1758.

This is the same Lodge in which Bro. George Washington was made a Master Mason only about four months previously. The next earliest Minute is that of a Lodge at Bristol, England, which is dated the 7th August, 1758. This is the very earliest Minute which can be traced of the Working of the Royal Arch Degree by duly Warranted Lodge of the " Moderns," the regular branch of the Fraternity. The next is that of an Irish Lodge, meeting at Youghal; the date of its earliest Minute being the 30th July, 1758. And as to the earliest preserved Scottish Records of the Royal Arch, if the authenticity of certain Minutes of the " Stirling Rock " Lodge could be duly sustained as to the early Working of the Royal Arch Degree of Stirling, the date which has been stated would have carried us back to the 30th July, 1743. There, however, appears to exist an element of doubt as to the validity of this Record. . . .

The regular section of the Fraternity created its Grand Chapter in the year 1767, and this was unquestionably the first Grand Chapter which had ever been Constituted anywhere. The Grand Chapter of the " Ancient " Masons was not formed until the year 1771.

The earliest Minutes preserved by the York Fraternity as to the Royal Arch Degree are those of its Grand Chapter, which bear the date 1778. It must, however, be stated that the *Treasurer's Book* belonging to the Grand Royal Arch Chapter of York carries us back to the year 1768; and we further find that the first Royal Arch Subordinate Chapter Warrant which was granted by the York Grand Governing Body was issued in the year 1770.

The Grand Royal Arch Chapter of Scotland was not Constituted until the year 1816; and that of Ireland followed some twelve years later, in the year 1829.

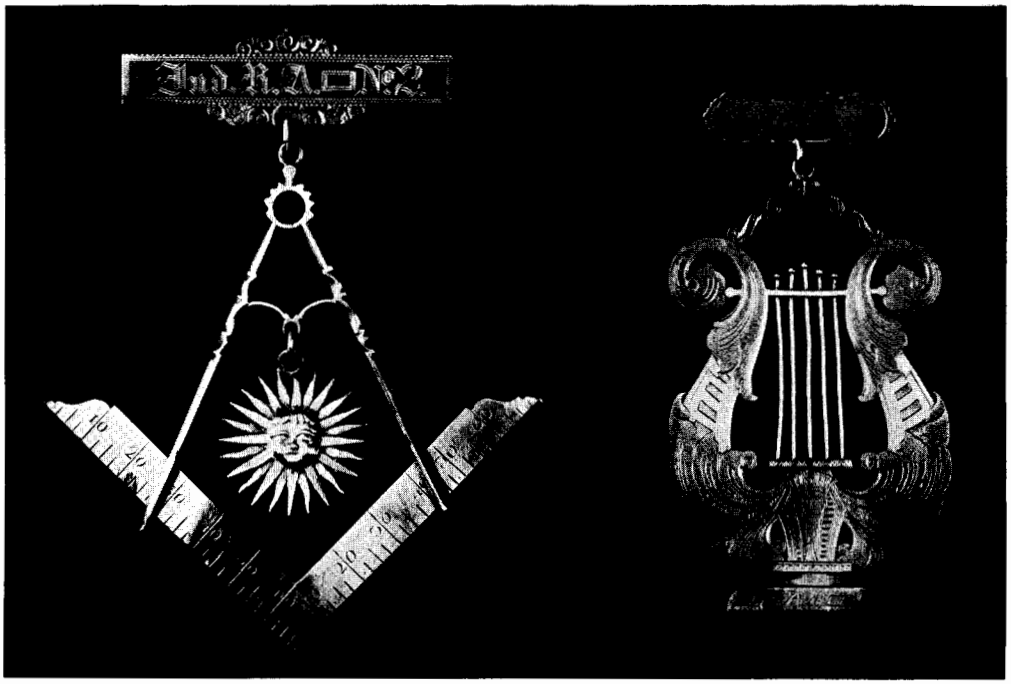
British Grand Chapters still maintain that any Lodges of those Constitutions which desire to have the benefits associated with the Royal Arch Degree have the right to the establishment of a Royal Arch Chapter in connection therewith. In fact, this legendary claim was what led up to the late trouble between the General Grand Chapter and the Grand Chapter of Scotland, caused by the establishment of a Chapter in conjunction with a Scottish Lodge in the Philippine Islands. With them, this claim was stronger than the American doctrine of " Territorial Jurisdiction."

INTRODUCTION OF ROYAL ARCH MASONRY INTO AMERICA

There is good reason to believe that the introduction of the Royal Arch Degree and some of its appendant Grades was brought about in America by military organisations. Since the North American Colonies largely belonged to Great Britain, their defense, and later their retention, brought constant changes in the militia sent here for those purposes. Early in English Masonic history, Military Lodges were formed and Chartered by Grand Lodges of England, Scotland, and Ireland for the purpose of " making " Masons wherever the Lodge might be located. That Masonic writer and historian, Robert Freke Gould, has given us a volume entitled *Military Lodges*, in which he has recorded the Masonic activities of Military Lodges from 1732 to 1899. He attributes many of the Masonic activities that took place during the early modern history of the British Isles to Military, or Travelling Lodges. Those activities were naturally continued in America by British troops which were sent over here. It would seem that the influence of Lodges in the Irish regiments serving in America has been most lasting and far-reaching. Hundreds of such Lodges were formed. In the work cited above, Gould further says:

The Irish Lodges, however, always Worked according to the system in vogue among the so-called " Ancient " Masons, and the result in America, where the influence of the Army Lodges made itself chiefly felt, was very marked. The customs of the Scottish Regimental Lodges were in harmony with those of the Irish, and the older Grand Lodge of England was too sparsely represented among the military forces of the Crown to exercise any counter-influence, if, indeed, her Field Lodges in foreign parts did not—as I imagine must have generally been the case—acquire the tone and character of the vast majority of these associations. Hence, the predominance in North America of the " Ancients " over their rivals, the titular " Moderns " must be ascribed to the influx of Regimental Lodges from the Old World, and to their dissemination of the principles and the practise of what was then termed " Ancient " Masonry throughout the continent of America. . . .

In 1768—on October 1—the Fourteenth, Twenty-ninth, and a part of the



Left: Past Master's Jewel Worn by John Pray, Master of Independent Royal Arch Lodge, No. 2, F. & A. M., 1797–1798.
Right: Organist's Jewel (1790), Independent Royal Arch, No. 2, F. & A. M. (Instituted in 1760).



Past Master's White Silk Apron Trimmed with Blue Silk.

Bears numerous Masonic emblems in colour. Worn in Independent Royal Arch Lodge, No. 2, F. & A. M., about 1790.

All three in the collection of the Grand Lodge Museum, F. & A. M., New York.

Fifty-ninth Regiment arrived at Boston, and a little later the Sixty-fourth and Sixty-fifth Foot, direct from Ireland. In these regiments were three Lodges, all working under what was commonly known as the " Ancient " System—No. 58 (A), of the Fourteenth Foot, No. 322 (I), of the Twenty-ninth Regiment, No. 106 (S) of the Sixty-fifth Regiment—holding under the (" Ancient ") Grand Lodges of England, Ireland, and Scotland, respectively. The presence of these troops created an intense excitement. Nevertheless, the members of St. Andrew's, a Scottish Lodge at Boston, saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Lodge of Scotland, and with this end in view did not scruple to enter into fraternal communion with, and to make use of, their Brethren in the obnoxious regiments.

None of these Army Lodges was present at the Installation of the Provincial Grand Master under England (Regular Grand Lodge), in November but all of them joined St. Andrew's on December 1768, in a Petition to the Grand Lodge of Scotland, requesting the appointment of " a Grand Master of ' Ancient ' Masons in America."

Dr. Joseph Warren was appointed in 1769 " Grand Master of Masons in Boston and within one hundred miles of the same;" from the station. The Grand Lodge, however, was formally inaugurated by St. Andrew's Lodge, and by Lodge, No. 58 (A) and Lodge, No. 322 (I) in the Fourteenth Regiment and Twenty-ninth Foot, respectively. By a further Scottish Patent (1772), Joseph Warren (afterwards killed at the battle of Bunker Hill, where, though holding the commission of major-general, he fought as a volunteer) was appointed Grand Master for the Continent of America (*op. cit.*).

This will serve to show the influence of the milita over Masonry, and its consequent spread to and in America. It might also be mentioned that, in connection with " Field Lodges " there were also " Sea Lodges " organised within the navy and merchant marine of Great Britain, some Charters being confined to specified ships. The first " Lodge, Afloat " was held " on board His Majesty's Ship *Vanguard* " in 1760. This is the ship aboard which the celebrated Thomas Dunckerley, afterwards Grand Superintendent, was gunner for six years.

Returning to the Military Lodges, we find some interesting history of some of those Lodges relating directly to the development of American Royal Arch Masonry. On page 126 of Gould's *Military Lodges* the following appears:

At the first recorded meeting of the Royal Arch Lodge—St. Andrew's—in Boston, New England, in August 1769, foreign soldiers were chosen as first Officers of the Lodge. William Davis, of Lodge, No. 58 (" Ancients ") in the Fourteenth Foot, received " four steps," described as those of " Excellent, Super-Excellent, Royal Arch, and Knight Templar."

About the same time, Royal Arch Lodge, No. 3, of Philadelphia, was in close communication with (Irish) Lodge, No. 351, of the Eighteenth Regiment, and the two Bodies were in the habit of lending their Royal Arch furniture to one another.

It may not be amiss to carry further the discussion of " Sea and Field Lodges " and to show their close relation to the early establishment and history of the Royal Craft in America, as well as to give an insight into the connection of Masonry in general with the early struggles of our country. In the work already cited, Gould goes on to relate as follows:

As before remarked, the strife between the two Grand Lodges of England was carried across the Atlantic, and ultimately the " Ancients " were victorious all along the line, but the " Moderns " held their ground in that portion of North America which has now become the United States, until the War of the Revolution; and in Canada, down to the final decade of the last century.

For their success in the struggle for supremacy, the victors were mainly indebted to the " Army Lodges," of whose fidelity to the cause of the " Ancients," at Boston and New York, in 1768 and from 1781 to 1782, examples have been given *infra* (p. 138).

Between these dates—1775—hostilities commenced between Great Britain and America. At the battle of Bunker Hill, Lord Rawdon, afterwards 2d Earl of Moira, fought stoutly on one side, and Major-General Joseph Warren, who was killed, fought on the other. Colonel Richard Gridley, who, for his distinguished services at the sieges of Louisburg and Quebec, had received a pension and a grant of land from the British Government, planned the works that Warren laid down his life to defend, and was also wounded in the action. The war was carried into Canada, and Major-General Montgomery, also a leading Freemason, fell at the assault of Quebec.

The following year witnessed the British occupation of New York, and the introduction of so-called " Ancient " Masonry into that State. (Vide *infra*, p. 138.) . . .

Pennsylvania was next occupied in force (1777). The American Army took post at Valley Forge, twenty-six miles from Philadelphia, and tradition affirms that Lodges were held in this camp, which Washington often attended. There can hardly be a doubt that such was the case, but unfortunately no records of the Continental " Field Lodges " for the period are in existence. (Vide *infra*, p. 138.)

EARLIEST KNOWN RECORD OF THE CONFERRING OF THE ROYAL ARCH DEGREE

This now brings us to the earliest record known of the conferring of the Royal Arch Degree anywhere in the world. By a strange coincidence, that Record is found in the Lodge which made a Mason of our first President, General George Washington, " Father of His Country."

We find that the Records of the Fredericksburg, Virginia, Lodge show Washington to have been present in the Lodge for the first time, A.D. November 4, 1752 (A. L. 5752). This leaves no doubt that he was Initiated on that day, for the Record of November 6 continues, " Received of Mr. George Washington for his entrance £2:3." The Records further show that on " March 3d, 5753—George Washington passed Fellow Craft," and on " August 4, 5753

—George Washington raised Master." The old Record Book of the Lodge is still preserved, as is also the Lodge's Seal, and the Bible on which George Washington was obligated. This Bible bears the imprint: " Cambridge. Printed by John Field Printer to the University 1688."

It is of much moment that under date of about four months later this same Lodge Record should show what is to-day the oldest record of the actual conferring of the Royal Arch Degree in America. Earlier mention of the Degree and its existence was made in Great Britain, as has been explained in this article.

At the Triennial Convocation of the General Grand Chapter of Royal Arch Masons of the United States, held in San Francisco in 1915, Dr. William F. Kuhn, later General Grand High Priest (1921–1924), brought to the attention of that Body a photograph of a page of the Record Book of Fredericksburg Lodge, No. 4, which reads as follows:

December 22nd 5753 Which Night the Lodge being Assembled was present
Right Worshipfull Simon Frazier G. M.
Do John Hutson S. Wardn
Do Robert Armistead Ju Wardn
} of Royal Arch Lodge
Transactions of the night
Daniel Campbell
Robert Hatherston
Alex. C. Wodrons
} Raised to the Degree of Royal Arch Masons
Royal Arch Lodge being Shutt Interd aprentices Lodge opend present

A Special Committee consisting of Companion George Fleming Moore, of Alabama, Companion Thomas R. Marshall, of Indiana, and Companion Matthew Trimble, of the District of Columbia, was then appointed to investigate the authenticity of these Records and to report on the matter at the next Triennial Convocation. In 1918 the Committee members made a detailed report saying that they had no doubt of the genuineness of the book or of the Record that tells about the conferring of the Royal Arch Degree in Fredericksburg Lodge, No. 4, on December 22, 1753. Since that Committee's report was written, still earlier Records mentioning the Royal Arch Degree have been discovered in Ireland by Companion William Tait. Those Records, however, do not mention an actual conferring of the Degree. The Committee above mentioned expressed the further opinion that the Brother who really conferred the Royal Arch Degree in Fredericksburg Lodge, No. 4, was not a member of that Lodge, but a visitor.

BRIEF HISTORY OF EARLY AMERICAN ROYAL ARCH CHAPTERS

In following the history of Royal Arch Masonry in America, after its introduction here from Great Britain, it is worth while to note some of the early Records that tell of the struggles and development of the first Chapters, which later grew into the State and National governing Bodies.

From a published account of Harmony Chapter, No. 52, of Philadelphia, we are able to get many interesting facts regarding the early history of Royal Arch Masonry in Pennsylvania. This publication claims that upon this continent it was in Philadelphia that the Royal Arch Degree was first conferred, but unfortunately the Philadelphia Chapter is unable to produce written evidence that seems to antedate the Record of the Fredericksburg, Virginia, Lodge mentioned above. The following notes are from the history of Harmony Chapter, No. 52:

In the year 1758, and for some time previously, a Chapter, or Royal Arch "Lodge," as it was then called—the title, Royal Arch "Lodge," was dropped and that of Chapter was substituted in 1789—was Working in this city under the Warrant of Lodge, No. 3. This was eleven years prior to the Institution of St. Andrew's Chapter, of Boston, by many claimed to be the oldest Chapter in America. As old No. 3 has had an uninterrupted existence from that time to the present, and still lives and flourishes, the claim of our Boston companions is not well founded.

Five members seem to have organised the Royal Arch Chapter referred to, and on the same day they Exalted four other Companions. With these nine members they started the Chapter upon its career. Like many other early organisations, this Chapter became the tool of the unscrupulous, as will appear from the following:

We have heard it asserted that, during or immediately after the War of the Revolution, the Degree was conferred in other portions of the State; but have never been able to learn of any evidence to authenticate it. But we do know by ample testimony that old Jerusalem N. 3 was the only regular Chapter in this Jurisdiction, until the organisation of Harmony Chapter, No. 52, and we were therefore the second Chapter organised in Pennsylvania.

In the earlier days of Royal Arch Masonry in Pennsylvania, and until 1824, Chapters were organised and existed under Blue Lodge Warrants, assuming the same name and number as the Warrants under which they acted and from which they derived their powers. . . . While all the members of the Lodge were by no means members of the Chapter, neither were all the members of the Chapter members of that particular Lodge.

On April 28, 1794, five Brethren having secured the use of the Warrant of Harmony Lodge, No. 52, met and organised a Royal Arch Chapter under the same name and number. Under this title it existed for thirty years, that is, until the organisation of the Grand Chapter in 1824. The following interesting note, from the Record, relates to the history of the organisation of the General Grand Chapter:

At the time of the organisation of the Grand Chapter, this Chapter had Exalted twenty-one Brethren. The twenty-second Exaltation was that of Bro.

Thomas S. Webb, who received the Degree as a Sojourner, on May 18, 1796. We next hear of him as being a member of a Convention of Royal Arch Masons, held in Boston on October 24, 1797, for the purpose of forming a General Grand Chapter, of which he was made General Grand King. He published a monitor for the Craft, which passed through many editions and is still regarded as authority by Masons of other Jurisdictions. He was a prominent factor in the dramatisation, or, rather, we may say, modernisation, of the Work of the Lodge and Chapter.

In 1799 three Brethren were Exalted, and the next year six others were Exalted. Since those were the first full trios that had been Exalted since 1795, the historian may properly ask this question: " What will our Companions in Jurisdictions where the use of substitutes is prohibited say to this? " And the historian may as properly add, " Their great apostle, Webb himself, was Exalted with two Companions." The principal Officers of the Chapter were at that time known as First Chief, Second Chief, and Third Chief. In early days it seems to have been the rule to receive Petitions, to appoint Committees who reported, spread the ballot, and Exalted the Applicant, all on the same evening. Only in special cases were the Petitions held over for one month. Occasionally all this was done at a special meeting.

Previous to April 19, 1822, the Capitular System in Pennsylvania embraced only one Degree—the Royal Arch Degree. The Mark Degree was regarded as a side Degree, and until 1871 it was principally conferred in Mark Lodges.

Temple Chapter, No. 5, of Albany, New York, really has the honour of having established the Royal Arch System of Degrees as it is now practiced throughout America. This Chapter sprang from within Temple Lodge, which was Instituted on November 11, 1796. John Hanmer was Worshipful Master of this Lodge, and Thomas Smith Webb, the so-called " Father of Royal Arch Masonry in America," was Senior Warden. Bro. Hanmer, an Englishman who had become acquainted with the Royal Arch Rites in England, brought the germ of the new System of Masonry with him to America. On February 9, 1797, those Officers, with other Brethren, opened a Master's Lodge " for the discussion of the Royal Arch Rite." Since there was as yet no Chapter in that part of the country, the proposal met with approval. Thomas Smith Webb, who on May 18, 1796, had received his Royal Arch Degree in Harmony Chapter, of Philadelphia, was Installed as High Priest. Three Brethren were then Exalted, and two others Proposed. At the next meeting the Candidates simply " passed the Chair." Here we learn for the first time of the Most Excellent Degree, which was conferred upon the King, the Principal Sojourner, the Tyler, and six other Brethren, including Ezra Ames. After that had been done three Brethren were Exalted to the Royal Arch.

This mention of the Most Excellent Degree is significant, since it is the first unquestionable record of this Degree in all Masonic history, and likewise the first record of the reception and acknowledgment of the Degree. Historians

generally agree that the Degree was invented by Thomas Smith Webb, or at least that it was an expansion and improvement of the earlier Excellent Mason's Degree.

The peculiar state of the Royal Arch Rite arose from the fact that it had never been systematised. In many places the Royal Arch Degree was conferred upon actual Past Masters of the Blue Lodge as a part of their advanced Work. Nominally, it was under the Jurisdiction of the Grand Lodge. The Mark Degree was also originally a side Degree of the Fellow Craft Degree, or at least it was attached in some way to the three fundamental Degrees. Because of those circumstances, the Rite was in a chaotic and irregular condition. Master Masons were made Royal Arch Masons, Mark Masons, and even Royal Ark Masons by groups with Blue Lodges.

As a Ritualist, Thomas S. Webb saw the opportunity to bring order out of chaos and to erect a new Masonic System. Perceiving the lacuna between the Master's Degree and the Royal Arch Degree, he devised the Most Excellent Degree, thus co-ordinating and rationalising the Rituals and earning for himself the right to be hailed as the " Father of the Royal Arch System " as we have it to-day. Among Masonic historians the name " American Rite " is commonly used for this, though it is still popularly termed the " York Rite."

On October 11, 1797, Companion Thomas S. Webb, Companion John Hanmer, and Companion Sebastian Vischer were appointed as a Committee to correspond with different Chapters in New York, Connecticut, Massachusetts, Rhode Island, New Hampshire, the Jerseys, and Vermont on the subject of opening a Grand Chapter. A month later this Committee reported that in the Masonic Hall at Boston it had met the Masonic Officers of the States mentioned, the Officers of St. Andrew's Chapter, of Boston, and of King Cyrus Chapter, at Newburyport, Massachusetts, and that all had agreed to convene. At the annual meeting in December, a full list of Officers was elected. Except that the Captain of the Host was designated as " Tyler " and the Sentinel as " Grand Tyler," the titles of all Officers elected at that meeting were identical with those now in use. This indicates the progress already made by the Ritual.

The history of old St. Andrew's Chapter, of Boston, is interesting because of its connection with the early history of our country and the part it took in firmly establishing Royal Arch Masonry in America by being one of the three Chapters that started the General Grand Chapter as well as the Grand Chapter of Massachusetts. Two splendid volumes record the interesting history of this Chapter and tell of its intimate connection with the early history of Freemasonry and of its gradual development which has come to make up the present System in America. The fealty of Masonic Lodges in Massachusetts during early times was paid to one or the other of Provincial Grand Lodges. Lodges organised under Henry Price and his successors had no right to confer the Royal Arch Degree, since up to that time it had no standing in the " Modern " System. St. Andrew's Lodge had the right to confer it, but seems not to have had a sufficient number of members instructed in the Work to do so. In 1768, Eng-

land dispatched several regiments to her North American Colonies to make a show of force. Among the members of those regiments were three Army Lodges, one of the English Constitution, one of the Scottish, and one of the Irish. Regarding this an old Record says: " Men still made war in the old grand manner in those days, and it was not considered that men must be personal enemies because on different sides in war. The ' lobster back ' was a man and a Brother Mason in spite of his coat. As such he was welcomed, though the time was approaching when some of those same redcoats were to be sighted along the barrel of ' Brown Bess.' " The history continues thus:

It came about that on Tuesday, August 18, 1769, a Royal Arch Lodge met in the Meeting Room of St. Andrew's Lodge, in the Green Dragon Tavern, with a member of Lodge No. 322 in the Chair, and a company present about equally divided between British and American Masons. This was not the first effort of St. Andrew's Lodge to introduce the Royal Arch Degree. As early as 1762 the Lodge appointed a Committee of five to ask the Grand Lodge of England for a Charter to hold a Royal Arch Lodge ' as a sufficient number of members have arrived to that sublime Degree.' . . .

Although this was the first American meeting of the Royal Arch Lodge of which we have any Record, it is very doubtful if it was the first held. . . . The early Records of the Royal Arch Lodge were always kept separate from the Records of St. Andrew's Lodge, although the two were so closely connected.

St. Andrew's Lodge permitted the Royal Arch Lodge to use its Room and its Charter for many years, in spite of the fact that membership in the Royal Arch Lodge was never confined to members of St. Andrew's Lodge. Besides the records of the Royal Arch Lodge were always kept entirely separate. On May 4, 1770, General Joseph Warren took the Chapter Degrees in a new Body.

From March 1773, to March 1789, there are no existing Records of the Royal Arch Lodge. Increasing political excitement, the fighting around Boston, followed by the siege of the city by Washington, the storm and stress of the seven-years-long Revolutionary War, and the period of confusion preceding the adoption of the Constitution of the United States in 1787, and the firm establishment with Washington in the Presidential chair, are amply sufficient to account for the blank.

On November 11, 1790, St. Andrew's Lodge voted that the Royal Arch Lodge be granted the use of the Charter of St. Andrew's Lodge so long as the majority of the members of the Royal Arch Lodge were also members of St. Andrew's Lodge. The fact is that St. Andrew's Lodge had been Chartered directly by the Grand Lodge of Scotland. After the War for Independence, each of the two Provincial Grand Lodges set itself up as independent. Thereupon, the Royal Arch Masons belonging to the Chapters concluded that there would be no legal authority for a Chapter unless it were based on a Charter issued

from the Grand Chapter of England. Accordingly, on March 11, 1797, a Committee was appointed to investigate this matter. In April it reported " that the only proper application for a Warrant would be to the Grand Holy Royal Arch in England." The Committee were then instructed to draft the Petition. Hughan, in his *English Rite of Freemasonry*, says of this, " On May 13, 1797, a Petition was received for a Chapter to be held in America, but as it emanated from ' Ancient ' Masons, it was refused."

When the Grand Chapter of Massachusetts was organised on March 13, 1798, that action solved the problem. St. Andrew's Chapter seems to have been a pioneer in promoting the idea of a General Grand Chapter, for we find that on September 11, 1797, it voted that the High Priest be requested to write Bro. Webb on the subject of a union of the Chapters. Temple Chapter, of Albany, New York, did not take action regarding this matter until the following October 11. On November 11, its Committee reported that they had visited Boston and Newburyport, Massachusetts, " and that they had agreed to convene."

The history of St. Andrew's Chapter shows that it originally Worked four Degrees, namely, Excellent, Super-Excellent, Royal Arch, and Knight Templar. Just how those Degrees were " Worked " is not quite clear, for the by-laws show that early meetings were held " with the members seated around a table."

From 1769 to 1805 this Chapter shared the quarters of St. Andrew's Lodge, in the Green Dragon Tavern, and from 1805 to 1817 it met in " Masons Hall," which in 1811 was " lighted with lamps for the first time." The by-laws of 1794 limited the number of members to thirty, and by vote it was decided " that no more than two Candidates shall be Exalted at any meeting." This seems to have been an early custom, designed to make the members of the Fraternity " select." It seems likely that if a custom of this sort were more generally used at present, some of the difficulties due to large membership and small interest would be solved. The Record of 1826 makes the first mention of women being present in a Masonic Hall to witness the Installation ceremonies and the drill of the Boston Encampment of Knights Templar. St. Andrew's Chapter, of Boston, is still active after an existence of more than a hundred sixty years.

Little seems to be certainly known about the formation of King Cyrus Chapter, of Newburyport, Massachusetts, which was formerly called the St. John of Jerusalem Chapter. The first account of it tells about its participation in the formation of " the Grand Chapter of the Northern States of America," in October, 1797, and the organisation of the " Deputy Grand Chapter " of Massachusetts in the following spring. Record shows that the Chapter was Instituted in 1790, probably by Royal Arch Masons from near-by Boston. As did the others, this Chapter also conferred the Royal Arch Degrees by authority of its Lodge Chapter. In October, 1797, Thomas Smith Webb visited Boston, and on October 20 he conferred the Mark Master Degree on Benjamin Hurd, Jr. Four days later Companion Webb conferred the Most Excellent Master Degree, " after his manner," on Jonathan Gage and Joshua Greenleaf, of the Newbury-

port Chapter. Meetings were then held to promote uniformity of Ritual and completeness of Work. How many the differences were, how great they were, and what changes each Chapter made in its Ritual are alike unknown to us. When it was later decided to organise a governing Body, this Chapter named the following members as its Committee to meet with like Committees: Jonathan Gage, Joshua Greenleaf, Jr., and Stephen Howard. All were to meet at a " Soecial Congregation of the Royal Arch Chapter of St. John of Jerusalem, commonly called the Lodge of Royal Arch Super Excellent Masons, assembled in their hall in Newburyport on Monday the 23rd day of October, 5797." The resolution was signed: " Abrm. Perkins, Secty. pr. Tem." Since all Records of this Chapter that antedate March 10, 1800, were destroyed by fire, information regarding its early history must be obtained from other sources. Through them we learn that this Chapter held its position both because of the character of its members and the skillful management of its affairs for several years before its Grand Chapter was organised. Excepting the Royal Arch Degree, all this Chapter's Degrees differed from those of the Boston Chapter. The King Cyrus Chapter grew out of St. Peter's Lodge, which, according to Dermott, derived its authority from the " Ancients." In consequence, the Lodge enjoyed the right of Working the Royal Arch. This privilege was used advantageously, and " the four steps " were Worked in Newburyport even before the Chapter was organised on July 9, 1790. This Chapter at Newburyport was for many years very influential in shaping the policies of both the General Grand Chapter and the Grand Chapter of Massachusetts.

Early in the history of the Royal Craft in this country, the Workers concluded that some Body, or other organisation, clothed with proper and sufficient authority and power to establish Chapters and to supervise their Work and proceedings, should be established. As has been explained Chapters were at first meeting and Working under the authority of " Blue," or " Lodge," Charters, then later changing to Chapter Officers and forms. This practise did not fully satisfy those who had regard for legal authorisation of operation.

Several improvised " Royal Arch Lodges " Working in this way were scattered about among the British North American Colonies. The sentiment for a Chapter authority seems to have developed early in Pennsylvania. There an irregular Grand Chapter was formed. In 1895 it was dissvoled by the Grand Lodge of Pennsylvania, which then established the Grand Chapter of Pennsylvania on November 30, 1795. Until recently that Grand Lodge has always claimed the privilege of granting Dispensations, for a fee, to Mark Master Masons, to " pass the Chair " as a preparation for the Royal Arch Degree.

Shortly after agitation in behalf of a Chapter authority set up in Pennsylvania, a movement looking toward the organisation of an authoritative Royal Arch Body started in New England. In Connecticut a similar movement was developing, and in New York as well. The account of that development, tending towards the organisation of Grand Chapters and a General Grand Chapter is of interest to readers of Masonic history.

In the *Articles of Agreement* the union of the two Grand Lodges of England in 1813, appears the only declaration made anywhere or at any time as to what constitutes " Ancient Craft Masonry." This article declares that " Ancient Craft Masonry shall consist of the Degrees of Entered Apprentice, Fellowcraft, and Master Mason, together with the Holy Royal Arch." Regarding this matter the Masonic historian, Mackey, says,

No event in the history of Speculative Freemasonry had so important an influence upon its development as a system of symbolism as the invention of the Royal Arch Degree and its introduction into the Masonic Ritual.

Agitation for the organisation of a Grand Chapter, or supreme Governing Code, was started sometime during 1797. By some agreement, a Committee from St. Andrew's Chapter, of Massachusetts, from Temple Chapter, of Albany, New York, and from Newburyport Chapter, of Massachusetts, held a meeting in Boston to formulate some plan. The present writer now holds original documents, duly signed and sealed in each of those Chapters, and naming those Committees. So far as can be determined, these documents are the first written Records of the General Grand Chapter of Royal Arch Masons of the United States of America. The Joint Committee, which include such distinguished Masonic authorities and Ritualists as John Hanmer, Thomas Smith Webb, Benjamin Hurd, Jr., and William Woart, not to speak of others, met on October 24, 1797. Webb and Hanmer visited Boston and remained there nearly a week consulting with Representatives of the St. Andrew's Chapter and the Newburyport Chapter. Beyond question, the number and order of the Degrees in the Royal Arch System thereafter to be practised were agreed upon at that time.

One of the cherished items in the office of the General Grand Chapter is the old Record Book that opens with the record of this meeting just mentioned. It is a substantial leather-bound blank book having unruled leaves of handmade writing paper, nine inches by fourteen and a half inches in size. On the front outside cover is a red leather panel bearing the following inscription stamped in gold: RECORDS OF THE GRAND ROYAL ARCH CHAPTER OF THE NORTHERN STATES OF AMERICA. The bookplate inside tells where the book was obtained.

The Records of the first meeting and of each succeeding one are carefully and painstakingly engrossed in fine copperplate script and Old English lettering. All has been done with a quill pen, and so plainly and legibly that visitors who inspect the book commonly rub their fingers across the writing to see if it is not really engraved. This style record was continued until 1819. Then it gradually runs out into the cursive handwriting of the hurried secretary who was eager only to commit facts to paper regardless of the ability of future generations to decipher what they wrote.

A brief record of the memorable Committee meeting that took place in Boston shows that the following were present: M.∴E.∴Benjamin Hurd, Jr., High Priest; E.∴John Soley, Jr., King; and William Woart, Secretary, all of

St. Andrews' Chapter; M.·. E.·. Thomas S. Webb, High Priest, and John Hanmer, Scribe, of Temple Chapter at Albany, New York; E.·. Jonathan Gage, Past King, and E.·. Joshua Greenleaf, King, of the Newburyport Chapter. M.·. E.·. Companion Thomas Smith Webb was chosen as Chairman, William Woart as Scribe, or Secretary. " The Companions above named being regular Royal Arch Masons, having produced the credentials of their appointment by the several Chapters fixed to their names, as Committees from said Chapters, to meet with any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, or with any Committee duly appointed by any or all said Chapters, and deliberate on the propriety and expediency of erecting a Grand Chapter Royal Arch Masons within the said States: upon motion being made and seconded,

Resolved (unanimously), That the following Circular Letter be forwarded to each of the Chapters within the said States, and that Comps. Benjamin Hurd, Jr., of St. Andrew's Chapter, Boston, Thomas S. Webb, of Temple Chapter, Albany, and Jonathan Gage, of Newburyport Chapter, be and they and either of them hereby are appointed a Committee for the purpose of transmitting copies of these *Proceedings* and receiving communications and answers from said Chapters.

This statement is followed by the circular, which sets forth that, according to general opinion, no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of Royal Arch Masons; " nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter." Further, it was deemed expedient " that there should be a Grand Chapter of Royal Arch Masons established within those States " in order to prevent irregularities in the government of the Chapters in the States.

The Convention had already received official information from Philadelphia that a Grand Chapter had been organised under the Grand Lodge of Pennsylvania. The local situation in the States mentioned above, the easy and frequent intercourse between the principal cities, " as well as the similarities of habits, means, and customs as citizens and as Masons, which prevailed throughout the said States, induced (the Committee) to believe that a union of all the Chapters therein in one Grand Chapter would have the most useful, lasting, and happy effect in the uniform distribution and propagation of the Sublime Degrees of Masonry." The fourth Wednesday of January 1798, and the City of Hartford, Connecticut, were suggested as the date and place for another meeting to form and open a Grand Chapter of Royal Arch Masons and to establish a Constitution for its government and regulation.

This circular met with such hearty response that, at the second Convention, held as planned, the following nine Chapters were represented: St. Andrew's Chapter, of Boston; King Cyrus Chapter, of Newburyport; Providence

Chapter, of Providence, Rhode Island; Solomon Chapter, of Derby, Connecticut; Franklin Chapter, No. 4, of Norwich, Connecticut; Franklin Chapter, No. 6, of New Haven, Connecticut; Hudson Chapter, of Hudson, New York; Temple Chapter, of Albany, New York; and Horeb Chapter, of Whitestown, New York. The Record shows, however, that two Conventions were in session at the same time and place, and that the Companions of Connecticut were trying to form a Grand Chapter of their own. In consequence, a Joint Committee was appointed by each Convention " to establish a perfect understanding." By good generalship the two parties were united, with the result that a strong organisation was formed which has withstood more than a hundred thirty-three years of stress. A complete Constitution reported by a Committee was amended and adopted by the Convention. It provided for a general governing Body to be called " The Grand Royal Arch Chapter of the Northern States of America." It also provided that " there shall be in each of the States within the Jurisdiction of the Grand Royal Arch Chapter, a Deputy Grand Royal Arch Chapter.

There has been much discussion about the actual powers of the early General Grand Chapter. Section 14 of the Body's Constitution gives it exclusive power to hear and to determine all controversies between the Chapters within its Jurisdiction; to make such rules and regulations as shall be deemed necessary to carry the Constitution into effect; to have general superintendence of the Deputy Grand Royal Arch Chapters, respectively, the right of appellate jurisdiction over all their proceedings and determinations, and power to affirm or annul them; to assess them for funds with which to meet necessary expenses of the General Grand Chapter; to have power to revise, amend, and alter its own Constitution at pleasure.

At this Convention it was also ordered that a circular letter be distributed to Chapters in the States not here represented, requesting them to unite in carrying the Constitution into effect. Though some 500 copies of the Constitution were printed, none seems to have been preserved. The nine Chapters represented at the Convention were assessed £12/ 16*s*/ 6*d*, the total cost of the meeting.

The second regular meeting of the new Grand Chapter, at which Massachusetts, Rhode Island, and New York were represented, was held at Providence, Rhode Island, on January 9, 1799, as had been agreed, and there Benjamin Hurd, Jr., presided as General Grand High Priest. At this meeting, Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were commissioned to revise the Constitution and to report amendments and rules of order. It was agreed that the Dispensation fee for a new Royal Arch Chapter was to be $40, that the fee for a separate Mark Master Mason's Lodge was to be $10, and that no Warrant was to be issued except upon the Petition of nine regular Royal Arch Masons. Further, it was expressly stipulated that the Jurisdiction of a State Grand Chapter should not extend beyond the boundaries of the State itself. At this meeting, Ephraim Kirby, of Connecticut, was elected General High Priest.

The third regular meeting, at which the Deputy Grand Chapters of Connecticut, Rhode Island, Vermont, and New York were represented, was held at Middletown, Connecticut, in 1806, with Thomas Smith Webb presiding as General Grand Scribe. By special resolution, the Vermont Chapter, which had been organised on December 24, 1804, was recognised and admitted into the union. Dispensations, for each of which a fee of $40 had been charged, were granted to Unity Chapter, of Beaufort, South Carolina, and to Georgia Chapter, of Savannah, Georgia. A Petition for a Chapter at Charleston, South Carolina, was ordered to be returned since it was not accompanied by a recommendation from an adjacent Chapter. It was ordered that the Constitution be copyrighted and vested in Companion Thomas Smith Webb, " until further orders." An appropriation of $20 was set aside to pay for printing and distributing it. A Seal, still in use, was ordered at a cost of $14. The sum of $58.69 was paid for the entertainment of Representatives.

Companion Benjamin Hurd, Jr., was elected General Grand High Priest, the new title having been established by amending the Constitution. Thomas Smith Webb was promoted to be General Grand King, and Ezra Ames was made General Grand Scribe. New York City was selected as the place for the next meeting, which was to be held in 1812. That meeting was not held, however, on account of the outbreak of war with England.

The next meeting of the General Grand Chapter, at which seven Grand Chapters were represented, convened in New York City on June 6, 1816, with Thomas Smith Webb in the Chair. The Record does not state why Benjamin Hurd, Jr., General Grand High Priest, was absent. At this Convocation an important matter regarding Maryland was settled. The Maryland Grand Chapter was represented by P. P. Eckles and Benj. Edes, notable Masons of that State. It and the Grand Chapter of the District of Columbia were admitted with the understanding that they were to support the Constitution of the General Grand Chapter, and that they were not to grant Warrants for Chapters outside of their respective Jurisdictions.

At this meeting of the General Grand Chapter, the office of Deputy General Grand High Priest was created and a provision for it was properly added to the Constitution. Another change was made in the Constitution to make it say that Grand Chapters are " under the Jurisdiction of the General Grand Chapter."

Nine new Chapters were Chartered at this meeting of the General Grand Chapter, as were also two Mark Lodges. Thomas Smith Webb, who was elected General Grand High Priest, declined to accept the office and thus pushed aside the crown of highest rank. The Hon. DeWitt Clinton, governor of New York State, was then elected to the highest position, and Companion Smith retired to second place.

The meeting decided to take no action towards " establishing a fund," though it did turn over the sum of $780.31 to the Grand Treasurer. It was then decided to levy a fee of a dollar on " every Companion heretofore Exalted in

any Chapter " under the General Grand Chapter, and to levy a fee of $2 on any Companion " hereafter Exalted."

A desire for the promotion of education in Royal Arch Masonry, which early manifested itself and has continued even to this day, was given consideration at this meeting. A Committee was appointed to consider ways of more extensively diffusing Masonic Light. The Committee also proposed to plan a more thorough and extensive organisation, and a regular system of labour and discipline.

At its meeting, held at New York City in 1819, the General Grand Chapter was officially informed of the death of Thomas Smith Webb, late Deputy General Grand High Priest. One of the founders of our great Institution, one who has since come to be known as the " Father of the American Rite," had passed away. The General Grand Chapter formally transmitted its condolence to the widow of the deceased, and ordered an appropriation of $200 for presenting her " with a medal, a piece of plate, or otherwise, at the discretion of the Committee," as a token of grateful recognition and remembrance. At twelve o'clock noon, on Saturday, September 11, 1819, a special solemn memorial service was held in honour of the great Ritualist and student of Masonry. The Rev. Jonathan Nye, General Grand Chaplain, delivered a fitting eulogy of Companion Webb. Thus passed a distinguished Mason. Though once accused of self-interest, he waved aside the crown of the highest station in our art in favour of a friend. He needs no greater eulogy.

The year 1823 saw the completion of the Erie and Champlain canals, which connect the Hudson River with western waters. This great engineering project was dedicated by a celebration in which the Officers of Capitular Masonry participated at the invitation of Hon. DeWitt Clinton, then governor of New York State. As General Grand High Priest, Governor Clinton invited the Grand Chapter of New York to lay the cap-stone of the last portion of the project to be completed, so that was done on October 8, 1823, as part of a highly interesting programme. Nine cannons volleying by threes, and a flourish of music between volleys announced the close of the Masonic ceremonies. Following that, the lower culverts of a lock were opened and a boat floated out of the canal onto the waters of the Hudson River, while thousands who had assembled to witness the event shouted their acclamation.

The next meeting of the General Grand Chapter was held in New York City on September 14, 1826. That was an event of consequence, for at the time the Body decided whether or not it should dissolve and go out of business. The year before, the Grand Chapter of Kentucky had submitted a resolution treating of this matter to the State Grand Chapters. After careful deliberation and the filing of a lengthy report by the Committee, the vote stood 49 against dissolution and 2 in favour of it. Those 2 votes were cast by the Grand Chapter of Kentucky, which had first proposed the move. At this same meeting the Grand Chapter reported as unconstitutional the proposal to permit the conferring of Chapter Degrees upon clergymen, " without fees."

This Convocation marked the completion of more than the first quarter century of the General Grand Chapter's struggle for existence. Further, it marked a successful outcome of the General Grand Chapter in the strife to bring about its dissolution. At this Session, too, the organisation of the Grand Chapters of Maine, of New Hampshire, of New Jersey, of Georgia, and of Tennessee was reported, and those Grand Chapters were recognised. The Constitution was amended to substitute the word "Triennial" for the word "Septennial," though when first proposed the amendment was defeated. In 1823, a Grand Chapter had been formed in Alabama, but at the time a certain provision of the Constitution was overlooked. In consequence, the Grand Chapter was compelled to decide that the Alabama Grand Chapter had not been legally organised. Regarding this matter, the following strong Resolution was adopted by the General Grand Chapter:

Resolved (unanimously), That a majority of the first four Officers of the General Grand Chapter of the United States of America, have power to grant Dispensations or Charters for Royal Arch Chapters, in any Country, Republic, or Territory whatever, when, in their opinion, the good of the Craft shall require the establishment of the Order.

The next Session of the General Grand Chapter was also held in New York City in 1829. It was marked by formal announcement of the death of the General Grand High Priest, the Hon. DeWitt Clinton; by recognition of the Grand Chapters of the District of Columbia and of Louisiana; by the adoption of a revised Constitution; and by the Grand Chapter's assertion of its right to confer the Degrees of Royal and Select Master but only in those States where no Grand Council existed. The new Constitution also provided that:

The General Grand Chapter shall have and maintain Jurisdiction over all State Grand Chapters, are over Chapters in those States, Districts, Republics, and Territories which recognise this Jurisdiction and where there is no Grand Chapter regularly established agreeably to the provisions of this Constitution.

At the time originally fixed for the 1832 meeting, the prevalence of the cholera in many cities made the holding of the meeting a rash and unwise undertaking. Accordingly, under the provisions of the Constitution, the General Grand Officers directed that the meeting be called for November 28, 1832, and in the city of Baltimore. At the time, the anti-Masonic excitement was then raging, and in common with all other Masonic Bodies this Body was feeling the effects of it. For nearly ten years it did not even begin to recover from those effects. At this Session, a dispassionate report was adopted, which embodied resolutions approving "the dignified firmness, the commendable prudence, and the sound discretion, with which the great Body of our adhering Masons have met the attacks that have been made against the Institution."

After the General Grand Chapter had closed its Session, its members and those of the Grand Encampment " partook of a dinner given by the Grand Chapter of Maryland, in honour of the occasion." Since then, this custom of banqueting has been often observed, though the banquet is nowadays usually given in the course of the Session rather than at its conclusion.

The ninth meeting of the General Grand Chapter, at which six States were represented, was held in Washington, District of Columbia, on December 7, 1835, and presided over by General Grand King, Paul Dean. Since difficulties had been encountered in effecting a settlement with the former General Grand Secretary, this meeting adopted a resolution calling for expulsion of that member unless he should make a settlement within four months. During this Session, the Committee on the Present State of the Masonic Institution reported that " the prospects of the Institution are evidently brightening, and (the Committee) entertain a strong hope that the time is not far distant when, purified by the trials through which it has passed, it will again flourish in its pristine glory." The General Grand Chapter granted a Dispensation for the establishment of San Felipe de Austin Chapter, to be located in Austin, Texas. That Chapter was also Chartered at this Convocation. Companion Edward Livingston, of Louisiana, was again continued as General Grand High Priest, and Companion Charles Gilman, of Maryland, was elected to be General Grand Secretary.

This Triennial Convocation, at which six Grand Chapters were represented, was held at Boston, on September 11, 1838. The Rev. Paul Dean acted as General Grand High Priest, in the place of Companion Edward Livingston, who had died on May 23, 1836. At this meeting Dispensations were reported for new Chapters at Macon, Georgia; Palmyra, Missouri; and Richmond, Indiana. Since clandestine Masonry had begun to manifest itself at about that time, the General Grand Chapter felt that its composite Chapters should be warned of the existence of a spurious Grand Lodge in New York City, and such warning was given.

The Triennial Convocation of 1841 was held in New York City on September 14, of that year. The death of General Grand King, Jacob T. B. Van Vechten was formally announced at this meeting, and memorial resolutions were forthwith adopted. New Chapters were reported as having been established at Logansport, Indiana; Fayetteville, Arkansas; Vicksburg, Missouri; and Springfield, Illinois. The fees having been paid, Charters were issued to those Chapters.

A document of unusual interest still in existence, printed in the quaint typography of that period, relates the order of ceremonies at the reception tendered to the General Grand Encampment and the General Grand Chapter at this triennial meeting. The dress it prescribes for Royal Arch Masons is the following:

Royal Arch Masons to appear in black hat and stock, dark coat, white

vest, pantaloons, and gloves; white apron, trimmed with scarlet, scarlet sash over the left shoulder; and black cane. Presiding Officers of Chapters in Chapeaus trimmed with scarlet and gold.

The Record of this Triennial Convocation closes with a description of the entertainment given by the New York Companions.

After the exercises at the Tabernacle were closed, the procession was again formed and returned to the Apollo, where a banquet was spread and served up by Bro. Alker, rich, various, and abundant in tempting viands and mellow wines. Then followed the heart's full sentiment in toast and song, and " days o' auld lang syne " came back to greet each " trust frère." When other days and years shall have their flight, that day, with its unalloyed pleasures, shall be found recorded on memory's page.

On September 10, 1844, Paul Dean, General Grand High Priest, presided at the Twelfth Triennial Convocation, which was held in New Haven, Connecticut, that year. At this meeting the General Grand Secretary was first voted a salary—$100 per year! This meeting also considered the matter of admitting into its Chapters those English Royal Arch Masons who had not taken the other Degrees of our System. The outcome was that the Chapters were instructed to " adhere strictly to the uniform manner, so long established, of keeping the several Degrees separate and distinct." Suitably to meet the question submitted, Chapters were authorised to confer the intermediate Degrees on such persons free of charge, " to the end that they may be healed and thereby made regular Royal Arch Masons."

In the *Proceedings* of this meeting of the General Grand Chapter, General Grand Secretary Gilman said:

It is not known that a Register of the Chapters deriving their existence immediately from this General Grand Chapter has ever been kept; consequently, no one can obtain an account of them without first searching through the Records and then instituting inquiries whether they are now in existence.

By means of a resolution proposed at this Triennial Convocation, Companion Gilman was requested to ascertain what Chapters were acting under the supervision of the General Grand Chapter, and to report a Register of them. At the next Triennial Convocation he reported that " the search had been made and the Record prepared." If that was done, the Record must have been lost at some much later date, for it is not now in the archives of the General Grand Chapter.

At this Triennial Convocation, a matter regarding a Grand Chapter in Texas was brought to the attention of the General Grand Chapter. In 1841, the Grand Lodge of Texas had granted a Dispensation empowering three Royal Arch Chapters to organise a Grand Chapter. In this, however, the older Chapter declined to participate. Regarding this circumstance, the General Grand

Chapter decided that the new Texas Grand Chapter had not been legally formed, and that it could not, therefore, be recognised. The General Grand Chapter recommended that the new Texas Grand Chapter retrace its steps and adopt measures consistent with correct Masonic practise. While this controversy was pending, Texas became one of the States of the Union, and thus this matter become of decidedly greater importance and interest to Masonry. The Grand Chapter of Texas was later—in 1850—properly Chartered.

At the Triennial Convocation held in Columbus, Ohio, in 1847, Companion Paul Dean presided as General Grand High Priest, and was presented with a " gold jewel, properly engraved, which was bought at a cost not exceeding $50." At this meeting much attention was given to matters relating to the Grand Chapter of Florida and of Texas. Regulations regarding the physical qualifications of Candidates were discussed and made the subject of many able and learned reports.

Robert P. Dunlap, General Grand High Priest, presided at the meeting held in Boston, Massachusetts, in 1850. The Work, or Ritual having begun to receive attention at this Convocation, Companion Dunlap suggested that some action be taken in regard to it. Accordingly, a Committee of ten was appointed to do this. At the request of the General Grand Chapter, the Work was exemplified by St. Paul's Royal Arch Chapter, of Boston. Eventually the Committee submitted a written report in which they stated that they regarded uniformity of Ritual as a vitally important matter. They were of the opinion, however, that the achievement of uniform expression in all Rituals is neither attainable nor practicable. They did, though, succeed in agreeing upon essentials, with the result that variants of expression were remarkably few in number. The Committee submitted an oral report through Companion John L. Lewis, of New York, and Companion Stephen Loball, of Massachusetts, " which, after careful consideration and discussion, was unanimously adopted as the Work sanctioned by the General Grand Chapter for the use of the Chapters under this Jurisdiction." The first four Officers of the General Grand Chapter were requested to take such measures for disseminating this Ritual as they should think best. One other consequential piece of business finished at this Triennial Convocation was the Chartering of six new Chapters and the satisfactory conclusion of matters relating to the Grand Chapter of Texas, a topic that has already been mentioned in this article.

General Grand High Priest Robert P. Dunlap presided at the Fifteenth Triennial Convocation held at Lexington, Kentucky, in 1853. At that meeting the General Grand Secretary reported a complaint that some Chapters in Canada were Exalting Masons from the United States for about one-third the fee charged by Chapters in this country. Reports submitted showed that to be the work of clandestine Chapters. Strong resolutions relative to the Council of High Priesthood were adopted at this meeting, stating that:

It is not within the province or the control of this General Grand Chapter,

or of any State Grand Chapter, to define the duties of powers of a Council of High Priests, and that, while in deference to the long-established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood, his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the presiding Officer of his Chapter. It was during these years, too, that questions relating to the Royal and Select Master Degrees were frequently discussed. The General Grand Chapter determined, however, that it had no Jurisdiction over them, and that it would in the future consider no questions concerning them. At this meeting the General Grand Chapter rejected a Resolution ordering the establishment of a representative fund to defray the cost of mileage, and related charges.

When, in 1856, the General Grand Chapter met at Hartford, Connecticut, with Robert P. Dunlap, General Grand High Priest, presiding, it had already reached a high degree of prosperity. Twenty-six Grand Chapters, all organised under its laws, were then under its Jurisdiction, thus leaving outside its control only three Grand Chapters in the whole country—Pennsylvania, Virginia, and Florida. Of all the States, only New Jersey and Delaware had no Grand Chapter. Even so, there were Chapters in New Jersey ready to form a Grand Chapter so soon as the Triennial Convocation of 1856 should close. At this meeting twenty-five of the Grand Chapters—all except that of Tennessee—and one Chapter in New Jersey, were represented. In his report, the General Grand Secretary was almost jubilant about the condition of the Royal Craft throughout the country. And yet, at this very Session, measures were inaugurated which in the end nearly brought about the complete destruction of this Body. Regarding this matter Companion Drummond said:

Companions comparatively young, but ardent, zealous, and able, had come into this Body with ideas of Masonic government derived from the principles of civil government; they had been educated in the latter before they had come to the study of the former; the experience of all of us shows how naturally and unconsciously it is assumed that the correct principles of civil government must apply to all governments. And yet as our Masonic education progresses, we come to learn that, as our distinguished Bro. Vaux, in his lifetime, formulated the proposition, " Freemasonry is a law unto itself."

I shall be allowed to say, as the result of my Masonic life's experience, and study of Masonry, that I have come to regard this natural tendency to apply the principles of the civil law, to mould Masonry according to modern ideas, and bring it " in accord with the spirit of the times," rather than to abide by the old laws and ancient usages of the Craft, as the greatest danger to the prosperity and perpetuity of the Institution.

During this meeting, Companion Albert Pike presented a resolution which was based upon an erroneous position with regard to the early history of the

General Grand Chapter. The resolution declared " that the General Grand Royal Arch Chapter derives all its powers by grant and delegation from the respective Grand Royal Arch Chapters which created it and constituents," and so on. This utter misconception was undoubtedly due to the fact that the author of the resolution was not familiar with the real history of this Body, since at that time its *Proceedings* had not yet been printed and, aside from the written original Record, only a few copies were available. When this resolution was presented, a long and spirited discussion followed. The resolution was defended by Companion Pike, and by his shadow, Companion Mackey. It was quite as ardently opposed by Companion Lewis, of New York, and Companion Fellows, of Louisiana. Another amendment proposed at the time provided that " no amendment shall ever be made unless by the unanimous consent of all the Grand Chapters, to change the system of government and the nature of the confederation." By some, these proposed radical changes were accepted as a preliminary measure calculated to lead to the dissolution of the General Grand Chapter. Soon after these resolutions were proposed, the Grand Chapters of Kentucky and of North Carolina themselves passed resolutions that led to their withdrawal from the Jurisdiction of the General Grand Chapter. In later years, Companion Pike, that great leader of men, openly declared at a meeting of this Body, " that this change in the Constitution was a mistake made under a misapprehension of the facts of history." This expression of strong feeling presaged the terrible " coming events " that began to take place within the next few years. The civil affairs of the country were already seething with turmoil.

When the next Triennial Convocation of the General Grand Chapter took place at Chicago, Illinois, in 1859, Charles Gilman, General Grand High Priest, who was presiding, reviewed the history of the powers of the General Grand Chapter and the amendments that had earlier been proposed. At this meeting, however, another cloud appeared on the horizon. Monroe Chapter, No. 1, of Detroit, Michigan, presented an appeal in which it protested against the organisation and Chartering of Peninsular Chapter, No. 16, in the City of Detroit. It was claimed that the Constitution of the Grand Chapter had first been violated, then afterwards amended to permit the use of the recommendation of " any two Chapters in the State." Upon the strength of the correspondence offered in support of this protest the General Grand High Priest reported as follows:

I issued my proclamation, declaring all such provisions of the Constitution of the Grand Chapter of Michigan as are in conflict with the provision of the Constitution of this General Grand Chapter to be null and void—that the so-called Peninsular Chapter, in the City of Detroit, it being the said new Chapter, to be an irregularly formed Masonic assembly—that the Charter, or Warrant, under and by virtue of which the same is held, is void; and that every act which had been or may thereafter be done, to be also void and of no effect in Freemasonry.

This episode set up a tumult in Michigan which continued for several years. In due time, however, the Jurisprudence Committee reported an opinion which said that the new Chapter was not a regular Chapter of the Royal Arch Masons. Thereupon Companion Albert Pike offered a substitute proposal setting forth that, for the protection of innocent persons, the Chapter in question should not be regarded as irregular. Bro. Pike's resolution was approved.

At this Convocation the regalia of a Royal Arch Mason was officially declared to be " a white lambskin apron (for which cotton or linen may not be substituted), square in form, lined with scarlet silk, and with a narrow edging of scarlet, without any device whatever on the body, but with a triple tau-cross within a triangle, and that within a circle on the flap."

This Triennial Convocation closed to meet next at Memphis, Tennessee, on September 10, 1862. Since, however, the nation was that year engaged in the war between the States, no national Convocation could be held. Nevertheless, Albert G. Mackey, the noted Masonic scholar and writer, who lived in Charleston, South Carolina, scene of the first outbreak of hostilities, was that year elected to be General Grand High Priest. At a later date he was berated as being a traitor to the South because he had counseled moderation and had urged Masons to stand together in order to save the nation from dismemberment. It is enough to say that immediately after peace was declared between North and South, Companion Mackey issued a call for a special Convocation.

That special Convocation, at which eighteen States were represented, was held at Columbus, Ohio, September 7, 1865, with John L. Lewis, of New York, Deputy General Grand High Priest in the Chair. Having been detained at Charleston by government business, Companion Mackey mailed his speech to this meeting.

This Convocation was officially notified of the death of Samuel G. Risk, elected General Grand Secretary, who had died in Louisiana in 1862. Companion J. Q. A. Fellows, Grand Master of Louisiana, had taken possession of Companion Risk's books and papers at the time, but on account of the war he had been unable to send them North. In consequence he had held them.

At this Triennial Convocation, Companion Mackey paid the following tribute to Masonry:

In the fratricidal contest which for four years has deluged our country with blood, Freemasonry, if it has not done all that it should have done, has at least done more than any other organisation of men towards ameliorating the horrors and inhumanity of war. On the field, in the hospital and the prison, Masonry has been seen exerting her beneficial influences—saving life, comforting the sick and wounded, and lessening the evils of captivity.

Among the new Chapters Chartered at this Triennial Convocation was that of King Cyrus Chapter, of Valparaiso, Chile, South America. Now the oldest subordinate Chapter, it is still in flourishing condition, notwithstand-

ing the fact that it has passed through many trying times. Having had no communication with the parent Body for a number of years during a part of this period, the Chapter at one time came to believe itself entirely independent.

Companion John L. Lewis, of New York, General Grand High Priest, presided at the Convocation held at St. Louis, Missouri, in 1868. It is notable that in his address, Companion Lewis said there had been " at times a pertinacious—I will not say wilful—misunderstanding of the aims and purposes " of the General Grand Chapter. At this meeting a special Committee reported a resolution with whose statements the members concurred, which declared that no State Grand Chapter organised by the General Body, or at any time a member of the General Body, can lawfully sever its connection with the General Body " without its consent." Further, " that the allegiance of said Grand Chapters is inalienable and now due." It was also proposed that letters be sent to the Grand Chapters at the time separating themselves, in an effort to induce them to restore harmonious and fraternal relations. Pennsylvania, Virginia, and Florida were to be requested to send Delegates to the next Triennial Convocation, those Delegates to form a Committee of Conference whose aim should be to arrange terms of union.

Companion James M. Austin, General Grand High Priest, presided at the Triennial Convocation of 1871, held in Baltimore, Maryland. At this meeting the Constitution was amended to make Past Grand High Priests of the Grand Chapters permanent members of the General Grand Chapter. This action immediately resulted in bringing together leading Masons from all parts of the country. Though Masonry had done much to bring about an era of good feeling, it had not yet fully accomplished that, for the bonds that had been nearly severed by the war between the States were still weak. It was apparent at this Convocation that the union of Representatives who composed a permanent membership made up of those whose experience and learning fitted them to be leaders, and whose honours left no room for further ambition, made a governing Body that wisely administers the affairs of the Craft and so commands its confidence.

At this Convocation, Florida made application for admission and was formally received by edict of the General Grand High Priest.

The election of Officers that occurred at this meeting placed the following stalwart Masons in the stations of greatest responsibility: Companion Josiah H. Drummond, of Maine, was chosen to be General Grand High Priest, and Companion Christopher G. Fox, of New York, as General Grand Secretary. The former was one of the most eminent Masonic jurists this country has ever produced. The latter, distinguished for his services to Masonry, faithfully carried on for forty-one years, until his death in 1912.

The Triennial Convocation held in 1874 met in Nashville, Tennessee. Companion Josiah H. Drummond, General Grand High Priest, the presiding Officer, had for some time been making a special effort to bring in the Grand Chapters which had severed their allegiance during the course of the war

between the States. At this meeting he was able to report that Kentucky had acquiesced, that Georgia was still waiting, and that Texas had thus far made no reply. During this Convocation it was resolved that the reports of the General Grand High Priest, General Grand Treasurer, and General Grand Secretary should thenceforward be printed in advance of the meeting. This practise has ever since been continued.

A very pleasing feature of this meeting was the invitation so graciously tendered by Mrs. James K. Polk, widow of the late President of the United States. She invited the members to pay her a visit at her Nashville residence, and naturally the invitation was accepted by the Companions, eager to honour that charming Southern hostess.

While this Convocation was in progress, Companion Fox, the General Grand Secretary, reported that 34 Grand Chapters, which included 1750 subordinate Chapters, belonged to the General Grand Chapter at the time. Collectively, the Chapters numbered an active membership of 112,000 Companions.

Companion Albert H. English, General Grand High Priest, presided at the Convocation held in Buffalo, New York, in the year 1877. For this meeting, a reprint of the *Proceedings* and Records for the years 1797 to 1856, inclusive, had been made. A thousand copies of it were distributed. This publication has since proved of great value, since complete files of old *Proceedings* are no longer in existence. Companion Josiah H. Drummond reported on a revision of the Constitution at this meeting, and Companion Albert Pike moved that a Committee be appointed to consider the differences among the Rituals of the various Grand Chapters. Companion Pike, Companion Drummond, and Companion English were appointed to prepare a Royal Arch cipher of the Work. There were 35 Grand Chapters on the roll.

At the meeting held in Detroit, Michigan, in 1880, Companion John Frizzell, General Grand High Priest, presided. Since the tide of Cryptic Degrees had for several years past seemed to be ebbing, the Grand Councils had become more disposed to relinquish control and supervision of the Degrees and to place those privileges in the hands of the Grand Chapters. Mississippi, which was a leader in this movement, was later followed by many other States. As a result, the question was brought before this Convocation of the General Grand Chapter as to whether or not the Grand Chapters might legally take over and supervise the Council Degrees, despite earlier declarations of the General Grand Chapter. Various State Grand Chapters presented resolutions regarding this matter. Those were referred to a special Committee for consideration, and afterwards the Committee reported as follows:

Resolved, That the General Grand Chapter has no Jurisdiction over the Degrees of Royal Master and Select Master, and that it is inexpedient for the General Grand Chapter to take any action concerning them.

Though a new Constitution was adopted at this Triennial Convocation,

certainly the most noteworthy transaction of this meeting was the organisation of the General Grand Council of Royal and Select Masters of the United States of America. This organisation has ever since continued to be highly successful.

Because of the death of Companion Robert F. Bower, General Grand High Priest, which had occurred in Keokuk, Iowa, on May 19, 1882, Companion Albert F. Chapman, Deputy General Grand High Priest, presided at the Triennial Convocation which was held at Denver, Colorado, in 1883. At this meeting the presiding officer formally reported the death of the distinguished Masonic writer and historian, Companion Albert Gallatin Mackey, of South Carolina, who had been General Grand High Priest from 1859 to 1865. He also reported the death of another Past General Grand High Priest, Companion James M. Austin, who had passed away on December 3, 1881.

Up to the time of this meeting, the General Grand Chapter had never done more than promulgate the " essentials " of the Ritual of the Royal Arch Degrees. Those had existed merely in manuscript, the report of a Committee. Having been sent by express from one Grand Chapter to another, the manuscript was finally lost, and at this meeting that was brought to the attention of those present.

Following the presentation of a historical account, made by Companion Chapman, of Massachusetts, in which he undertook to show that the arrangement of the Degrees in use at the time antedated the period when Companion Webb was made a Royal Arch Mason, the Providence Chapter, of Rhode Island, claimed that it had conferred the Mark, Past, and Most Excellent Degrees on six Brethren on October 5, 1793.

In his own right as General Grand High Priest, Companion Albert F. Chapman presided over the Convocation of the General Grand Chapter which met at Washington, District of Columbia, in 1886. At this meeting Companion Chapman recommended that a uniform Ritual be adopted, especially by the Subordinate Chapters. He called attention to the way in which the Rituals of various Grand Chapters differed from one another, and he pointed out that this was often the case with the Rituals of contiguous Grand Chapters.

At this Triennial Convocation, the General Grand Chapter sided with Quebec against the Grand Mark Lodge of England, which had claimed the right to organise a Grand Chapter of its own and to confer the Mark Degree.

Among the interesting developments that were brought forth at the Triennial Convocation held at Atlanta, Georgia, in 1889, was a report made by Companion Noble D. Larner, General Grand High Priest who presided. Through correspondence it had been learned that King Cyrus Chapter, of Valparaiso, Chile, which had been Chartered in 1865, had neither made a return nor paid dues since that time. According to rumour, the Chapter had maintained a continuous existence, though it had maintained no formal connection with the General Grand Chapter. Even its Officers were unknown to the parent Body. In view of Companion Larner's astonishing report, steps were at once taken for getting into communication with King Cyrus Chapter.

At this Convocation, Companion Wilbur F. Foster, of Tennessee, Companion B. G. Witt, of Kentucky, and Companion Allen MacDowell, of Missouri, were appointed as a Committee to prepare " a complete Ritual of lectures and ceremonies." At this time too, designs were adopted for Jewels to be worn by Past Grand High Priests and Past General Grand High Priests.

Companion David F. Day, General Grand High Priest, who presided at the meeting held in Minneapolis, Minnesota, in 1891, reported that the year before the Grand Chapter of North Dakota and the Grand Chapter of South Dakota had been organised out of the Grand Chapter of Dakota. Dakota Territory had been divided to form those two States. At this Convocation new Grand Chapters were also organised in the Indian Territory, in Arizona, and in Montana, thus leaving only five States and Territories without a Grand Chapter.

In the course of this Convocation, a special Committee reported on a " Ritual of lectures and ceremonials in full." This Ritual was then adopted and ordered to be printed in cipher and distributed. It continued to be used till 1918, when the present " Kuhn Ritual " was published. The Ritual was adopted by Tennessee, and after examining the system used in preparing the cipher, since designated as a " double-barreled " system, the General Grand High Priest selected that as best adapted to the use of the General Grand Chapter, and ordered 3500 copies of the Ritual to be printed.

Because of the death of the General Grand High Priest Companion Joseph P. Hornor, the Deputy General Grand High Priest, Companion George L. McCahan, presided at the Convocation held at Topeka, Kansas, in 1894. A Committee from Texas was heartily welcomed to this meeting, they having come to ascertain on what terms Texas might unite with the General Grand Chapter. At a meeting of the Texas Grand Chapter, a Committee had rendered both a majority and a minority report on the matter of affiliation. The outcome had been the appointment of a Committee to visit the General Grand Chapter. A special Committee of the General Grand Chapter, to which this matter was thereupon referred, advised that a cordial and Fraternal invitation be extended to the Texas Grand Chapter, and that it be asked to affiliate in perfect equality, " with no terms, conditions, or restrictions imposed differing in any respect from those observed by all." No back dues were to be paid, and there was to be no change of Ritual or of Masonic relationship. As a result of the campaign for union, the Grand Chapter of West Virginia joined the General Grand Chapter. The Grand Chapter of Texas, of Virginia, of Pennsylvania, and of Rhode Island declined to do so, however, since they regarded that step as being " inexpedient."

At this Convocation it was announced that a letter from the General Grand Chapter had finally reached King Cyrus Chapter, at Valparaiso, Chile, and had been answered. The letter from the Chapter in Chile said that the message received there had been " the first document from the General Grand Chapter ever seen by any living member of King Cyrus Chapter since its Charter in 1865." After the lapse of some time during which there was domestic trouble in Chile,

the King Cyrus Chapter had tried for thirteen years to get into communication with the parent Body. According to their letter, they had early been given to understand that they were a " free and independent Chapter." They had not known that their Charter had been revoked for thirteen years.

The Triennial Convocation of 1897, held at Baltimore, Maryland, was the Centenary of the founding of the General Grand Chapter. At this especially interesting meeting, General Grand High Priest McCahan said in part:

> One hundred years ago, and in this month of October, a small company of Royal Arch Masons, seven in all, Representatives of three Royal Arch Chapters appointed " to meet with any or every Chapter of Royal Arch Masons within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York," met in Boston, Massachusetts, " to deliberate on the propriety and expediency of erecting a Grand Chapter of Royal Arch Masons within the said States."

The General Grand High Priest then displayed the original Certificates of appointment issued to Representatives of the three Chapters that organised the General Grand Chapter. Those Certificates were then carefully mounted and preserved for future generations. They are now in the archives of the General Grand Chapter. In commemoration of the Centenary a bronze medal was struck.

At this memorable meeting a new Chapter was Constituted in the city of Mexico. At a later date, and after having considerable trouble with the High Priest of the Chapter, the Charter was recalled and the High Priest was expelled for insubordination. It is surprising, indeed, that the recalcitrant High Priest was not a native Mexican.

A memorable feature of the Convocation of 1897 was the banquet held to celebrate the Centenary. The principal address of the occasion, which was historical in nature, was delivered by Past General Grand High Priest Drummond.

The first Triennial Convocation of the General Grand Chapter's second centenary was held in Cincinnati, Ohio, in 1900, and presided over by Companion Reuben C. Lemmon, General Grand High Priest. One hundred and eighty-two Companions were present to witness the first wearing of the new Officers' Jewels that had been bought at a cost of $1365. Before the close of this Convocation Companion William Wente, of Michigan, was appointed General Grand Treasurer to succeed Companion Daniel Striker, also of Michigan, who had lately died.

The Thirty-second Triennial Convocation was held at Little Rock, Arkansas, in 1903, and there Companion James W. Taylor, General Grand High Priest, presided. Distinguished Royal Arch Masons, whose deaths were officially reported at the meeting, included Past General Grand High Priest Josiah H. Drummond, who had died on October 25, 1902, Past General Grand High Priest Noble D. Larner, Past General Grand High Priest George L. McCahan,

Past General Grand King Charles H. Ohr and Past General Grand Secretary John D. Caldwell.

At this Convocation, General Grand Secretary Fox reported that the Charter and Rituals formerly held by Chapultepec Chapter, of Mexico City, Mexico, had been returned to the General Grand Chapter, but that the books of Record belonging to that Chapter were still missing. Companion Fox also reported that the widow of Past General Grand High Priest McCahan had sent him a box of documents that had been in possession of Past General Grand Secretary Charles Gilman at the time of his death, and that those included " the original of the Certificates of the three Chapters under whose auspices the General Grand Chapter was organised, facsimiles of which had been published as part of *Proceedings* of the Centennial Convocation." These valuable documents were never seen by Companion Fox, for at that time he also said that " the package has not been opened, and the value of the papers, as affecting the history of the General Grand Chapter during the interval of time above referred to, is unknown." It remained for the writer of this article to open the box that had lain hidden away in darkness for so many years, thus making many interesting and valuable discoveries, and thereby greatly enriching the archives of the General Grand Chapter.

At the Convocation of 1903, a specially instructed Ritual Committee presented a report on " a uniform method of reading the Cryptogram." This report, illustrated by diagrams, has been adopted as an " essential " by nearly all Grand Chapters.

After his many long years of faithful service, the salary of General Grand Secretary Fox was increased to $800 per year with the assent of this Convocation. At this meeting, too, the new Grand Chapter of New Zealand was recognised.

Companion Arthur G. Pollard, of Massachusetts, presided over the Thirty-third Triennial Convocation which was held at Boston in 1906 and attended by 273 registered Representatives. On that occasion the writer of this sketch attended a meeting of the General Grand Chapter for the first time.

At this meeting the General Grand Secretary reported the receipts of the proceedings of the Grand Chapter of Texas " for the first time in a generation." The Convocation authorised the establishment of several new Chapters, among them one to be located in Havana, Cuba, and another in Manila, Philippine Islands. This Convocation also voted the sum of $2500 for the relief of sufferers from the great San Francisco fire. By a resolution, a Committee was instructed to prepare a ceremonial for the opening and the closing of the General Grand Chapter. Before the close of this meeting, the death of Past General Grand High Priest Reuben C. Lemmon was officially reported to those present.

From the days when the Triennial Convocation was held at Savannah, Georgia, in 1909, the Record of the General Grand Chapter has shown continuous progress in Royal Arch Masonry, so far as concerns both membership and interest.

Several pages of the report of General Grand Secretary Fox, read at this

meeting, were devoted to correspondence that had resulted from the passage of a resolution by the Grand Chapter of Michigan commissioning a Committee " to investigate and report . . . the exact nature of its connection with, and obligations, if any, to the General Grand Chapter."

At this meeting, too, considerable business which had to do with Chapters outside the United States was transacted. New territory was opened to Royal Arch Masonry by Constituting a Chapter at Havana, Cuba, and another in the Panama Canal Zone. Keystone Chapter, of Shanghai, China, asked to be placed under the Jurisdiction of the Grand Chapter of Massachusetts, since the Grand Lodge of that State had Lodges in the Orient. In answer to this Petition, the General Grand Chapter merely reiterated a decision that had been rendered at an earlier date, to the effect that " the Jurisdiction of a Grand Chapter shall be restricted to the State in which it exists, and the Charter of a Chapter existing under the Jurisdiction of the General Grand Chapter, whether within the territory of the United States or a foreign country, cannot be transferred to a Grand Chapter under any circumstances."

The Triennial Convocation of 1912, held at Indianapolis, Indiana, was saddened by news of the sudden death of the beloved General Grand Secretary, Christopher G. Fox, who died only six days before the opening of the meeting. Faithful to the last, Companion Fox expired suddenly while depositing his last mail in the post box. At that time the present writer was summoned to Buffalo, there to attend the funeral as Representative of General Grand High Priest Kingsley. Further, he was asked to take charge of Companion Fox's Office, to collect all necessary books and papers, and to go to Indianapolis. He was also commissioned with an appointment as General Grand Secretary to fill the unexpired term of Companion Fox. This appointment was later confirmed by election. The late Companion Fox had been elected to his Office at Baltimore in 1871. He had served fourteen General Grand High Priests, one after another, and had been forty-four times elected Grand Secretary of the Grand Chapter of New York.

For the first time in its history, the General Grand Chapter met on the Pacific Coast when the Triennial Convocation of 1915 was opened in San Francisco. Since the Panama-Pacific International Exposition was being held in San Francisco that year, Royal Arch Masons profited by reduced travelling expenses to the distant Western metropolis to such an extent that 245 registered members of the General Grand Chapter made the long pilgrimage, many of them being accompanied by their families. The California hosts spared neither pains nor expense to make everybody happy. Sights seen on this trip brought to many an Easterner first-hand knowledge of the immensity of our great United States. Aboard a special train, from Chicago westward, many members of the jolly party of Delegates formed lasting friendships.

At this meeting, General Grand High Priest Witt recommended that the Ritual be so rewritten and revised as more nearly to conform to usages of the Craft in the several States. Delegates heartily concurred with this proposal.

Companion Witt granted a Dispensation for the establishment of a Chapter in Sante Fé, Isle of Pines, this making the second Chapter in the Republic of Cuba. The General Grand High Priest at this time brought forcibly to the attention of members the conditions then existing in Manila, Philippine Islands. There, two Supreme Bodies were maintaining Chapters, contrary to the American doctrine of exclusive Jurisdiction. The Jurisprudence Committee reviewed the entire case, and recommended " that all Fraternal relations with the Grand Chapter of Scotland be severed, and that recognition of said Body be refused until such time as they recognise the Jurisdiction of this General Grand Chapter over the territory in question, and also to take proper steps to rectify the wrong they have done in invading our territory."

During this Convocation, General Grand Scribe William F. Kuhn presented the General Grand Chapter with a photographic copy of the early Records of Fredericksburg Lodge, No. 4, Ancient Free and Accepted Masons, of Fredericksburg, Virginia. This is the oldest American Record that mentions the conferring of the Royal Arch Degree, it being dated December 22, 1753. At the time of presenting the copy, Companion Kuhn asked that a Committee be appointed to investigate the authenticity of the Records and claims.

Delegates to this Triennial Convocation started a Permanent Fund with an appropriation of $20,000, and in addition they appropriated $5000 to the funds of the Masonic War Relief Association.

The Convocation held at Baltimore, Maryland, in 1918, was presided over by General Grand High Priest George E. Corson, of Washington, District of Columbia. World War enterprises had been engaging people's attention for the past three years, and during that time all Masonic Bodies had shown great activity in conferring Degrees upon soldiers who were in camps or about to leave for service in Europe. The great change that had come into our national affairs had so altered conditions in the nation's capital that on account of limited hotel facilities it was impossible to hold this Triennial Convocation in Washington, as had been planned. Consequently the invitation of the city of Baltimore had been accepted.

Since the last preceding meeting, the official corps of the General Grand Chapter had been depleted by the deaths of General Grand Scribe Bestor G. Brown, of Kansas, of General Grand Treasurer Thomas J. Shryock, of Baltimore, and of Past General Grand High Priest Nathan Kingsley, of Minnesota.

Delegates to this meeting heard the report of the General Grand High Priest, who with a Committee had visited the Grand Chapter of Texas in 1916, and personally extended an earnest and urgent invitation for the Texas Grand Chapter to withdraw its Edict of non-affiliation with the General Grand Chapter. At this meeting, too, a report of the General Grand Secretary told that the membership of affiliated Grand Chapters now numbered 452,216 Companions, and that 1274 Subordinate Chapters were in existence.

A new Ritual was reported by the Ritual Committee and then unani-

mously adopted. A Custodian of the Work was appointed. This new Ritual has brought the several Grand Chapters more nearly together toward a uniform Ritual than ever they have before been.

The thirty-eighth Triennial Convocation was held in Asheville, North Carolina, in 1921, it having been found that the city of Raleigh, where the meeting was to have been held, could not supply necessary hotel accommodations. At this meeting the largest attendance ever reported was registered with the Credentials Committee.

Delegates to this Convocation passed resolutions endorsing the DeMolay movement, the Department of Education, and the Masonic Service Association. The Ritual Committee reported that the new Ritual had been printed and distributed. The Committee on the Revision of the Constitution reported the result of its six years of labour, and said that all recommendations for amendments had been considered. The entire work of this Committee was nullified, however, by the passage of a motion " that further consideration of the report of the Committee be indefinitely postponed."

The next Triennial Convocation, the thirty-ninth, was held at Portland, Maine, in 1924. This meeting, which numbered the largest attendance ever reported, practically completed a century and a quarter of the continuous history of the General Grand Chapter of Royal Arch Masons.

Delegates to the meeting were saddened by the news that only ten days before the Convocation formally opened General Grand High Priest William Frederick Kuhn had passed away after his long years of service to the General Grand Chapter. His had been the most vigourous and aggressive administration that the Body had ever known. The address that Companion Kuhn had prepared for delivery before this Convocation was a wonderfully impressive and constructive report which contained many recommendations for elevating and increasing the influence of Royal Arch Masonry. Through the vigourous efforts of Companion Kuhn, the chaotic condition of English-speaking Masonry in Mexico had been made known, and proper relief measures had been planned and set in operation. The Royal Arch there had been put on a higher plane and started along the road to success.

At this Convocation a long-standing contention with the Grand Chapter of Scotland was settled by a treaty which both sides were glad to execute. It was here reported that an Edict which had been issued against the Grand Chapter of Texas had brought about the reversal of a petty personal action involving the doctrine of Jurisdiction. This meeting approved the establishment of Chapters at Tampico and Mexico City, Mexico, and another at Anchorage, Alaska. A Royal Arch Educational Bureau and a Permanent Committee on Foreign Relations were established by action of this Convocation.

The fortieth Triennial Convocation, held at Denver, Colorado, in 1927, was presided over by Companion Henry DeWitt Hamilton, General Grand High Priest. At this meeting a delegation of three visitors from the Grand Chapter of Texas was introduced and received with honours. M.·.E.·.Com-

panion the Earl of Cassillis, Grand First Principal of the Supreme Grand Royal Arch Chapter of Scotland was also received as a distinguished visitor in token of the amicable relations that had lately been resumed between the two Jurisdictions. The Earl of Cassillis was later made an Honorary Member of this Body.

At this meeting the General Grand High Priest reported that some ten months before General Grand High Priest John Albert Blake had passed away leaving his term of service uncompleted. The death of three Past General Grand High Priests—James W. Taylor, George E. Corson, and Charles N. Rix—was also officially made known to the assembled Delegates.

During this Convocation, the General Grand Treasurer reported on hand a cash balance of $12,070.81 and a balance of $28,800 in the Permanent Fund. The General Grand Secretary reported the Constitution of the Chapters at Mexico City and Tampico, Mexico, and the organisation of a Chapter at Monterey, Mexico. He also reported the establishment of a Permanent Membership Register, and informed the Convocation that at the time Royal Arch Masonry numbered a total of 808,862 members. The total receipts were reported as $31,058.49.

In 1930, the General Grand Chapter met for a second time on the Pacific Coast at Tacoma, Washington. Companion Charles C. Davis, General Grand High Priest, presided, while Governor Hartley, of Washington, welcomed the guests and Governor Emmerson, of Illinois, responded.

At this Convocation, the General Grand Secretary reported the completion of a monumental work of love and labour which had long before been undertaken by Companion Hanauer and Companion King, of Pittsburgh, Pennsylvania. This was a publication entitled *Masonic Chapter Pennies*, a complete account of Royal Arch Chapter tokens and pennies of North American Chapters, the best work on the subject yet produced. The collection of medals is on display in the Scottish Rite Temple at Washington, District of Columbia. Hanauer and King's *Masonic Chapter Pennies* classifies every item in the collection, describes the design, tells of the metal used, and gives the inscription. The work is well furnished with excellent photographic reproductions, and contains valuable lists of regular Chapters in the United States and Canada, as well as of irregular and clandestine Chapters that have issued spurious tokens. Copies of this work were at this time presented to the General Grand Chapter for the use of the Educational Bureau.

During this Convocation a Chapter was ordered to be established at Cordova, Alaska, and the newly consolidated Grand Chapter of Queensland, having ninety-six Subordinate Chapters, was recognised. John W. Neilson, of Kansas, was elected General Grand High Priest, and Washington, District of Columbia, was chosen as the place for holding the Triennial Convocation in 1933.

During its existence, the General Grand Chapter has had thirty-three General Grand High Priests, the longest term served by any one of them having been ten years. It has had, during the same period, only eleven General Grand

Secretaries. One of them—Christopher G. Fox—served forty-one years. Thus has the old ship of Royal Arch Masonry sailed along for more than a century and a quarter, though not always upon smooth waters. Serious disturbances have several times occurred, and some efforts have been made to wreck and dissolve the Institution. At all such times, however, better counsels have prevailed. Steadily the General Grand Chapter has grown and increased in strength until it now stands like a sturdy oak. Under its widespread branches it shelters the world's largest Masonic organisation acting under one head. This organisation numbers forty-six Grand Chapters that include three thousand three hundred Chapters enrolling altogether, more than three-quarters of a million members. In addition, the General Grand Chapter has under its direct control sixteen Subordinate Chapters located in Alaska, Hawaii, Chile, China, Porto Rico, Mexico, the Philippine Islands, Cuba, and the Panama Canal Zone.

THE ORDER OF THE TEMPLE IN THE U. S. A.

J. Ray Shute

THE earliest record of the conferring of the Masonic Order of Knight Templar in the world is contained in the Minutes of Saint Andrew's Royal Arch (Chapter) Lodge, of Boston, Massachusetts. It is but natural, therefore, that any consideration of the Order of the Temple in America should begin with an investigation of the Body in which this historic event transpired:

In 1752 a group of Masons met in the Green Dragon Tavern— . . . They formed a lodge according " to ancient usage "—*i.e.*, met without charter or authority of any kind from a governing Masonic body. Realising their position, nine brethren petitioned the Grand Lodge of Scotland for a charter in 1754, but it was not immediately issued for a variety of reasons. It was dated November 30, 1756, but did not reach Boston until September 4, 1760.*

This Scotch Lodge enjoyed immediate prosperity and from its very activity and rapid growth the local English Provincial Grand Lodge proceeded to take cognizance of it and attempted to stifle its progress. At a Quarterly Communication of the St. John's Grand Lodge, Friday, April 8, 1761, it was:

Voted That it be, and it is hereby recommended & Ordered by the Grand Master that no Member of a Regular constituted Lodge in Boston do appear at the Meeting (or Lodge so Call'd) of Scots Masons in Boston not being Regularly constituted in the Opinion of this Lodge.†

From this action arose a controversy between the two Constitutions which lasted for several years, but which will not be further considered in this study, since it concerns not our subject-matter.

Contrary to the usual custom in Lodges of that period, the members of Saint Andrew's Lodge, presumably during 1769, formed a separate Body, attached to the Lodge in a manner, for the expressed purpose of conferring the additional Grades of Freemasonry. This separate Body was termed the *Royal Arch Lodge* or *Lodge of Royal Arch Masons*, and was the beginning of what was to later be Saint Andrew's R. A. Chapter.

In the first book of Records of the Chapter is a fragmentary paper, bearing the date " August 12, 1769," on which appears the name of " Stephen Bruce, Secretary," but due to mutilation nothing else is intelligible. The earliest

* Page 33, *Freemasonry in the Thirteen Colonies*, by J. Hugo Tatsch.
† Page 71, *Proceedings in Masonry (of the) St. John's Grand Lodge.*

Minute yet discovered of the Body is of August 18, 1769, which is complete in every detail. At that meeting it was:

Voted, Br. Sam'l Sumner Be made a Royal Arch Mason, Provided he will Oblige himself to Tile for the Lodge at all time the W.M.& War^{ds} shall think proper to call the Lodge & to be made Gratis.*

Ten days later the Lodge met and conferred the Order of Knight Templar, and this Record is the earliest yet found in Masonry of that ceremony; hence, the entire Minute is reproduced:

At a Royal Arch Lodge held at Masons Hall, Boston, New England, August 28, 1769.—

Present:—The R.W.Brother James Brown, M.
Charles Chambers, S.W.
Winthrop Gray, J.W.
Wm McMullan,
Hen^{y} Glynn
John McKane
John Woodington
Joshua Loring, D.S^{y},

The Petition of Brother William Davis coming before the Lodge begging to have & receive the Parts belonging to a Royal Arch Mason, which being read was received & he unanimously Voted in & was accordingly made by receiving the four Steps that of an Excell^{t} Sup Excell^{t} Roy Arch & K^{t} Templar.

Concerning this Minute, the late Dr. Chetwode Crawley, G.C.T., says:

As far as evidence goes, we must hold it established that the Ceremonial System employed in conferring the Knight Templar Degree in St. Andrew's Lodge, Boston, on 28th August, 1769, had been learned in Ireland, and nowhere else.†

The learned Irish historian believed that the actual Working of the Knight Templar ceremony was introduced by members of three Military Lodges then stationed at Boston, and who were present when the event transpired.‡ The Lodges to which reference is made were: No. 58, E. C. (Antients), in 14th Regiment; No. 106, S. C., in 64th Regiment; and No. 322, I. C. in 29th Regiment. Of the eight Brethren recorded present, three were members of the Irish Lodge, No. 322: James Brown (Master), Charles Chambers (Senior Warden), and William McMullan (fourth listed member).

These three Irish Brethren were entered on the Grand Register of Ireland as belonging to Lodge, No. 322 and they were listed as 48th, 38th and 39th

* Page 4, *Saint Andrew's Royal Arch Chapter*, by Alfred F. Chapman, Sec'y.
† Page 59, Vol. XXVI, *A.Q.C.*
‡ Page 57, *Ibid.*

respectively on that list. Further, they were amongst the last registered before the Lodge left, with the regiment to which it was attached, for America.

It appears quite tenable that the ceremony of Knight Templar was introduced to the Boston Brethren by these travelling Irish, who were accustomed to Working various Grades under Craft Warrants. All evidence points to an Irish introduction of the Masonic Knight Templar. The earliest evidence of the Knight Templar is to be found in Ireland and, while the Record is not contemporary with its date of mention, evidence strongly points to the fact that it is correct.

There was published, at Dublin, in 1788, *The Rules of the High Knights Templars of Ireland*, on pages 25 and 26 of which appeared a " List of Members Names of the Early Grand Encampment of Ireland at and since their Revival, on the 26th Sept. 1786." The pages contain a double column of names of members, with the dates of their reception into the Order. The first entry is: " 1765. March 24, Sir Edward Gilmore." There follow ninety-odd additional names and dates, the second of which is dated March 6, 1771. If the date of the conferring of the Order upon Sir Edward Gilmore is accepted, the history of the Order is extended still further into the past. There appears to be little reason why the date should not be accepted as true, since the contemporary Records were evidently available when the list was first published, since the *exact* date of receiving the Order is given in every single instance, which means that our Irish Knights *knew* when their members received the Orders, else the exact dates could not have been given as they were.

The reproduction of this unique document by Irish research students* of the present generation brings additional attention to the Order of Knights Templar. Unfortunately, however, the edition which is reproduced is evidently not the original, since the list of members and dates are given so late as September 24, 1789, while the publisher's date is 1788. This indicates that the list was brought up-to-date and republished, or else the date of publication is in error. At any rate, the information is most pertinent and is indicative of the early Working of the Order. Ireland has, as is known, the earliest Records of the Order in Great Britain.

Another indication that the Templar ceremony was introduced to Saint Andrew's Royal Arch Lodge by the Military Lodge or Lodges, is the fact that after the first mention of the ceremony in the Minutes of that Body it is twenty years later before a similar reference is found. It will be recalled that the trouble between the citizens of Boston and the soldiery stationed there reached such proportions that it is exceedingly improbable that the Masons of the Military Lodges visited local Lodges to any extent whatever after 1770.

The second reference to the Knight Templar ceremony in the Minutes of Saint Andrew's Royal Arch Lodge appears under date of March 20, 1789, when Benjamin Hurd, Jr., was " made a Knight Templar." † The next Record is May

* Page 162, *History of the Grand Lodge of Ireland*, Vol. I, Lepper & Crossle.
† Page 5, *A Sketch of Boston Commandery, Knights Templar*.

28, 1789, when Elisha Sigourney " Received the Degree of a Knight Templar Mason." *

This lengthy period between references is indicative of a very popular belief that the ceremony was introduced by the Irish soldiers, who afterwards were prevented from attending Lodges, due to local conditions. The local Brethren not being sufficiently familiar with the newly introduced ceremony were not able to Work it.

Naturally, such statements lie entirely within the realm of supposition and nothing of an authenticated nature can be adduced to substantiate such a position.

However, before the second Record of the Knight Templar ceremony appears in Boston, there is another early reference to the Order. This reference indicates the spread of the Templar Order into other quarters. Yet other Records antedate the second Boston Record, and others doubtless will appear from time to time, showing the popularity of Masonic chivalry in the early days in America.

The second earliest Record of the Order of Knights Templar yet found in the Western world is a Certificate issued by Mount Moriah Lodge, No. 2, bearing the date of " the 14th day of April Anno Domine 1779." † This Lodge was a Military Lodge attached to the 35th Regiment of Foot, then stationed at Saint Lucia—one of the Windward Islands—and was holden under the Provincial Grand Lodge of the Southern District of North America (Scottish Constitution being Chartered March 15, 1768).‡

In the library of the Grand Lodge of Pennsylvania is a Certificate of " the Most Sublime and Illustrious Order of Knights of the Red Cross," issued to Sir Steele, Captain 1 P. Regiment. The Certificate was issued by an " Illustrious Grand Chapter under Sanction of Lodge No. 190. Held at Charleston, S° Carolina the 26th day of May 1783." The Lodge was an English (Antient) Military Lodge, with a Royal Arch Chapter attached.

Another early Certificate is one granted under date of August 1, 1783, by Saint Andrew's Lodge, No. 1 (reorganised in 1783 as " No. 40 " under Pennsylvania), to Sir Henry Beaumont. This Lodge was located at Charleston, South Carolina, and was under the Provincial Grand Lodge of the Southern District of North America until reorganised. The Certificate declares the holder to have " pass'd the chair, been raised to the Sublime Degrees of an excellent super-excellent Royal Arch Mason, Knight of the Red Cross and a Knight of that Most holy Invincible and Magnanamous order of Knights Templar, Knight Hosplar, Knight of Rhodes and of Malta."

" A List of Officers & Members belonging to the Wilmington St. John's Lodge No. 1 North Carolina," which was sent with the Returns of that Lodge to the Grand Lodge of North Carolina, in 1789, lists two Knights Templar: Edward Jones and Jacob Kingsbury, and eight Royal Arch Masons.

* Page 51, *Celebration of the 125th Anniversary of Saint Andrew's Royal Arch Chapter.*
† Page 41, *The History of Masonic Knights Templar in Pennsylvania,* Sachse.
‡ Page 170, *Old Masonic Lodges of Pennsylvania,* Sachse.

In the Minutes of the Newbern St. John's Lodge, No. 3 (N. C. C.), under date of September 5, 1793, a visiting Knight Templar (also Malta) is recorded present—again on the 9th following.

The last mention of the Templar ceremony in Saint Andrew's Royal Arch Chapter occurs in 1794 and indications bespeak that the Order was removed into a Body of its own, which afterwards, no doubt, became Boston Encampment.

From the preceding notes on the early appearance of the K. T. in America, it is observed that the Working of the Order seems to have followed Military Lodges and the places at which the ceremony was wrought were, naturally, seaports. Likewise, in summarising the early references, it can be stated: 1. The earliest Record of the conferring of the Knight Templar Order in the world is contained in the Saint Andrew's Minutes, Boston, under date of August 28, 1769. 2. The earliest references to the Knight of Malta and the Order of the Red Cross in the Western world are contained in the Certificate issued by Saint Andrew's Lodge, No. 1, Charleston, South Carolina, under date of August 1, 1783.

Until a comparatively late date it was assumed that Thomas Smith Webb manufactured the Red Cross Order,* however, modern research has proven that it is highly improbable that Webb created any Grade whatever.

The American Malta Record is antedated by that of St. Stephen's Lodge (afterwards Edinburgh Royal Arch Chapter, No. 1)—which is the earliest Record of the conferring of the Malta in the world—December 4, 1778.†

It is well-nigh an impossible task to ascertain when the first Templar Body was established in America, due to the fact that most writers of Templar history assume that the earlier references to Knights Templar mean that there were organised Bodies then. Such is by no means the case and when the statement is made that a Templar Body was in existence at a certain period evidence of an indisputable nature should be adduced to support the claim. Former writers on the subject of Templary have very candidly stated:

> . . . it seems to be established beyond a reasonable doubt, . . . that South Carolina Encampment, No. 1, was a regularly organised Templar body as far back as the year 1804, and probably earlier. It was, like all the older encampments, self-created, and worked without a charter until the year 1823, when it was " reopened in conformity with the Constitution " of the General Grand Encampment of the United States.‡

In discussing early Templary in South Carolina, Mackey says:

> I have, however, been more successful in obtaining indisputable evidence that the degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, in a regularly organised body, as far back as the year 1783, . . .§

* Page 205, *Gould's Complete History of Freemasonry.*
† Page 140, *et seq.*, *History of the Ancient Masonic Lodge of Scoon and Perth, No. 3.*
‡ Page 706, *History of Freemasonry and Concordant Orders.*
§ Page 487, *History of Freemasonry in South Carolina*, Mackey.

ackey's statement is an address delivered by Theodore S.
of South Carolina Encampment, No. 1, in Charleston,
rch 23, 1855—printed the same year. He says:

wever, that this Encampment was in active operation in 1803,
so until after the date of our oldest record, for, on December
it was " Resolved that, in consideration of the long and faithful
of our Most Eminent Past Grand Commander, Francis Sylvester Curtis,
gularly paid his arrears to this Encampment for more than twenty years, he be con-
ered a life-member of this Encampment, and that his life-membership take
date from November, 1823.*

A footnote at the conclusion of the above statment reads: " (A) *MS. Records of S. C. Enct. No. 1.*"

There is no doubt but that South Carolina Encampment was one of the first Templar Bodies in America and its early history is very colourful. In 1823 the Encampment came under General Grand Encampment, at which time Moses Holbrook was presiding Officer thereof, and when the Grand Encampment of South Carolina was formed he was its first Grand Master. In 1824 John Barker, noted Lecturer, etc., was made an Honorary Member of the Body. In 1825, General Lafayette was " waited upon " by the members of the Encampment.

From this premier South Carolina Encampment sprang Columbia Encampment, No. 2; Georgetown Encampment being sponsored by it also. A more detailed account of the Encampment cannot be here given.

Even as South Carolina Encampment claimed origin from the Lodge Saint Andrew's, which, in 1783, conferred the Templar Orders, so does the Boston Encampment, No. 1, Boston, Massachusetts, claim origin from Saint Andrew's Royal Arch Lodge (or Chapter, as it was afterwards known).

On March 12, 1802, Boston Encampment of Knights of the Red Cross was formed by Henry Fowle, Elisha Sigourney, James Harrison, Hezekiah Hudson, Joseph Tucker, Samuel Billings, Andrew Sigourney, Henry Purkitt and William Bentley, all of whom had received the Order of the Temple in Saint Andrew's Royal Arch Chapter.†

This Red Cross Encampment remained in existence for only four years, during which time thirty-six meetings were held and sixteen candidates Knighted. Henry Fowle, noted Ritualist, remained Sovereign Master during the entire period of its existence.

On June 8, 1805, Stephen Foster, of Portland, Maine, received the Order of the Red Cross in Boston Encampment. On the 23d of August following, he and two other Red Cross Knights organised at Portland what they styled an Encampment of the Red Cross and admitted two other members.‡ On October 6, 1806, this Body adopted the title of *King Darius Council* and on the 9th elected Sir John Coe *R.S. and S.M.* and voted " to adopt a Petition, and forward it to

* Page 29, *et seq. Historical Sketch of the Order of Knights Templar.*
† Page 7, *A Sketch of Boston Commandery of Knights Templar.*
‡ Page 5, *History of Maine Commandery, No. 1, of Knights Templar.*

In the Minutes of the Newbern St. John's Lodge, No. 3 (N. C. C.), under date of September 5, 1793, a visiting Knight Templar (also Malta) is recorded present—again on the 9th following.

The last mention of the Templar ceremony in Saint Andrew's Royal Arch Chapter occurs in 1794 and indications bespeak that the Order was removed into a Body of its own, which afterwards, no doubt, became Boston Encampment.

From the preceding notes on the early appearance of the K. T. in America, it is observed that the Working of the Order seems to have followed Military Lodges and the places at which the ceremony was wrought were, naturally, seaports. Likewise, in summarising the early references, it can be stated: 1. The earliest Record of the conferring of the Knight Templar Order in the world is contained in the Saint Andrew's Minutes, Boston, under date of August 28, 1769. 2. The earliest references to the Knight of Malta and the Order of the Red Cross in the Western world are contained in the Certificate issued by Saint Andrew's Lodge, No. 1, Charleston, South Carolina, under date of August 1, 1783.

Until a comparatively late date it was assumed that Thomas Smith Webb manufactured the Red Cross Order,* however, modern research has proven that it is highly improbable that Webb created any Grade whatever.

The American Malta Record is antedated by that of St. Stephen's Lodge (afterwards Edinburgh Royal Arch Chapter, No. 1)—which is the earliest Record of the conferring of the Malta in the world—December 4, 1778.†

It is well-nigh an impossible task to ascertain when the first Templar Body was established in America, due to the fact that most writers of Templar history assume that the earlier references to Knights Templar mean that there were organised Bodies then. Such is by no means the case and when the statement is made that a Templar Body was in existence at a certain period evidence of an indisputable nature should be adduced to support the claim. Former writers on the subject of Templary have very candidly stated:

> . . . it seems to be established beyond a reasonable doubt, . . . that South Carolina Encampment, No. 1, was a regularly organised Templar body as far back as the year 1804, and probably earlier. It was, like all the older encampments, self-created, and worked without a charter until the year 1823, when it was " reopened in conformity with the Constitution " of the General Grand Encampment of the United States.‡

In discussing early Templary in South Carolina, Mackey says:

> I have, however, been more successful in obtaining indisputable evidence that the degrees of Knight of the Red Cross and Knight Templar were conferred in Charleston, in a regularly organised body, as far back as the year 1783, . . .§

* Page 205, *Gould's Complete History of Freemasonry.*
† Page 140, *et seq., History of the Ancient Masonic Lodge of Scoon and Perth, No. 3.*
‡ Page 706, *History of Freemasonry and Concordant Orders.*
§ Page 487, *History of Freemasonry in South Carolina,* Mackey.

The basis for Mackey's statement is an address delivered by Theodore S. Gourdin, Commander of South Carolina Encampment, No. 1, in Charleston, South Carolina, on March 23, 1855—printed the same year. He says:

It is clear, however, that this Encampment was in active operation in 1803, and continued so until after the date of our oldest record, for, on December 29th, 1824, it was " Resolved that, in consideration of the long and faithful services of our Most Eminent Past Grand Commander, Francis Sylvester Curtis, *who regularly paid his arrears to this Encampment for more than twenty years*, he be considered a life-member of this Encampment, and that his life-membership take date from November, 1823.*

A footnote at the conclusion of the above statment reads: " (A) *MS. Records of S. C. Enct. No. 1.*"

There is no doubt but that South Carolina Encampment was one of the first Templar Bodies in America and its early history is very colourful. In 1823 the Encampment came under General Grand Encampment, at which time Moses Holbrook was presiding Officer thereof, and when the Grand Encampment of South Carolina was formed he was its first Grand Master. In 1824 John Barker, noted Lecturer, etc., was made an Honorary Member of the Body. In 1825, General Lafayette was " waited upon " by the members of the Encampment.

From this premier South Carolina Encampment sprang Columbia Encampment, No. 2; Georgetown Encampment being sponsored by it also. A more detailed account of the Encampment cannot be here given.

Even as South Carolina Encampment claimed origin from the Lodge Saint Andrew's, which, in 1783, conferred the Templar Orders, so does the Boston Encampment, No. 1, Boston, Massachusetts, claim origin from Saint Andrew's Royal Arch Lodge (or Chapter, as it was afterwards known).

On March 12, 1802, Boston Encampment of Knights of the Red Cross was formed by Henry Fowle, Elisha Sigourney, James Harrison, Hezekiah Hudson, Joseph Tucker, Samuel Billings, Andrew Sigourney, Henry Purkitt and William Bentley, all of whom had received the Order of the Temple in Saint Andrew's Royal Arch Chapter.†

This Red Cross Encampment remained in existence for only four years, during which time thirty-six meetings were held and sixteen candidates Knighted. Henry Fowle, noted Ritualist, remained Sovereign Master during the entire period of its existence.

On June 8, 1805, Stephen Foster, of Portland, Maine, received the Order of the Red Cross in Boston Encampment. On the 23d of August following, he and two other Red Cross Knights organised at Portland what they styled an Encampment of the Red Cross and admitted two other members.‡ On October 6, 1806, this Body adopted the title of *King Darius Council* and on the 9th elected Sir John Coe *R.S. and S.M.* and voted " to adopt a Petition, and forward it to

* Page 29, *et seq. Historical Sketch of the Order of Knights Templar.*
† Page 7, *A Sketch of Boston Commandery of Knights Templar.*
‡ Page 5, *History of Maine Commandery, No. 1, of Knights Templar.*

the Grand Encampment of the Northern States, asking to be received under its Jurisdiction and protection."

On September 11, 1805, Boston Encampment of Knights of the Red Cross met and, on suggestion of Thomas Smith Webb, who was present, resolved " That those Knights Templar who are members of this Encampment be requested to confer the Degree on such members as shall be solicitous to obtain it." *

On December 21, 1805, the Knights Templar who were members of the Red Cross Encampment met at the home of Henry Fowle and formally organised an Encampment of Knights Templar, electing Henry Fowle Grand Master. They likewise applied to General Grand Encampment for a *Charter of recognition.*

On March 15, 1806, the Red Cross Encampment voted that " this Encampment be dissolved." † Thus was Boston Encampment formed.

Washington Encampment, Hartford, Connecticut (present location), was an early formed Templar Body. It appears that this Encampment, as was customary, was self Constituted and the only information available concerning its early activity is to be found in a small pamphlet, which was published at New London, in 1823. That Record relates that:

In July, 1796, three regular Knights Templar, hailing from three different commanderies, formed an encampment at Colchester, the State of Connecticut, at which time the following Royal Arch Masons had regularly conferred on them the Order of Knighthood, to wit: John R. Waterous, Asa Bigelow, Roger Bulkley, John Breed, Joel Worthington.‡

Naturally, this information, being twenty-seven years removed from the reference, is to be considered as not being proof positive. The *Connecticut Gazette* of July 2, 1800, mentions that on June 24, 1800, Knights Templar were in the procession that took part in the dedication of the Masonic Hall in New London. It does not follow, necessarily, that these Templars were from an organised Body.

The first Record of Washington Encampment is headed " Fourth Assembly," and continues, " At an Assembly of Sir Knights Templar convened at New London, June 9, 1801." § At that meeting there were eleven Knights present. The following day the Encampment met and adopted By-Laws. This action is indicative of one or two things: 1. The Encampment was newly formed, since it would not, it appears, have Worked long without laws for its government, or 2. It had, as is claimed, been operating before (hence the " Fourth Assembly ") and was opening at a new location (although not necessarily) and had omitted previously to adopt laws.

The Encampment roved about over the State and the presiding Officer was the Captain-General. However, regardless of the date of its formation, this Encampment can rightfully boast of the fact that it was the first legally Constituted Body of Templars in America. In 1803 the members applied to the

* Page 9, *A Sketch of Boston Commandery of Knights Templar.*
† Page 10, *Ibid.*
‡ Page 21, *Washington Commandery Centennial.*
§ Page 22, *Ibid.*

proper officials in England for a Warrant, which was issued September 5, 1803.

On October 20, 1819, the Encampment voted to confer the Orders upon James Cushman gratis.* James Cushman will be remembered as an active Lecturer.

While there are many references to Templary in Rhode Island prior to the formation of Saint John's Encampment, it appears that the formation of that Body marks the first organisation created for the express purpose of conferring the Order of the Temple. The Encampment was formed on August 23, 1802; the Record follows:†

The Knights of the most noble and magnanimous Orders of the Red Cross, and of Malta, Knights Templar, and of the Order of St. John of Jerusalem, residing in the town of Providence, having at a previous Assembly determined, " that it is proper and expedient for the preservation and promotion of the honor and dignity of the Orders of Knighthood, that an Encampment should be formed and established in said town," assembled at Masons Hall for that purpose, at 7 o'clock P.M. Present Sir Thomas S. Webb, Sir Jeremiah F. Jenkins, Sir Sanuel Snow, Sir Daniel Stillwell, Sir John S. Warner, Sir Nicholas Hoppin.

The Knights having unanimously placed Sir Thomas S. Webb in the chair, then proceeded to form and open a regular Encampment of the several Orders before mentioned, in solemn and ancient form, by the name of Saint Johns Encampment. The Encampment then proceeded to the choice of officers by ballot, when the following Knights were duly elected and qualified to the offices affixed to their respective names, viz: Sir Thomas S. Webb, Grand Master; Sir Jeremiah F. Jenkins, Generalissimo; Sir Samuel Snow, Captain-General; Sir Daniel Stillwell, Standard Bearer; Sir John S. Warner, Sword Bearer; Sir Nicholas Hoppin, Guard.

We would, naturally, expect the Encampment over which Thomas S. Webb presided to have complete laws and to be complete in every detail. It is not unnatural, therefore, that the By-Laws of that Encampment are exceedingly complete in every detail and of interest. Lack of space, only, forbids a reproduction of that instrument; however, we will reproduce the section pertaining to uniform:‡

Third.—That every member of this Encampment shall without delay, furnish himself with the uniform of the Order, viz: a black coat, vest, breeches, and stockings, or pantaloons, sash, half boots (afterwards changed to " black boots "), apron, poignard, cocked hat, and hanger; and no member shall be permitted to have a voice or vote at any meeting of the Encampment, at which he shall appear deficient in either of the said articles; and for every delinquency he shall pay a fine of twenty-five cents.

On September 28, 1819, the Encampment " healed " that famous Lecturer, Jeremy L. Cross, no fee being charged.

* From the Minutes of Washington Commandery, No. 1.

† Page 62, *et seq.*, *History of Saint John's Commandery.*

‡ Adopted September 14, 1802.

With the formation of Encampments of Templars in several cities in America, it is not unnatural that the idea of forming a governing Body of the Order would soon find expression in a convention being called for that expressed purpose. Hence, in 1797, a Grand Encampment was formed in the State of Pennsylvania—the first on American soil!

Templary arose in Pennsylvania as it did in other States; Lodges Worked the Orders and soon Encampments were formed by Knights holding Certificates therefrom. " Early in the year 1797 there were, as stated, four Encampments of Knights Templar in the State, and it is evident that there arose a desire for a governing Body of the Templar Order; this resulted in Pennsylvania giving birth to the first Grand Encampment in the United States." *

Thomas Smith Webb says of this early Grand Encampment formation:†

On the 12th day of May, A.D. 1797, a convention of Knights Templars was holden at Philadelphia, for the purpose of taking into consideration the propriety and expediency of forming a Grand Encampment. The convention, after having considered the subject, came to a determination to form and open a grand encampment in the city of Philadelphia, to consist of an equal representation from the several encampments of Knights Templars in the state of Pennsylvania. They accordingly appointed a committee, consisting of four deputies from each encampment, to report a form of constitution; which report was made on the 19th of the same month, and, after having been read and amended, it was agreed to, and the grand encampment organized agreeably thereto.—The encampments under its jurisdiction are,

Grand Encampment, Philadelphia,
Encampment, No. 1. Do.
Do. No. Do.
Do. No. Harrisburgh, Penn.
Do. No. Carlisle, Do.

No available Records of this earliest Grand Templar Body in the United States have been unearthed and it is generally assumed that it died aborning, since we have no evidence that subsequent meetings were held after its formation.

In the State of New York there were early organised, and separate, Bodies of Templars, although the Records are not now available for a complete study. However, one or two early Encampments may be mentioned briefly in passing.

As early as December 21, 1785, in a procession of the Grand Lodge of New York, Knights Templar are mentioned twice in the Records of that Grand Lodge. The second reference states, in part: " Knight Templars, properly clothed, *drawn swords*, etc." ‡ This procession was on the festival of St. John the Baptist and the *Independent Journal* of the 28th of the month remarks: " Sir Knights as a body seldom appeared in public." It is considered that such early reference to the Order, *as a body* indicates that an organisation was in existence. There are

* Page 55, *The History of Masonic Knights Templar in Pennsylvania.* † Page 292, *et seq.*, *The Freemason's Monitor.*
‡ Page 42, *Early History and Transactions of the Grand Lodge*, New York.

many other similar newspaper accounts, many of which indicate the existence of Templar Bodies in the State.

When and where the first Templar Body was formed in New York State is problematic and the best researches of many scholars have failed to clear away the tangle of conflicting statements and evidence. From current publications of the day it appears that an Encampment, referred to as *Ancient Encampment, No. 1, Grand Encampment* (this title referred to a Subordinate Body), *Morton Encampment*, and *Old Encampment*, existed at an early date.*

Among the members of that old Body was John Jacob Astor, who served at one time as Recorder. The first published list of the Officers of that old Encampment appeared in 1805, and Records:†

Grand Encampment of Knights Templar, Jacob Morton, Grand Master; Peter Irving, Generalissimo; Edward W. Laight, Capt. General; John G. Bogert, Aid de Camp; Nicholas C. Palmer, Standard Bearer; John Bleeker and Melancton Smith, Commissioners; Andrew Smyth, Paymaster; Elias Hicks, David S. Jones, John K. Benjamin, William Cutting, Court of Inquiry; Benjamin Jones, Sentinel. Encampments held on the second Tuesdays in January, March, May, July, September, and November, in the City Hotel. Annual Encampments on Trinity Sunday, on which day officers are elected, and an address is delivered by the Grand Master or a Sir Knight deputed by him for that purpose, at which all Master Masons are allowed to attend.

Concerning early Bodies in New York State, the late Sir T. S. Parvin said:‡

Previous to 1799 a body of Knights Templar, known as St. Peter's Encampment, flourished in the city of New York. . . . The officers of St. Peter's Encampment, in 1799, are named in the directory of that year, when John West was Grand Master. . . . Webb, in his *Monitor*, of 1802, speaks of Jerusalem Encampment in New York City. This encampment is not mentioned in any of the directories of that year, which leads Sir Knight Macoy to infer that Jerusalem and St. Peter's Encampments were one and the same body.

Columbian Encampment, No. 1, was formed in 1810, by members of the older Rising Sun Encampment, reference to which will be made later, and the two Encampments Worked side by side, although the latter never was recognised by the newly formed Grand Encampment of New York. In 1817, Rising Sun Encampment either ceased to exist or the two Bodies merged.

Temple Encampment, No. 2, of Albany, New York, existed as early as 1796, during which year Thomas Smith Webb visited that city. However, it is doubtful if he had aught to do with its erection, since it is not known if he was then a Templar or not. The early Records of the Encampment are lost and early data concerning this Body are now unavailable.

* Page 21, *Historical Reminiscences of Morton Commandery.*
† *Longworth's American Almanack and New York Register.*
‡ Page 712, *History of Freemasonry and Concordant Orders.*

The first permanent governing Body of Knights Templar formed in this country was what is now known as the Grand Commandery of Massachusetts and Rhode Island. The circumstances surrounding its formation are unique and merit careful attention in this brief sketch.

It appears that the Fratres of Saint Johns Encampment, at Providence, Rhode Island, depended upon Webb for guidance and leadership, which he ever furnished. Hence it is but natural that soon after the formation of the Providence Body, Webb conceived the idea of a governing Templar Body; a Body which was destined to administer the Order of the Temple in that Jurisdiction for many years to come. The idea was extremely logical; throughout the nation Encampments were springing up, without a thought as to regularity as interpreted to-day, with seals of authority. The entire Templar movement was free and unrestrained, indeed it is extremely doubtful if any American Body was competent to legally erect Templar Bodies. Yet we cannot brand the early Encampments spurious, because they sprang into being as a result of individual activity and not from authorised Chartering Bodies. Freemasonry is an institution peculiar unto itself and hence its methods of evolution are, likewise, unique. The Craft, of its own selection evidently, decided to create a succession of three Degrees, some time during the third decade of the eighteenth century—result: it was done. Later, the Supreme Order of the Holy Royal Arch made its appearance; the honourable Degree of Mark Master Mason followed, then other Grades, until we find numerous additions to the Craft of Freemasonry. Most, if indeed not all, of these additional ceremonies were adopted and Worked without Warrants of authority; for, indeed, they had to begin and it is not tenable that governing Bodies should precede the Subordinates. Hence, when American Templary planted itself within self-constituted Encampments, it but followed time immemorial custom and did so with tradition and usage behind it. Few can but stamp this procedure legal in respect of the period in which it transpired and the early history of the Order of the Temple in America is perhaps just as free from criticism as are the other Bodies of Freemasonry, when legality is considered.

Our predecessors were simply building in America a Body Chivalric and elected to Constitute Encampments whenever a sufficient number of Knights within a convenient distance decided that such a Body was desirable. Quite a natural state, to be sure. Does any one to-day brand illegal the possession of the various Grades above the Craft of our Lodges of the eighteenth century? Does any one try and trace seals of authority in Bodies which Worked the Royal Arch, Mark and Templar Orders a century and a half ago? Most assuredly not, for the very fact that these Lodges and members did Work additional Grades gives to us to-day the splendid privilege of possessing and appreciating the Grades above the Craft.

Likewise, it is natural, after Subordinate Bodies had been formed, that the desire for a governing Body should follow—witness the Pennsylvania Grand Encampment of 1797.

Now, in Rhode Island the Fratres followed the same procedure in forming their Grand Encampment as they did when they formed their local Encampment. That is, they simply decided to form a Grand Encampment—and form it they did! The question of the legality of this Grand Encampment has been discussed time on time. It has been stated that it was formed by a group of Templars, not even representing the one Encampment within the State—this is true. However, in consideration of the fact that the Encampments in Rhode Island and Massachusetts were self-constituted, as doubtless others would have been had there been others, then what earthly difference would there have been had a score of self-constituted Encampments sent Representatives and the fact that a group of individuals formed a Body which was always deemed the sovereign Body of the Jurisdiction and one which has crowned itself with glory down through the years? Further, in view of the fact that the Encampments within not only Rhode Island, but Massachusetts and Maine as well, applied to this Grand Encampment for Charters of recognition and deemed it the sovereign Body, makes it legal, so far as this scribe is concerned. Again, it is but reasonable to believe that the members of the Encampments at Boston, Newburyport and Providence were fully aware of the formation of the Grand Body and were in hearty accord with its formation, else members therefrom would not have been its Officers and the Encampments enrolled thereunder. Finally, the legality of any Masonic Body is to be, after all is said and done, judged by its recognised status and not merely by its method of creation or formation.

The fact that the Grand Encampment of Rhode Island is the premier permanent Templar governing Body in America merits our consideration of its formation; hence the Minutes of that event are recorded:*

A Grand Convention of Knights Templars was held in Providence, R. I., on the 6th day of May, A.D. 1805, when the following measures were proposed and adopted unanimously, viz.:

Resolved, As the sense of this convention, that the formation and establishment of a Grand Encampment of Knights Templars in this State would tend to promote the honour and interests of the order of Knighthood and of Masonry.

Resolved, That a committee be appointed to devise and report a form of constitution, explanatory of the principles upon which a Grand Encampment shall be opened.

Resolved, That the convention be adjourned until Monday, the 13th instant, then to meet again in Masons Hall, in Providence, Rhode Island.

Agreeably to the call, one week later the Knights reassembled in the city of Providence to complete the formation of the Body.

Monday, 13th May, A.D. 1805.

The convention met, agreeably to adjournment, to take into consideration the report of the committee appointed on the 6th instant, which, being read and amended, was unanimously approved and adopted, and is in the words

* Page 11, *Proceedings of the Grand Encampment of Knights Templar of Mass. and R. I.*

following, viz.: [Here follows the Constitution of the " Grand Encampment of Rhode Island and Jurisdiction thereunto belonging."]

The convention then proceeded to organize the Grand Encampment, by an election of officers, when the following Knights were proclaimed duly elected to the offices annexed by their respective names, viz.:

M.W. Sir Thomas S. Webb, of Providence. . . . Grand Master.
W. Sir Henry Fowle, of Boston . . . . . Generalissimo.
W. Sir Jonathan Gage, of Newburyport. . . . Captain-General.
W. Sir John Carlile, of Providence. . . . . Senior Grand Warden.
W. Sir Nathan Fisher, do. . . . . Junior Grand Warden.
W. Sir John Davis, do. . . . . Grand Sword-Bearer.
W. Sir William Wilkinson, do. . . . . Grand Standard-Bearer.
W. Sir William F. Megee, do. . . . . Grand Recorder.
W. Sir Jeremiah F. Jenkins, do. . . . . Grand Treasurer.*

It will be noted that Newburyport was, likewise, represented in this action, and that produces *three* Bodies represented amongst the list of Officers. " There is no question as to the authenticity of the original Records which have been carefully preserved, but the seeker for information is baffled by the scantiness of the early Minutes." †

" At an extra assembly of the Grand Encampment (of Rhode Island, etc.) holden at Masons Hall, in Providence, on the first Monday in October, A.D. 1805," a Petition was received from St. John's Encampment, of Providence, requesting a Charter of recognition. Needless to state, the Charter was issued and Grand Encampment received its first Subordinate Body under its Constitution. This act illustrates that the Knights of the Providence Encampment recognised Grand Encampment as the sovereign administrative Body of the Order in its Jurisdiction.

We have already seen that the members of the Encampment of Knights of the Red Cross, at Boston, met with Sir Henry Fowle, on December 21, 1805, and organised an Encampment of Knights Templar. At an Assembly of Grand Encampment, holden on March 3, 1806, these Fratres applied for, and received, a Charter of recognition. Twelve days later, as before noted, the Red Cross Encampment at Boston was dissolved. Thus, a second Subordinate came under the newly formed Grand Encampment of Rhode Island.

At the Assembly of Grand Encampment, aforementioned, resolutions were passed to grant Charters of recognition to the Knights at Newburyport, Massachusetts and Portland, Maine, " whenever they shall petition " for them! These Charters were evidently granted during the interim, as the Bodies are mentioned thereafter as Constituents, the Maine Body being a Red Cross Council. This action, likewise, is indicative of the belief that all of these groups which were affiliated with Grand Encampment were fully in accord with the founding thereof and considered themselves a part of the movement, witness the granting of Charters, *when applied for!*

* Page 14, *Ibid.* † Page 109, *Grand Commandery of Knights Templar, Mass. and R. I.*, Centennial Volume.

In addition to granting the Charters, Grand Encampment at the March Assembly, " On motion made by Sir Henry Fowle, seconded by Sir John Carlile," the title of Grand Encampment was changed to that of *The United States Grand Encampment*, and the title of the presiding Officer to *General Grand Master*. It would seem that the scope of the new Grand Encampment was to be extended. This changing of titles, et cetera, led many later historians into error, in assuming that the formation of this Grand Body was to be considered as the birth of what was to later be the *Grand Encampment of the U. S. A.*, but such is by no means the case. The new Constitution adopted May 29, 1806, specifically states, Section 3, Article I, " The jurisdiction of this Grand Encampment shall extend to any State or Territory wherein there is not a Grand Encampment regularly established."

On May 27, 1811, Grand Encampment appointed a Committee, consisting of Thomas S. Webb, John Carlile and Ephraim Bowen, Jr., " to open a correspondence with the several Encampments in the United States not under the jurisdiction of this Grand Encampment. . . ." This Committee reported progress the following year and asked for more time, which was granted.

It will be recalled that Webb listed in 1812, no less than fifteen active Templar Bodies in U. S. A.: four in Pennsylvania, four in New York, three in Maryland, two in Massachusetts, one in Rhode Island, and the Red Cross Council in Maine. There were, at that time, other Encampments which Webb failed to list. The Order of the Temple was showing progress.

There can be little doubt that, in consideration of the changing of title and the attempt to enroll other Encampments under their laws, the United States Grand Encampment was seriously striving to make itself a national Body; likewise the Committee and its activities indicate that such was the object. However, the activities of the Body seemed to be restricted to the New England States and they alone considered the Grand Encampment sovereign. June 7, 1814, Washington Encampment, of Newport, Rhode Island, requested a Charter of recognition free of cost, which was granted.

There can be little doubt that the activity of Webb and his associates, together with their correspondence on the matter, led New York and Pennsylvania to form Grand Encampments of their own; perhaps Webb encouraged this—perhaps he did not.

In 1806, one Joseph Cerneau arrived in New York; presumably held a Patent from Mathieu Dupotet, indicating that he had received the twenty-five Grades of the Scottish Rite of Heredom, and authorising him to create *one* member of the Twenty-fourth Grade annually, and to organise Bodies in *northern Cuba*. This newcomer, in the already crowded field of the so-called Scottish Rite, regardless of his limited Patent which was worthless in the U. S. A., erected in New York City a Consistory of the Rite, October 28, 1807. In turn, the Consistory issued a document, May 25, 1812, indicating that it had assumed the title of *Grand Consistory of the U. S. A.*, etc., and in 1813, took the title of *Supreme Council* 33d. In 1811 the Hon. DeWitt Clinton was elected Deputy

Grand Commander, holding the Office until 1823, when he was elected Grand Commander.

The Grand Encampment of New York, Knights Templar, was organised January 22, 1814.* Its Subordinates were: Ancient Encampment, New York; Temple Encampment, Albany; and Montgomery Encampment, Stillwater. The first official proceedings show that, on the day mentioned, the Sovereign Grand Consistory " Decreed the establishment of a Grand Encampment of Sir Knights Templar and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof " from among the members of the Consistory. Not a single Commandery had requested such action; nor had a single Knight Templar as such. It was the volunteer action of an alien Body, which, in itself, had no such authority as it assumed to exercise. A Warrant of recognition was issued in 1816 to Columbian Commandery of New York, and a Warrant for a new Commandery at New Orleans was issued the same day. These Subordinates were the only ones that recognised the Grand Encampment of New York and that recognition was of the mildest kind. Neither of them sent any Representatives to the Grand Conclave for six years. All the other Commanderies of the States refused to acknowledge the Grand Body, and maintained their independent organisation for many years.†

On February 15, 1814, Delegates from the following Encampments met in Philadelphia and formed the second Grand Encampment of Pennsylvania:

	Encampment,	No. 1, Philadelphia, Penn.
	"	No. 2, Pittsburgh, Penn.
Rising Sun	"	No. 1, New York, N. Y.
Washington	"	No. 1, Wilmington, Del.
	"	No. 1, Baltimore, Md.

Charters of recognition were granted to the Encampments and the following Officers elected:

M.E. Sir William McCorkle, of Philadelphia, G.G.M.
" " " Archibald Hamilton, of Wilmington, G.G.
" " " Peter Dob, of New York, G.C.G.
" " " Henry S. Keating, of Baltimore, G.St.B.
" " " John Sellars, of Wilmington, G.C.H.
" " " George A. Baker, of Philadelphia, G.Rec.
" " " Nathaniel Dillhorn, of Philadelphia, G.Treas.
" " " James Humes, of Philadelphia, G.Sw.B.‡

The sequence of Grades contained in the Constitution of the *Grand Encampment of Pennsylvania and Jurisdiction thereunto belonging* differed from that employed in Rhode Island: to the Craft was added the Past Master and Holy Royal Arch, the Mark and Most Excellent being unused.

The Encampment at Baltimore, which assisted in forming this Grand Body,

* Correct date June 18, 1814. † Page 718, *History of Freemasonry and Concordant Orders.*
‡ Page 69, *The History of Masonic Knights Templar in Pennsylvania.*

received its Charter as Maryland Encampment, No. 1, on May 2, 1814, and in the Petition therefor, the Recorder, Archibald Dobbin, stated:* " I am induced to state that this Encampment insists in receiving its number and rank according to the date of its institution, the complete organisation of which took place in the year 1790." Pennsylvania accepted the date as being correct.

With the formation of these other Grand Encampments, the United States Grand Encampments in New England began laying plans for a Convention of Delegates from the three sovereign Bodies for the purpose of erecting a general governing Body for the nation. It appears that Webb and his associates were sincere in their attempt to form a national Body and they deserve credit for their efforts.

At an Assembly of the United States Grand Encampment, held May 15, 1816, a Committee, consisting of Thomas S. Webb, Henry Fowle and John Snow, was appointed from this Grand Encampment to meet and confer with any or all other Grand Encampments that are now established within the United States, or with such Delegates as may be appointed by any or all of the said Grand Encampments, upon the subject of a general union of all the Encampments in the United States under one head and general form of government, and that the said Delegates be, and they are hereby invested with full power and authority to enter into such engagements and stipulations, and make such arrangements upon the said subject, as they may deem expedient and proper to promote the honour and interests of the Orders of Knighthood.†

These Knights believed that a national Body was to be formed and likewise knew that their own title needed changing if plans matured, hence, they changed their title by expunging the words *United States* therefrom. Likewise the *General Grand Master* became later *Grand Commander* and we note such titles as *Warder* and *Prelate* being adopted. In 1819 this Grand Encampment assumed the title of *The Grand Encampment of Massachusetts and Rhode Island* and the new Constitutions of 1823 legally adopted the title. Later the *Encampment* was changed to *Commandery*, to give the present title by which the Body is known.

The Committee appointed by the Rhode Island Body (Webb, Fowle and Snow) journeyed to Philadelphia for the purpose of meeting Representatives of the Pennsylvania Grand Encampment, and, on June 11, 1816, they met with a legally appointed Committee from that Body and discussed matters before them in a regular Convention.‡ Unfortunately, no agreement was reached, although the Pennsylvania Knights appeared favourable, yet the Representatives refused flatly to either (1) discontinue their own sequence of Grades, which differed from the eastern procedure, or (2) to transfer their sovereign rights to a national Body, they claiming that they were under direct supervision of, and owed allegiance to, the Craft Grand Lodge in Pennsylvania. The report of the Committee from the Grand Encampment of Pennsylvania states that there were present at the Convention " Delegates from New England and New York."§

* Page 8, *History of Maryland Commandery, No. 1.*
† Page 43, *Proceedings of the Grand Encampment of Massachusetts and Rhode Island.*
‡ Page 95, *The History of Masonic Knights Templar in Pennsylvania.*
§ Page 96, *et seq., Ibid.*

The Convention at Philadelphia having failed, the Knights from the New England States and New York did not lose heart, but determined to form a national Body with Representatives from their Bodies. The Grand Encampment continued its independent existence until 1824, when it ceased to exist and its demise left only the other two Grand Encampments supreme in America.

On June 20–21, 1816, a Convention was holden at Masons' Hall in New York City, at which time the *General Grand Encampment of the U. S. A.* was formally organised. The importance of the event merits a reproduction of the Minutes of the Convention which follow:*

At a Convention holden at Mason's Hall, in the city of New York, on the 20th and 21st of June, 1816, consisting of Delegates or Knights Companions from eight Councils and Encampments of Knights Templars and Appendant Orders, viz.,

Boston Encampment.....Boston,
St. John's Encampment.....Providence,
Ancient Encampment.....New York,
Temple Encampment.....Albany,
Montgomery Encampment.....Stillwater,
St. Paul's Encampment.....Newburyport,
Newport Encampment.....Newport,
Darius Council.....Portland,

the following Constitution was formed, adopted, and ratified.

[this is omitted here]

The General Grand Encampment then proceeded to the choice of officers, and the following officers were elected, to continue in office until the third Thursday in September, A.D. 1819:

M.E. and Hon. DeWitt Clinton, of New York.....G.G.Master.
Thomas Smith Webb, Esq., of Boston.....D'y G.G.Master.
Henry Fowle, Esq., of Boston.....G.G.Generalissimo.
Ezra Ames, Esq., of Albany.....G.G.Captain General.
Rev. Paul Dean, of Boston.....G.G.Prelate.
Martin Hoffman, Esq., of New York.....G.G.Senior Warden.
John Carlisle, Esq., of Providence, R. I.....G.G.Junior Warden.
Peter Grinnell, Esq., of Providence, R. I.....G.G.Treasurer.
John J. Loring, Esq., of New York.....G.G.Recorder.
Thomas Lowndes, Esq., of New York.....G.G.Warder.
John Snow, Esq., of Providence, R. I.....G.G.Standard Bearer.
Jonathan Schieffelin, Esq., of New York.....G.G.Sword Bearer.

The General Grand Encampment then adjourned to meet at New York on the third Thursday in September, A.D. 1819.

Attest: (Signed) JOHN J. LORING,
G.G. Recorder.

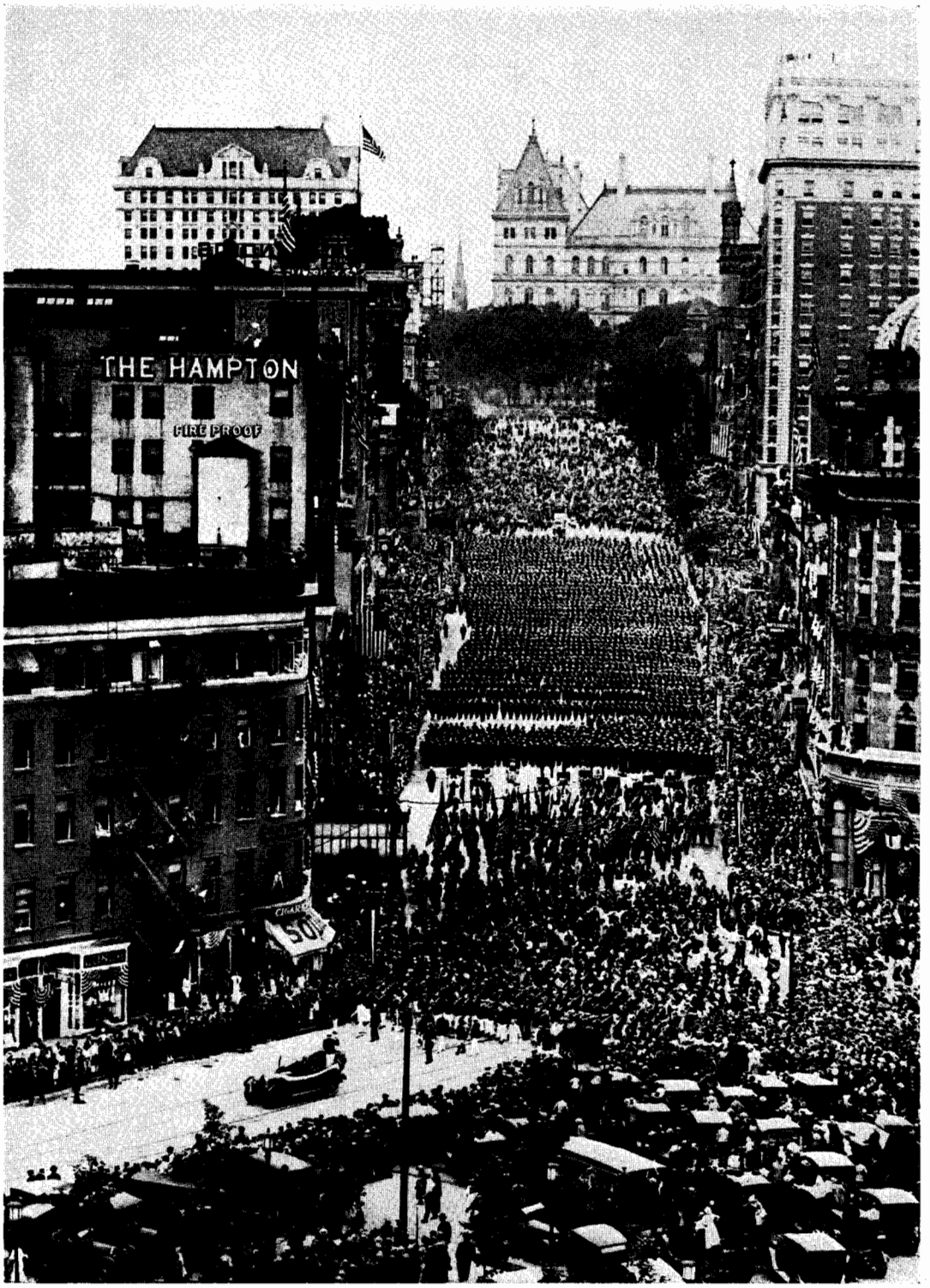
* Page 11, *Proceedings of the General Grand Encampment of Knights Templar of the U. S. A.*

To the casual reader of the Minutes of the Convention which formed General Grand Encampment it might seem that the action was regular and Masonically legal—when consideration is given to the fact that only the Grand Encampment of Pennsylvania was not represented at the Convention and, since it demised within less than eight years, then the formation of the national Body was by unanimous consent, so to speak. However, the Minutes are misleading: not a single name of a Delegate is recorded; the list of Encampments and the Council lead one to believe that each was represented at the Convention; the list of elected Officers would indicate that they were present and Installed—all of this tends towards subterfuge. There were present at the Convention which formed General Grand Encampment only four Knights: Webb, Fowle, Snow and Thomas Lowndes! A most unusual Convention, to be sure.

This fact has been the target of many historians and much controversy has arisen over the entire procedure. However, in tolerance, when we look upon the conditions then existing, when we analyse every movement connected with the formation of the Body, we can but do one thing—criticise the founders of General Grand Encampment for their attempt to hide the truth in the case. If careful attention is given to what actually did occur at the Convention we can but acknowledge that the formation of General Grand Encampment was legal in every expected sense.

Seldom, if ever, is a sovereign Body formed by Representatives from *every* Subordinate Body, or rather, in this case, it is not necessary that every sovereign Body within a geographic domain become a party to the formation of a national Body; as a fact, here in America we have no General Grand Lodge, General Grand Royal Arch Chapter is not composed of every State Grand Chapter, General Grand Council lacks several States Grand Councils, the Red Cross of Constantine is not united, the Ancient and Accepted (Scottish) Rite has no national head—everything is divided.

Hence it is not to be seriously expected that the General Grand Encampment should have been formed, not only by Representatives from every subordinate and independent Encampment, but by Representatives from each of the three Grand Encampments as well. Naturally, that would have been much more desirable, but the fact remains that it was not absolutely necessary. Further, the Records reveal one potent fact: Lowndes was an Official Representative from the Grand Encampment of New York and the three Knights from the Grand Encampment of Massachusetts and Rhode Island were officially appointed and given power to act. The facts in the case are that they acted! They discharged every ethical obligation expected of them; they went to Philadelphia and met in Convention—asked that Grand Encampment to do what they agreed to do. The fact that Pennsylvania refused to become a party to the formation of a national Body is neither unusual nor an evidence that the plans were not good. We have but to recall that Pennsylvania to-day does not belong to General Grand Chapter, General Grand Council, Grand Imperial Council of U. S. A., Red Cross of Constantine, or anything else except the Grand Encampment and



From a copyrighted photograph by Underwood and Underwood.

Knights Templar in Mass Formation on Capitol Hill, Albany, New York, June 21, 1922.

Six thousand strong they marched to the music of a seven-hundred-piece band, made up of bands from all over New York State.

much trouble occurred before she came into that. So, while we do not criticise Pennsylvania, we do uphold the formation of General Grand Encampment and claim its formation to be legal.

The listing of the various Subordinate Bodies is not necessarily wrong, as they were presumably under the two Grand Encampments, whose legally appointed Delegates represented with power to act. Hence, if we are charitable, the formation of our mothering Body can be accepted in the right sense and, as a fact, when the fact is presented that the Constitution of the General Grand Encampment was presented by the Committee to the New England Body and was formally ratified and when New York did likewise, and subordinates came under its rule, how now can the regularity and sovereignty of General Grand Encampment be rightfully denied? But, valuable time and space is being taken here.

The first Assembly of General Grand Encampment was on September 16, 1819, at which time formal announcement of the death of Thomas Smith Webb is given to American Templars. It is indeed unfortunate that in this sketch we are not given ample space to give a full biography of this immortal. The prime factor in the establishment of organised Templary in America was Webb; he laboured for what he conceived to be the proper method of placing the Order of the Temple on a nationwide basis. How well he planned and the result of his labours can best be conceived by a casual comparison of the Order in his day and now!

Meeting septennially, General Grand Encampment met in 1826, with Representatives present from six States; seventeen Charters were issued. At that meeting it was decided to meet, in future, triennially. Hence the subsequent Assembly was in 1829, at which time the death of DeWitt Clinton, General Grand Master, was recorded.

At subsequent Assemblies many Charters were granted to Encampments and General Grand Encampment met with favour in every quarter and its very activity and progress proved indicative of its need to American Templary and success crowned its efforts in every State and Territory.

The life of General Grand Encampment was not, however, a bed of roses and troubles arose time and again. In 1847 a Charter was granted to Pittsburgh Encampment, in Pennsylvania; the following year it reported a spurious Encampment in Philadelphia. It appears that several Encampments arose in that State and secured the authorisation of their Grand Lodge to operate Knights Templar Bodies under sanction of Craft Charters. The result of this action was that thirty days after the Grand Encampment of Pennsylvania was formed (April 14, 1854) by three or four Encampments holding Charters from General Grand Encampment—all of which were located in the western part of the State—the Encampments Working under Craft authority—in the Philadelphia area—met and formed a second Grand Encampment (May 10, 1854), under Grand Lodge sanction. This condition existed for three years, during which time war waged warm between the two Bodies, until finally—February 12–13, 1857—the two

Bodies united to form the present Grand Commandery of Pennsylvania, under Grand Encampment of the United States.

In 1856 Subordinate Bodies were given the title *Commandery;* the title *Commander*, likewise, came into use; the new Constitution adopted dropped the *General* from all titles and we see the present-day scheme employed for the first time. Every triennial saw Grand Encampment issuing more and more Charters and more State Grand Commanderies being formed; with all of the success, however, trouble was wafted along, too.

We cannot hope to present the many problems of Grand Encampment; the Cryptic Grades and their battle for inclusion in the prerequisites for Knighthood; the war between the States, and its sadness and woe; the petty troubles from time to time, and many other interesting items. Our space being limited and that having been now employed in the sketch, already we can summarise succeeding events by simply stating that Grand Encampment has grown steadily from a mere handful of Knights Templar in 1816 to a mighty Templar Host in 1931 of more than 400,000! The pages of Templar history are filled with countless acts of kindness and service to the Christian faith and to humanity, but the greatest single achievement of Grand Encampment is the Templar Educational Loan Fund, which was started in 1922 and continued for nine years. This fund was created by a per capita tax of $1 per annum on every Knight in America and produced the total sum to date of nearly $4,000,000, which has been loaned to worthy students in our higher educational institutions throughout the nation. More than 30,000 needing students have received aid from this magnificent programme and the Work is one that brings justified credit upon the Order of Knights Templar in the United States of America.

THE GENERAL GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE UNITED STATES OF AMERICA

EUGENE E. HINMAN

THE history of Cryptic Masonry and its development through a somewhat stormy infancy is so interwoven with the Capitular Rite and the Ancient Accepted Scottish Rite, both of which were active in the early dissemination of the Cryptic Degrees, that to set forth all the facts which culminated in the formation of the General Grand Council would be impossible within the scope of this article. Nevertheless, the student who is interested in such detailed records may find them in the complete history of Cryptic Masonry now in process of publication by the General Grand Council. The various claims of Jurisdiction over the Degrees of Select Master, Royal Master, and Super-Excellent Master led to such discussion and to many counter claims, which evidently caused a great deal of confusion and loss of interest. Gradually, however, this chaotic situation cleared. Both the Supreme Council of the Scottish Rite and of the Capitular Rite renounced their claims to Jurisdiction, and the control and dissemination of the Cryptic Degrees came to be vested solely in Councils.

The next step was the formation of Grand Councils. Any State in which three or more Councils existed was empowered to form a Grand Council which was sovereign in that State and able to promulgate such regulations as it saw fit. These various Subordinate and Grand Councils, more or less isolated from one another by great distances, were afforded little opportunity for contact with their companions in other Jurisdictions. Consequently, widely divergent expressions of Ritual and governments resulted.

Under the leadership of Josiah H. Drummond, of Maine, the active Workers in several Jurisdictions realised that there must be closer co-operation among the Grand Councils and greater unity of effort to establish the Rite as an integral department of Masonry. To this end, on June 12 and 13, 1872, a Convention of Royal and Select Masters was held in New York City, pursuant to the following call which the Grand Council of Maine issued to the Grand Master of each Grand Council:

Portland, Maine,
May 10, 1871

M.·. P.·. Companion,—

At a Session of the Grand Council of Maine, held on third instant, and after a conference with Companions of Massachusetts, I was directed to call a Convention of Representatives from the several Grand Councils of Royal and Select Masters, to meet in New York in June, 1872, for the purpose of securing uniformity in the Ritual, etc., of the Cryptic Rite.

Accordingly, I have fixed the second Wednesday in June of that year, and your Grand Council is hereby invited to be represented on that occasion; or, if your Grand Council declines or neglects to act in the premises, we shall be happy to meet there any of the Companions of your State.

Massachusetts and Maine will be there, prepared to exemplify their Ritual, even if they have only themselves to witness it.

Due notice of the meeting will be given.

Yours fraternally,
(Signed) Josiah H. Drummond

The Convention met in the Council Hall, located at 8 Union Square, New York City, at ten o'clock on the morning of June 12, 1872. Duly accredited Delegates were present from Alabama, Arkansas, Connecticut, Illinois, Maine, Massachusetts, Missouri, New Brunswick, New Jersey, New York, North Carolina, Rhode Island, Tennessee, and Wisconsin, together with several Companions from Washington, District of Columbia, Maryland, Ohio, and South Carolina.

This was the first of several Conventions which originally were called for the purpose of securing uniformity of Ritual efficiency and of administration in the various Jurisdictions, but which broadened in their scope as time went on and finally culminated in the formation of a General Grand Council for the United States. This first Convention organised by electing the following officers: Companion Josiah H. Drummond, of Maine, President; Companion Thomas B. Carr, of North Carolina, First Vice-President; Companion W. A. Prall, of Missouri, Second Vice-President; Companion Thomas J. Carson, of New Jersey, Secretary.

Companion Anderson, of Massachusetts, then introduced the following resolution. The resolution was then referred to a Committee, consisting of Companion Carr, of North Carolina, Companion Thorne, of New York, and Companion Wheeler, who made the following report, which was adopted:

Whereas, in some Jurisdictions the question has been mooted of surrendering the Cryptic Degrees to the Chapters, and

Whereas, there are many companions who have received the Degrees in Chapters, or from Sovereign Inspectors, of the Ancient and Accepted Rite; therefore,

Resolved, That it is the sense of this Convention that the Cryptic Degrees should be under the exclusive Jurisdiction of Grand Councils, and that no one should be recognised as a Companion of this Rite who has not received the Degrees in a lawfully constituted Council, or by authority of the Supreme Council of the Ancient and Accepted Rite previous to this date, or been lawfully healed.

At this Session the Convention also established for the first time the titles of Grand and Subordinate Council Officers and denominated the meetings of Councils as Assemblies. During the Convention the Degrees of Royal Master,

Select Master, and Super-Excellent Master were exemplified by Companions from New York, Massachusetts, Maine, and the District of Columbia. After the appointment of a Committee on Work, the Convention adjourned until June 11, 1873, nothing having been said or done with reference to a General Grand Council.

The next Convention was also held at the Council Hall in New York City on June 11, 1873. This next time Delegates were present from Alabama, Arkansas, Connecticut, Illinois, Indiana, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, New Brunswick, New Hampshire, New Jersey, New York, Pennsylvania, South Carolina, Tennessee, and Wisconsin. Josiah H. Drummond presided, and Thomas J. Carson, of New Jersey, continued to act as Recorder.

The Committee on Work, consisting of Companion Chase, of New York; Companion Moore, of Massachusetts, Companion Prall, of Missouri; Companion Webb, of Alabama; Companion Edmundson, of Tennessee; and Companion Garden of Maine, who had been appointed at the first Convention, presented a report regarding the order of conferring the Degrees. On motion, the Convention adopted the report, which read as follows:

Resolved, That the Order of succession of Degrees be: first, Royal Master's; second, Select Master's; and that it be left optional with each Grand Council to confer the Super-Excellent Master's Degree as an honorary Degree.

The Committee also recommended standard forms for opening and closing Councils, and, with certain amendments, the Work of the three Degrees was adopted by the Convention. This Ritual was later adopted by several Grand Councils and thus uniformity was to some extent attained.

At this Convention the first effort to make the Cryptic Degrees prerequisite to the Orders of Knighthood was also made, when the following resolution was presented and adopted:

Resolved, That a Committee be appointed whose duty it shall be to memorialise the Encampment of Knights Templar of the United States, at its next Triennial Conclave, to be held in the City of New Orleans in December, 1874, asking that Grand Body to make the Degrees of Royal and Select Master a necessary prerequisite to the reception of the Orders of Knighthood.

In accordance with the resolution, Companions Drummond, Hacker, Carson, Wiltsie, Prall, and Savery were appointed to make up such a Committee. It was on this day, June 12, 1873, that a General Grand Council was first mentioned. It was suggested by Companion George E. Lounsbury, Most Illustrious Grand Master of Illinois, who offered the following resolution:

Resolved, That in the judgment of this Convention it is expedient and proper to form a General Grand Council of the United States.

This resolution was adopted. Then Companion Chase, of New York, offered still another resolution which read as follows:

Resolved, That when this Convention adjourns, it adjourns to meet at New Orleans, on the Monday before the first Tuesday of December, 1874, for the purpose of forming a General Grand Council of the United States, and that the Representatives be requested to bring this subject before their several Grand Councils for their action.

This done, the Convention then adjourned.

According to plan the third Convention met at New Orleans on November 30, 1874. Companion Josiah H. Drummond was again elected President, and Companion G. F. Wiltsie, of New York, Recorder. Although eighteen Grand Councils were entitled to representation, the Records do not show what Jurisdictions were represented. After some discussion regarding the formation of a General Grand Council, the following resolution was adopted:

Resolved, That a Committee of five be appointed to prepare a Provisional Constitution for the organisation of a General Grand Council of Royal and Select Masters of the United States of America, which shall be submitted to the several state Grand Bodies for either their adoption or rejection.

Pursuant to this resolution, President Drummond appointed the following Companions to make up such a Committee: Companion John Frizzell, of Tennessee; Companion G. Fred Wiltsie, of New York; Companion John H. Brown, of Kansas; Companion W. C. Swain, of Wisconsin; and Companion W. R. Whitaker, of Louisiana.

This done, the following resolution was then adopted:

Resolved, That the present Officers of this Convention be continued, and that the Committee on Provisional Constitution for a General Grand Council be, and they hereby are, directed to prepare such a document, which shall be submitted by the Officers of this Convention to the various Grand Councils of the United States for their action thereon, and when two-thirds thereof shall concur therein, approving such Provisional Constitution, the same shall become operative, and a meeting shall be called by the President for the purpose of duly organising such Body, which shall be provided for by said Constitution, at such time and place as may be designated.

The Committee which had been appointed at the New York Convention to memorialise the Grand Encampment of Knights Templar and to make the Cryptic Degrees prerequisite to receiving the Orders of Knighthood, then reported that they had done so, and that, after consideration, the Grand Encampment had laid the matter on the table.

The next Convention was held in Buffalo, New York, on August 20, 1877. This Session was presided over by Companion Josiah H. Drummond, and Rep-

resentatives were present from twenty-two Grand Councils. During recess the Committee on Constitution had met, and in August 1875, it had prepared a report submitting a Provisional Constitution. Four of its members agreed, and one, Companion W. R. Whitaker, of Louisiana, dissented and presented a minority report, stating that although he agreed with the instrument as it had been drafted, and although he did not wish to suggest any modifications of it, still he could not share with the other members of the Committee in the hope that a satisfactory result had been obtained in the attempt " to avoid objectionable centralisation on the one hand and at the same time give the proposed organisation sufficient power to be efficient for good," nor that an organisation formed " upon the basis suggested " would " largely tend to promote the interests of Cryptic Masonry." Under the circumstances the proposed Constitution was not presented to the Convention of 1877, and so it was not acted upon, but Companion Howry, of Mississippi, did offer the following resolution:

Resolved, That it is the sense of this Convention that if the General Grand Chapter of the United States shall sanction the conferring of the Council Degrees by the Chapters, whenever the Grand Council of any State is willing to concede this right, and the Grand Chapter shall accept the same, then this action shall meet with our approval.

This resolution was lost by a vote of twelve to six. Another Committee of five was then appointed to again memorialise the Grand Encampment of Knights Templar to make the Cryptic Degrees prerequisite to the Orders of Knighthood. That done, the Convention then adjourned, subject to the call of the President.

On March 10, 1880, the President issued a call for a meeting of the Convention to take place in Detroit, Michigan, on August 23, of that year. For many years Jurisdiction over the Cryptic Degrees had been claimed by Chapters, and in a number of States they had been surrendered to Grand Chapters. Those who opposed that procedure, and who believed that the control of the Council Degrees should be vested only in Councils, were, therefore, eager to promote the formation of a General Grand Council as the best means of stemming the current which seemed to be carrying many Councils into a consolidation with the Capitular Rite.

In issuing a call for the Detroit Convention in 1880, President Drummond incorporated a statement showing the anomalous conditions existing throughout the various States. He showed that the Degrees were conferred (1) in Chapters, as a regular series of Degrees. (This was the method employed in Virginia and in West Virginia); (2) in Councils appurtenant to Chapters, but otherwise independent of them. (This method was followed in Texas); (3) in Councils appurtenant to Chapters under the control and authority of Grand Chapters. (This method was followed in Arkansas, Iowa, Kentucky, Mississppi, Nebraska, South Carolina, and Wisconsin); and (4) in Councils under the Jurisdiction of

Grand Councils. (In this class were Alabama, Connecticut, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, and Vermont, in the United States; and England, Ontario, and New Brunswick—abroad.)

In order to facilitate prompt action at the Convention, the President submitted the following four propositions to several Companions, with the request that they report on them at the Convention. The propositions were as follows: (1) Shall the Grand Council system of organisation be continued? If not, shall the Degrees be abandoned, or " The Mississippi Plan " be adopted? Briefly, the " Mississippi Plan " consisted of a surrender of the Cryptic Degrees to the Royal Arch Chapters. By the term of the surrender, each Royal Arch Chapter was authorised to open, under its Chapter Charter, a Council of Royal and Select Masters, officered by the Chapter Officers, and to confer the Cryptic Degrees upon Royal Arch Masons without charge. (2) If the Grand Council system is to be continued, what measures, if any, shall be taken to prevent a conflict between the Grand Councils and the General Grand Chapters? (3) What rule shall be adopted as to the status of those who have received the Degrees in Chapters, as well as those who have received the Degrees in regular Councils, but have assisted in conferring the Degrees in other Bodies or been present when they were thus conferred? (4) What rule ought to be adopted in relation to the Jurisdiction in States in which no regular Grand Council exists?

As had been planned, the Convention met in Detroit, Michigan, on August 23, 1880, and was presided over by the President, Companion Josiah H. Drummond, of Maine, while Companion George Van Vliet, of New York, acted as Secretary. Since this was the occasion of the establishment of the General Grand Council, we give here the complete list of the Delegates who attended and of the Jurisdictions that were represented. A Committee on Credentials, of which Companion Orestes A. B. Senter, of Ohio, was Chairman, reported the following names of Delegates and their respective States: William D. Wadsworth, Alabama; John O. Rowland, Connecticut; Henry S. Orme, William M. Petrie, and R. E. Hedges, California; James P. Pearson (proxy) and J. C. Allen, Lafayette Council, Washington, District of Columbia; George M. Osgoodby (proxy), Florida; Charles R. Armstrong, Georgia; Walter A. Godfrey, John M. Bramwell, and Thomas B. Long, Indiana; Albert D. McConaught, Dwight Byington, Edwin B. Hillyer, and James C. Bennett, Kansas; George J. Pinckard, Louisiana; Josiah H. Drummond and Edward P. Burnham, Maine; Alfred E. Chapman and John Haigh, Massachusetts; George W. Cooley, Minnesota; Hugh McCurdy, D. Burnham Tracy, Garra B. Noble, David Woodward, and David Bovee, Michigan; George P. Cleeves and John J. Bell, New Hampshire; John Woolverton and George Scott, New Jersey; George M. Osgoodby, John N. Macomb, Jr., and George Van Vliet, New York; Orestes A. B. Senter, the Rev. T. J. Melish, and John D. Caldwell, Ohio; C. F. Jackson, South Carolina; Benjamin F. Haller, Tennessee; Alfred A. Hall and William Brinsmaid (proxy),

Vermont. The States that were not represented were Maryland, Missouri, North Carolina, Pennsylvania, and Rhode Island.

Almost the first matter that was presented to the Convention was a paper, read by Companion Cooley, of Minnesota, opposing any merger with the Capitular Rite and advocating the organisation of a General Grand Council. Prior to the organisation of the General Grand Council, one of the underlying reasons for the movement to consolidate with the Chapter was the lack of uniformity in the Rituals used, in the order of conferring Degrees, in the titles used, and so on. The Work of Jeremy Cross, who had authority from the General Grand Chapter to teach Royal Arch Masonry according to his system, and who, at the same time, had disseminated the Royal and Select Degrees, probably also induced Grand Chapters to attempt to include them in the Capitular System. There was nothing in their origin to justify any such connection. In 1829 the General Grand Chapter granted permission to Grand Chapters to confer these Degrees, except in those States where a Grand Council existed. Even then, the plan might be followed if the Grand Council gave its consent. This action did not indicate any desire to assume control, but it did seem to accept certain " side Degrees," which, as explanatory of the Chapter Degrees, might be given in Chapters at their pleasure. Consequently this resolution of the General Grand Chapter caused much complaint. Nevertheless, it continued in force until 1853, when it was repealed and Chapters were ordered by the General Grand Chapter to cease conferring the Cryptic Degrees, which were limited to the so-called Constitutional Degrees of the Capitular Rite, as shown in Section 9 of Article I of its Constitution. These Degrees were Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. As was to be expected, much discussion of this subject filled the *Proceedings* of Grand Chapters and Grand Councils during that period. Finally, however, all Grand Chapters obeyed the mandate, excepting Virginia alone. In that State the Council Degrees are still conferred in Chapters.

Another temporary diversion of opinion was caused by the Companions of the Grand Council of Mississippi, who advocated a merger of both Rites, and who attempted to induce the General Grand Chapter to reconsider its action of 1853 and permit Chapters to assume Jurisdiction over the Cryptic Degrees. Since the plan had originated in Mississippi, it was known as the " Mississippi Plan." Under this plan Councils were to turn over to Chapters all their authority, Rituals, and funds, and the Degrees were to be conferred as " extra " or " side Degrees " by the Officers of the Chapters, in the Body of the Chapters. It also provided that Royal Arch Masons should receive these Degrees without charge. The reason for this merger was to preserve the Degrees which would probably die, since the Councils were then declining rapidly. The eight Grand Councils which adopted the plan were those of Arkansas, Illinois, Iowa, Kentucky, Mississippi, Nebraska, South Carolina, and Wisconsin. Some of these Councils continued it for two or three years, but finally all abandoned it and returned to the Council system, since the plan had been found to result

disadvantageously to both Chapter and Council. The union of the Capitular and Cryptic Rites was discussed many times in the General Grand Chapter and in other Grand Chapters, but after the failure of the " Mississippi Plan " and the organisation of the General Grand Council, the project was finally abandoned.

The Detroit Convention adopted the following Constitutional provision for the titles of General Grand Officers. The General Grand Council shall be composed of the following Officers: Most Puissant General Grand Master, Right Puissant General Grand Deputy Master, Right Puissant General Grand Principal Conductor of the Work, Puissant General Grand Treasurer, Puissant General Grand Recorder, Puissant General Grand Recorder, Puissant General Grand Chaplain, Puissant General Grand Captain of the Guard, Puissant General Grand Conductor of the Council, Puissant General Grand Marshal, Puissant General Grand Steward, and Puissant General Grand Sentinel, together with all Past Most Puissant General Grand Masters, Past Right Puissant Grand Deputy Masters, Past Right Puissant General Grand Principal Conductors of the Work, all Most Illustrious Grand Masters, Deputy Grand Masters, Principal Conductors of the Work (or their proxies), all Past Most Illustrious Grand Masters of the several Constituent Grand Councils, and the first three Officers of every Council under the immediate Jurisdiction of this General Grand Council, or their proxies, which Officers of said Constituent Councils shall, collectively, have one vote. Thus, at the origin of the General Grand Council, an appreciable Degree of uniformity was accomplished. This action, while not binding upon the Constituent Grand Councils, furnished a standard which was satisfactory to a majority.

An additional forward step was taken in 1894, when, following a report of the Committee on Ritual, a complete description of the Official Jewels and their symbolism and the dress of Officers, both Subordinate and Grand, was adopted and published in the *Proceedings* of the General Grand Council for that year. The acceptance of this by the several Grand Jurisdictions brought about a uniformity in the conduct of Subordinate and Grand Bodies, thus bringing out of the confusion which was the weakness of the Cryptic Rite.

Following the adjournment of the Detroit Convention, the Provisional Constitution and the names of Provisional Officers were transmitted to the several Grand Councils for their approval. After receipt of such approval from the requisite nine Grand Councils, General Grand Master Drummond issued the following announcement:

To all regular Royal and Select Masters, and especially to all Grand Councils thereof,

The General Grand Master has the pleasure to announce that official notice of the ratification of the Constitution of the General Grand Council has been received from the following Grand Councils, namely, New York, Ohio, Minnesota, Indiana, Tennessee, Maryland, Massachusetts, Alabama, Louisiana, Maine, New Hampshire, Vermont, California, Georgia, and Missouri.

The Grand Council of South Carolina has been reorganized by the Councils, and has also ratified the General Grand Constitution.

No official intelligence has been received from the Grand Councils of Kansas, Florida, and North Carolina.

The Grand Council of Michigan, while adhering to the Council system, declined to become a constituent of the General Grand Council. She takes ground, in the strongest manner, against recognizing as regular Royal and Select Masters any others than those who receive the Degrees in regular Councils.

It is understood that the Grand Councils of Connecticut, New Jersey, Rhode Island, and Pennsylvania have taken no definitive action in relation to the General Grand Council organization and that they oppose merging Degrees with those of the Chapter.

The Grand Council of New Brunswick has been dormant since 1871. The Grand Council of Ontario maintains its organization, and there is no possibility that the Grand Chapter of Canada will ever entertain the proposition of taking Jurisdiction over the Council Degrees.

It may be safely said that twenty-four, and probably twenty-five, Grand Councils in the United States and Canada will maintain their integrity and sustain the Council system.

Other Grand Councils have heretofore existed in Virginia, Texas, Arkansas, Iowa, Illinois, Kentucky, Mississippi, Nebraska, and Wisconsin. That in Virginia, acting upon a demonstrably erroneous assumption of facts, dissolved in 1841; that of Texas followed this example in 1864; in the former Jurisdiction, the Degrees have been conferred in the Chapter (and West Virginia follows the same system), and in the latter they have been conferred in Councils appurtenant to Chapters. The recipients of the Degrees in both have been denied recognition as regular Royal and Select Masters in all other Jurisdictions, until the recent promulgation of the " Mississippi Plan." In the other five Jurisdictions recent attempts have been made to put the Degrees under the government of the Grand Chapter, although scarcely two of them adopted the same plan. In Illinois the Grand Council was for a time nominally kept alive, but it is understood that no Session was held in 1880. In Wisconsin a Grand Council has been reorganized, but by the Councils chartered by the Grand Chapter. The Grand Chapters of Arkansas, Illinois, and Kentucky, in view of the recent action of the General Grand Chapter at their Convocation in 1880, appointed Committees to report at the next Annual Convocation as to what course ought to be adopted.

The formation of the General Grand Council was assented to by many, only because it seemed the sole method of saving the Council Degrees. The result of the organization and its very general acceptance have more than justified the hopes of its supporters. South Carolina has abandoned the scheme of merging the Degrees and has reorganized a Grand Council. Two other Jurisdictions, which had taken steps in the same direction, have retraced them and ratified the Constitution of the General Grand Council. In Oregon, Companions are making arrangements for the formation of Councils. In Kentucky, a reaction has commenced which promises to restore the Grand Council system; an application has been received for a Dispensation for a Council in that State, which was sustained by Companions of such ability and reputation that I felt that no other course was open but to grant it. It has therefore been issued. In

fine, the demoralization prevailing in different parts of the country has been completely checked, and a more earnest interest in Cryptic Masonry been created.

It is so evidently the wish of a vast majority of the Cryptic Masons to preserve the Grand Council system, that it is submitted in all fraternal kindness to those of opposite views, whether they should not yield to the majority. The " Mississippi Plan " was started as one of mere expediency: no principle called for it, but it was put forward and adopted as an expedient for saving expense and the labor of supporting one set of Bodies, Grand and subordinate. But, on the other hand, the large majority felt that the plan proposed involved the sacrifice of a principle, and that they had no right to consent to conferring the Degrees in any other than a regularly Warranted Council.

The General Grand Council has determined that none can be recognized as Royal and Select Masters who are not made in a regular Council. An appeal has been made, on the score of Masonic courtesy, for the recognition of those made in Chapters, but they can no more be recognized than Royal Arch Masons made in a Master's Lodge can be. It is settled, so that it is not even a matter for discussion, that the General Grand Council and its constituents cannot now or hereafter recognize as regular Royal and Select Masters any of those made under the " Mississippi Plan." It is a matter of principle, and not a question of courtesy.

I am unable to perceive how any Grand Chapter which is a constituent of the General Grand Chapter can take any cognizance of these Degrees. The latter Body has decided, with great unanimity, that it has no Jurisdiction over them. But its Constitution, the Degrees recognized by it, " to be conferred in Chapters under this Jurisdiction, are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason." The Constitution also provides that Charters for Chapters " shall also contain the power to open and hold Lodges of Most Excellent, Past, and Mark Master Masons." Also the one power, which is most fully vested in the General Grand Chapter by its Constitution, is the preservation, oversight, and control of " the work." Hence, these Degrees cannot be conferred in and by the Chapter, as a portion of the Chapter Degrees, without violating two provisions of the General Grand Constitution. But it is proposed to confer them in " Councils appurtenant to the Chapter." If so conferred, they are conferred under the Chapter Warrant, and this held to authorize the opening and holding of Bodies in express violation of the General Grand Constitution.

But I have seen it stated that this is of no consequence, because the General Grand Chapter has no power or discipline over Grand Chapters, and, therefore, the latter are free to do as they please in this matter. I have even seen this repeated in the address of a Most Excellent Grand High Priest. But it seems to me that this idea must have been originated by some one whose zeal for the " Mississippi Plan " ran away with his ideas of duty. The logical result is, that Masonic law is to be obeyed only on account of the fear of punishment for its violation! If the law cannot be enforced generally, or in a particular case, and may thus be disobeyed with impunity, a Mason is free to violate it. This is monstrous doctrine, and I do not believe that, upon sober second thought, any Mason will have the hardihood to uphold it.

In view of these considerations I submit that it is the duty of us all to give

our support to the Council system, and thus secure harmony and the permanent prosperity of these beautiful Degrees.

I do not deem it necessary for their prosperity, nor even desirable, that every Master Mason, or even every Royal Arch Mason, should receive them. I regard it as one of the worst features of our present system that over-zealous Companions are in the habit of urging Master Masons to advance before they are ready. While very much has been said and written against hurrying candidates forward before they are sufficiently acquainted with the preceding Degrees, but little has been said of another consideration, which in the immediate past has been of very great importance: Very many Masons are men of humble means, to whom the expense of receiving the Degrees and paying their dues in the various Bodies is no light matter, and these are often hurried forward before they are really ready. The consequence is suspension for non-payment of dues. But the Council system assumes that our number is small and select; if Grand Councils will keep this in view in Chartering new Bodies, many of the mistakes of the past will be avoided. I most earnestly commend this to the consideration of Grand Officers.

One great impediment to the proper understanding of the position of these Degrees is the lack of information in reference to them among the Body of the Craft. It has been suggested to me by the R.∴P.∴General Grand Principal Conductor, Companion Pinckard, that the General Grand Jurisdiction be divided into Districts, each assigned specially to one of the General Grand Officers. The suggestion seems to me to be a wise one, and I have made the division given below. I trust each of my associates will assume the duty thus imposed upon him, and by the distribution of documents among the Craft, by correspondence with the Companions, and by visitations when practicable, endeavour to promote the interests of the Cryptic Rite.

In behalf of the General Grand Officers, I invite the co-operation of all Companions interested in these Degrees.

Yours Fraternally,
(Signed) JOSIAH H. DRUMMOND
General Grand Master

The official announcement that a General Grand Council had been duly organised and was ready to function was embodied in the following notice sent to all Grand Councils:

General Grand Council of Royal and Select Masters, for the United States of America:

To all regular Royal and Select Masters, and especially to all Grand Councils thereof,

Greeting:

Whereas, at a Convention of Royal and Select Masters, representing a majority of the Grand Councils in the world, held in Detroit, on the 23rd, 24th, and 25th days of August, A.D. 1880, a Constitution for the General Grand Council was framed and submitted to the Grand Councils of the United States; and

Whereas, the Officers provided for in that Constitution were elected and

directed to enter upon the duties of their respective Offices when the Constitution should be ratified by nine Grand Councils; and

Whereas, the Grand Councils of New York, Ohio, Minnesota, Indiana, Tennessee, Maryland, Massachusetts, Alabama, and Louisiana, being nine in number, have, at their respective said Constitution;

Therefore, I, Josiah H. Drummond, of Maine, elected Provisional General Grand Master at said Convention, hereby declare that the General Grand Council of Royal and Select Masters in the United States of America has been regularly formed and now exists as the governing Body of the Rite in the United States as provided in its *Constitution*.

The General Grand Officers will at once enter upon the discharge of their duties; but before doing so, it is recommended that they severally take an obligation before a Grand Master or a Past Grand Master of a Grand Council to support the *Constitution* of the General Grand Council, and forward a Certificate thereof to the Past General Grand Recorder, Companion George W. Cooley, of Minneapolis, Minnesota.

The General Grand Master is happy to announce that the Most Excellent Grand Chapter of South Carolina, in view of the action of the Most Excellent General Grand Chapter at its late Convocation, has rescinded its action in reference to the Council Degrees, and that the Grand Council has reorganized, resumed Work, and ratified the *Constitution* of the General Grand Council, and is now a constituent thereof.

Given under my hand this first day of March, *A.D.* 1881, *A.Dep.*, 2881.

(Signed) JOSIAH H. DRUMMOND
General Grand Master

The Provisional Officers who became the first permanent Officers, upon the ratification of the acts of the Convention, were as follows: Most Puissant General Grand Master, Josiah H. Drummond, of Maine; Right Puissant General Grand Deputy Master, George H. Osgoodby, of New York; Right Puissant General Grand Principal Conductor of Work, George J. Pinckard, of Louisiana; Puissant General Grand Treasurer, Orestes A. B. Senter, of Ohio; Puissant General Grand Recorder, George M. Cooley, of Minnesota; Puissant General Grand Captain of the Guard, William D. Wadsworth, of Alabama; Puissant General Grand Conductor of the Council, Charles R. Armstrong, of Georgia; Puissant General Grand Marshal, Edward P. Burnham, of Maine; and Puissant General Grand Sentinel, Albert S. McConaughy, of Kansas.

Since its organisation, the General Grand Council has met regularly every three years and has published its *Proceedings*. These Triennial Assemblies have brought together the leading Cryptic Workers from all parts of the country, have unified their efforts for the betterment of the Rite, and have materially in their extension into new territory by Chartering Subordinate Councils in States where no Grand Councils existed, created a nucleus for the formation of new Grand Councils. There are now four States where the General Grand Council has Subordinate Councils where Grand Councils may be formed later when conditions justify them. These Subordinate Councils number fourteen.

The General Grand Council has always welcomed Grand Councils into membership, and has never placed any obstacle in their way if they saw fit to withdraw. The Grand Councils of Texas, Michigan, Connecticut, Pennsylvania, and Illinois have never affiliated with the General Grand Council. In each of these Jurisdictions, the Rituals are practically identical with the member Jurisdiction, and harmony and co-operation in all activities of the Rite characterise every one of them.

The General Grand Council does not exercise any actual authority over member Jurisdictions. When affiliating, all such Grand Councils agree to maintain the fundamental Landmarks, as promulgated by the General Body, as well as to confer all Degrees, in their essentials, in accordance with those adopted by the national organisation, and to contribute a very small per capita tax to the General Grand Council.

The Officers of the General Grand Council officially visit the various Grand Councils at their Annual Assemblies, and so keep in touch with conditions throughout the country. Eighteen outstanding Masons have presided over this organisation since 1880, of whom five are still living. Grand Masters have presided and passed on, but the long and faithful service of Companion Henry Mordhurst, of Indiana, who served as General Grand Recorder from September 28, 1886, to November 19, 1928, are especially noteworthy.

Companion Josiah H. Drummond, who served as General Grand Master from 1880 to 1883, a lawyer by profession, presided over all the Grand Bodies in Maine and also acted as General Grand High Priest, Royal Arch Masons, Sovereign Grand Commander, Ancient Accepted Scottish Rite in the Northern Jurisdiction, and as the first General Grand Master, Royal and Select Masters. His successor was Companion George M. Osgoodby, of New York, a Past Grand Master of the Grand Council of that State. He was very active in the formation of the General Grand Council, and served as its General Grand Master with distinction from 1883 to 1886. At the expiration of his term, Companion George J. Pinckard, of Louisiana, became General Grand Master. He served in that capacity from 1886 to 1889. He also served as Master of his Lodge and as Grand High Priest and Grand Master of the Grand Council of his own State.

In 1889, Companion George W. Cooley, of New York, became General Grand Master and served until 1891. He was chiefly interested in the Cryptic Rite, having served as Grand Master of his State for four years. He also assisted in forming the General Grand Council and served as its first Grand Recorder. Companion Cooley was followed as General Grand Master by Companion A. B. Senter, of Ohio, a Thirty-third Degree Scottish Rite Mason, who had served as Grand High Priest, as Grand Master of the Grand Council, and had been active in the Grand Commandery of Ohio. He was elected General Grand Master in 1891 and served till 1894. In that year, Companion John W. Coburn, of New York, became General Grand Master. Companion Coburn was active only in the Cryptic Rite. He had served as Grand Master in 1885, and for nine years as Foreign Correspondent. He served as General Grand Master from 1894

to 1897. His interest was seen in Odd Fellowship also, for he also served as Grand Master of that Order in New York. He was succeeded as General Grand Master by Companion Bradford Nichol, of Tennessee, who served from 1897 to 1900. Companion Nichol received all the York Rite Degrees. He had also served as Grand High Priest in 1886 and as Grand Master of the Grand Council in 1887.

In 1900, Companion William H. Mayo, of Louisiana was elected General Grand Master. He served from then till 1903. Companion Mayo had been raised in a Lodge in Louisiana. Later, moving to Missouri, he had received all the remaining Degrees of the York Rite and Scottish Rite in that State, including the Thirty-third Degree. He served as Grand Secretary of the Grand Chapter, as Grand Recorder of the Grand Council and of the Grand Commandery, and as Grand Recorder of the Grand Encampment of Knights Templar. The next General Grand Master was Companion Andrew P. Swanstrom, of Minnesota, who served from 1903 to 1906. He was a member of all of the York and Scottish Rite Bodies of his State, in all of which he was active. He was also Grand High Priest and Grand Master of the Grand Council of his State. His successor as General Grand Master was Companion Henry C. Larrabee, of Maryland, who served in that Office from 1906 to 1909. Companion Larrabee received all of the York and Scottish Rite Degrees including the Thirty-third Degree, in his State. He was Deputy Grand Master of the Grand Lodge, Grand High Priest, Commander of his Commandery, Presiding Officer of the Scottish Rite in Maryland, and Grand Master of the Council. The next General Grand Master was Companion Grafton M. Acklin, of Ohio, who held that high Office from 1909 to 1912. Companion Acklin had received all the Degrees of both Rites, including the Thirty-third Degree. He had also served as Grand High Priest and as Grand Master of the Grand Council. He was succeeded by Companion John A. Blake, of Massachusetts, who became General Grand Master in 1912 and served until 1915. He had presided over all the York Rite Bodies of Massachusetts with great credit. He also possessed all the Scottish Rite Degrees, including the Thirty-third Degree.

From 1915 to 1918, the Office of General Grand Master was filled by Companion Edward W. Wellington, of Kansas. Companion Wellington had served as presiding Officer of all the York Rite Bodies of his State, as Grand Warden of the Grand Encampment from 1904 to 1907, and in 1917 had received the Thirty-third Degree. The next to fill the Office of General Grand Master was Companion George A. Newell, of New York, a lawyer and banker. Companion Newell had received all the Degrees of the York and Scottish Rites, including the Thirty-third Degree. He had also acted as a District Deputy Grand Master of the Grand Lodge, as Grand High Priest, as Grand Treasurer of the Grand Commandery, and as Grand Master of the Grand Council. He is now (1933) its Grand Treasurer. He served as General Grand Master from 1918 to 1921. At that time Companion Fay Hempstead, Thirty-third Degree, of Arkansas, was elected to the Office. He was a lawyer, a Masonic poet and writer of note.

He had received all of his Degrees in his native State. He had served as Grand High Priest, as Grand Commander of the Knights Templar, and as Grand Master of the Grand Council. He acted as General Grand Master from 1921 to 1924. He has been Secretary of his Lodge for more than forty years, and is at present (1933) Grand Recorder of the Grand Council and the Grand Commandery.

In 1924 Companion Bert S. Lee, of Missouri, an active leader in fraternal, business, and religious circles, became General Grand Master. He served until 1927. He has also presided in the Grand East of his Lodge, Chapter, Council, and Commandery. The next to be elevated to the high Office of General Grand Master was Companion O. Frank Hart, of South Carolina. One of the most virile of Masonic Workers of his day, Companion Hart served as Junior Grand Deacon of the Grand Lodge, as Grand High Priest, as Grand Master of the Grand Council, and as Grand Commander of the Knights Templar. He is now Grand Secretary of the Grand Lodge, Grand Chapter, and Grand Council. Following his retirement as General Grand Master, an Office he held from 1929 to 1930, he was elected General Grand Recorder. The present General Grand Master is Companion Walter L. Stockwell, of North Dakota. Companion Stockwell has served through all the Subordinate Bodies and has been Grand Master of the Grand Lodge, Grand High Priest, Grand Master of the Grand Council, and Honorary Past Grand Commander of the Knights Templar. An active member of many civic and fraternal organisations, he brings to his present Office a genial personality and a practical training that he has made for his successful administration.

THE SCOTTISH RITE OF FREEMASONRY

CHARLES HADLEY SPILMAN

THE Scottish Rite is a complete system of Freemasonry, embodying in its thirty Degrees all Masonic teachings, and in its administration all forms of Masonic endeavour. It is the most widely diffused form of fraternal activity in the world to-day, its organised Bodies and Memberships being found in almost every civilised country.

The formal title varies slightly in different regions. In the Southern Jurisdiction of the United States, in Canada, Scotland, Ireland, and many other countries it is the Ancient and Accepted Scottish Rite of Freemasonry. In the Northern Jurisdiction of the United States the word " and " is omitted, and it is the Ancient Accepted Scottish Rite, while in England and Wales " Scottish " is omitted and the Rite is known as the Ancient and Accepted Rite. Prior to 1801, the twenty-five Degrees of the " Rite of Perfection " of this system were everywhere known by the term " Ancient and Accepted Rite."

The Rite originated on the continent of Europe in the eighteenth century, but attained to its present form in the United States at the opening of the nineteenth century. Its history practically parallels that of Symbolic Freemasonry, falling naturally into two periods. Prior to 1717, Symbolic Masonry operated without coherence, in the form of unassociated Bodies, having neither unity nor centralised supervision. The formation in London, in the year mentioned, of the first Grand Lodge, marked the opening of a new era and brought about the highly efficient and thoroughly authoritative Grand Lodge system of the present.

In similar wise, the Scottish Rite, prior to 1801, comprised a more or less indefinite grouping of a large number of Degrees, and operated here and there in various countries without especial association of the Bodies employing them. Order and system began to appear with the adoption of General Regulations in 1762, and were further perfected with the framing of the Grand Constitutions in 1786. But it was the establishment at Charleston, South Carolina, in 1801 of the first Supreme Council, the Mother Supreme Council of the World, which rendered fully effective the provisions of the Grand Constitutions and formally launched the definite system comprised in the Scottish Rite of to-day.

The purity and perfection of its altruistic, humanitarian and patriotic teachings have had such appeal as to draw to its membership presidents and officers of republics, kings and princes of monarchies, as well as leaders of thought and action in all countries. At the present time, in the United States of America alone, there are nearly 600,000 members of the Scottish Rite of Freemasonry.

BEGINNING OF THE RITE

During the first half of the eighteenth century, a multitude of Degrees were contrived throughout Europe and the British Isles. Some of these were largely local. Others were distinctly of class nature; some confined to the professions, such as architects, artists and the literati; some were patronised by the nobility exclusively, and still others were frankly for the middle classes, tradesmen and artisans. More than 100 have been enumerated by various historians and there were doubtless many which did not attain to this recognition. From the more valuable and outstanding of these, were selected those which first comprised the Rite of Perfection and afterwards were amplified into the Ancient and Accepted Rite.

The initial grouping of these Degrees was effected when the Chevalier de Bonneville, on November 24, 1754, established a Chapter of twenty-five of the so-called High Degrees in the College of Clermont in Paris. All the authorities agree upon this circumstance with the single exception of Rebold who says that the Chevalier was a propagator of these Degrees but denies that he was founder of the Chapter. The adherents and followers of the House of the Stuarts had made the College of Clermont their asylum, most of them being Scotchmen.

One of the Degrees thus grouped was that of " Scotch Master " or " Scottish Master." It was probably at that time the most widely known, because many of the Symbolic Lodges employed it in their system, and from its prominence among the others in the new Chapter came its selection eventually for inclusion in the name of the Rite.

The Marquis de Lernais, as a prisoner of war, carried these Degrees to Berlin in 1757, and the following year they were introduced to and adopted by the Grand Lodge of the Three Globes. Gould, the historian, in examining the official history published at Berlin in 1849, " Haupt Momente der Geschichte der Grossen Loge von Preussen genant Royal York zur Freundshaft," found that the Lodge of the Three Globes received a Petition at Berlin on May 5, 1760, for Warrant of a Lodge which was to operate as a branch of the Three Globes and pay its funds into the latter's treasury, but was to Initiate only Frenchmen. Apparently this was the Lodge Instituted by Bro. von Printzen on August 10, 1760, and its early Records show that it Worked not only in the first three Degrees of Freemasonry but also used many of the Degrees of the new Rite. General Albert Pike on page 142 of " A Historical Inquiry in Regard to the Grand Constitution of 1786," says that " In 1743 Baron Hunde was at Paris, and there received the High Degrees from the adherents of the Stuarts."

The Rite in Paris, in 1758, came under the authority of the " Council of Emperors of the East and West " and shortly thereafter a " Council of Knights of the East " was formed. In 1781, both these Bodies were incorporated with the Grand Orient of France which held the Rite of Perfection within itself.

A most important action was the issuance, on August 27, 1761, of the first official sanction for the establishment of the Rite in the Western Hemisphere.

This document emanated from the " Conseil des Empereurs d'Orient et Occident " in Paris, and in its foreword recited that it was " —by the good pleasure of His Most Serene Highness, thrice illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood Royal, Grand Master and Protector of all Lodges." It deputised Stephen (Etienne) Morin, who, being about to sail for America, desired legal authority to advance the interests of the Royal Art and requested letters patent for the giving of Charters of Constitution. The patent fully complied with the prayer of the Petitioner, gave him power to extend the Perfect and Sublime Degrees, to form, establish and govern Lodges, and constituted him Grand Master Inspector with powers in all parts of the world.

THE GRAND CONSTITUTIONS

At that time the Rite was operated under such rules as the groups in Paris, Berlin and elsewhere individually established for their own government and convenience. In 1762, however, definite regulations were formulated and were thus entitled: " Regulations and Constitutions made by the nine commissaries nominated by the Sovereign Grand Council of Sublime Knights of the Royal Secret, Princes of Masonry, at the Grand East of Berlin." These regulations were forwarded to Morin, who had gone to Kingston, Jamaica.

It is asserted that in this year, Frederick the Great, who as Frederick the Second was Emperor of Germany and who had taken all Freemasonry in Germany under his patronage, likewise became the patron and protector of the Ancient and Accepted Rite.

Frederick's predecessor on the throne and likewise his successor were bitter opponents of Freemasonry, but the Emperor, who learned of it through some of his principal officers and was Initiated, conceived a high opinion of the Fraternity and gave it his warm support. Some writers, including the German, while admitting that Frederick was a Mason, strenuously contend that he never received the advanced grades, and even assert that " the Rite's birthday is February, 1788, and its birthplace Charleston," in the United States.

From 1762 to 1786, the Rite was governed by the General Regulations mentioned above, which listed seven clases of membership with twenty-five Degrees. The next and final evolution of the Rite into its present form was authorised May 1, 1786, by the formulation of the Grand Constitutions, of eighteen articles, which for the first time recognised a Rite of thirty-three Degrees and prescribed measures for their administration and government by a Supreme Council. The preamble recited, following the caption:

As well also as for the government of all Councils and Consistories under their jurisdiction, made and approved in the Supreme Council of the Thirty-third degree, duly and lawfully established and congregated (assembled) at the Grand East of Berlin, on the first day of May, Anno Lucis Five Thousand Seven Hundred and Eighty-six, A. D. 1786, at which Supreme Council was

present in person his Most August Majesty Frederick the Second (the Great), King of Prussia, Most Puissant Sovereign Grand Commander.

These Grand Constitutions recognised and confirmed such of the previous General Regulations as were not in conflict with the new articles. Two of the latter make direct reference to the Emperor:

Article Eighth—The Consistory of Sublime Princes of the Royal Secret shall elect a President from among themselves, but none of their proceedings shall be valid until they have received the sanction and approbation of the Supreme Council of the Thirty-third degree, which body after the decease of his Majesty the present King of Prussia, Frederick the Second, are Sovereigns of Freemasonry.

Article Twelfth—The Supreme Council shall exercise all the Sovereign Masonic power of which his August Majesty, Frederick II, King of Prussia, is now possessed and has been possessed since the year 1762,—

Masonic historians of the greatest eminence, after careful research and examination of every circumstance, have expressed the conviction that Frederick personally and officially ratified these Constitutions as claimed. They believe that Frederick, who no one denies was an enthusiastic Mason, undoubtedly knew of the advanced Degrees and that it would be the natural thing for him to be denominated as the Patron of all. Frederick was advanced in years and for that reason and the further one that an organisation which was designed to be available in all countries could not well be under the leadership of one man, there was desire to arrange for its future in the way which was done. As a matter of fact Frederick died later in the same year. Writers opposing this view have insisted that Frederick did not have personal contact with or knowledge of the Rite.

This mooted point, while a source of much discussion and many treatises, has no bearing whatever upon the authority of the Grand Constitutions of 1786. They have been accepted in their full power and efficacy by every Supreme Council from that day to this, and are the basic law of the Rite in every regular and duly-recognised Supreme Council in the world to-day, and every Scottish Rite Mason has individually sworn allegiance to them.

EXTENSION OF THE RITE

Morin, on his westward journey, landed in Santo Domingo and later went to Kingston, Jamaica, where he appointed Henry Andrew Francken as a Deputy Inspector-General. Later other appointments were made by him to this office. These Deputies he supplied with copies of the General Regulations of 1762. Soon after his appointment, Francken visited the North American colonies where, on December 6, 1768, he gave an appointment as Deputy Inspector-General to Moses M. Hays, or Hayes, a merchant of New York City. Hays had the unique distinction of being in succession Master of Symbolic Lodges in

New York, Rhode Island and Massachusetts, and was Most Worshipful Grand Master of the Grand Lodge of Massachusetts from 1788 to 1793.

Francken, under his commission from Morin, established a Lodge of Perfection and a Council of Princes of Jerusalem at Albany, New York, December 20, 1767, having conferred the Degrees upon a number of Brethren during October and November. These Bodies are the oldest Scottish Rite Bodies on the continent of North America, and are now in the Jurisdiction and of the obedience of the Northern Masonic Jurisdiction.

Isaac DeCosta was made a Deputy Inspector-General by Hays in 1781; the latter also appointed Solomon Bush as Deputy for Pennsylvania, and Barend or Barnard M. Spitzer, Deputy for Georgia. On April 4, 1781, Hays issued a patent to Abraham Forst as Deputy Grand Inspector-General for Virginia, which patent is preserved in the archives of the Grand Lodge of Pennsylvania. Joseph M. Myers was made Deputy Grand Inspector-General for Maryland and succeeded DeCosta in that capacity for South Carolina. He was, in 1782, acting as Secretary for the newly formed Lodge of Perfection at Philadelphia. DeCosta established in Charleston, South Carolina, a Sublime Grand Lodge of Perfection in 1783, and on February 20, 1788, a Council of Princes of Jerusalem was duly Constituted there, with Myers, Spitzer, and Forst present and participating in the exercises. A Lodge of Perfection was established at Baltimore, Maryland, in 1792 by Henry Wilmans, who was Grand Master of Masons in Maryland in 1794.

Spitzer, on April 2, 1795, commissioned John Mitchell as Deputy Inspector-General, reciting in his Patent of Commission that he does so by authority of the Convention of Inspectors held in Philadelphia, June 5, 1781. Colonel Mitchell was a native of Ireland who came to this country at an early age. He is described in his patent as " our dear beloved John Mitchell Esq. (native of Ireland and late deputy quartermaster general in the armies of the United States of America), Justice of the Quorum in and for the State of South Carolina, and notary public for said State." Mitchell removed to Charleston about 1791. Frederick Dalcho was a son of a distinguished officer under Frederick the Great. After his father's death he joined an uncle in Baltimore and was educated there, becoming a physician. He was associated in practise with Dr. Isaac Auld, also a Mason of prominence in the Rite. Both were Officers in the Grand Council Princes of Jerusalem, the Sovereign Chapter of Rose Croix and the Grand Consistory of South Carolina in 1802, and both assisted in the formation of the first Supreme Council.

In New York City, a Chapter of Rose Croix (Eighteenth Degree) was opened in 1797, and William M. Singleton notes that the Grand Constitutions of 1786 and the Rituals of the eight added Degrees had been received in Charleston at that time.

FIRST SUPREME COUNCIL

The Bodies already established at Charleston accepted the new code of laws and adopted the new Degrees, and in 1801 a Convention was held and pre-

liminary steps taken to form a Supreme Council of the Thirty-third and last Degree of the Ancient and Accepted Scottish Rite of Freemasonry. It was formed and organised in exact compliance with the rules by John Mitchell and Frederick Dalcho, and during the year the full number of Active Members, the Constitutional nine, was admitted. Mitchell was the first Grand Commander and Dalcho the Lieutenant Grand Commander. The name of this new Body was " The Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and Last Degree for the United States of America." It accepted and proclaimed the authority of the General Regulations of 1762 and the Grand Constitutions of 1786, and became entitled to the designation " Mother Supreme Council of the World." All other Supreme Councils in the world have been formed by the Supreme Council established at Charleston in 1801, or under the authority of Supreme Councils which it empowered.

The Grand Constitutions stipulated that there should be but one Supreme Council in each nation or kingdom, with the exception of the United States of America, where two were authorised. Proceeding under this power, the Supreme Council at Charleston established on the sixth of August, 1806, in the city of New York, a Sovereign Consistory of Sublime Princes of the Royal Secret, Thirty-second Degree, and publicly proclaimed the same by official Edict.

NORTHERN SUPREME COUNCIL

This Sovereign Consistory remained subordinate to the parent Body until August 5, 1813, when, by letters-patent, the Ill∴Bro∴Emanuel De La Motta, S∴G∴I∴G∴, Thirty-third Degree, and Grand Treasurer-General of the Charleston Supreme Council, then in New York, " held a Grand Convention of the Thirty-third Degree," at which were present John Gabriel Tardy, John James Joseph Gourgas, M. Levy, Maduro Peixotto, Richard Riker (district-attorney and afterwards recorder of the city of New York), Sampson Simpson, and Daniel D. Tompkins (governor of the State of New York and afterwards Vice-President of the United States), all Thirty-third Degrees, and did then open with the high honours of Masonry the Supreme Council for the Northern Jurisdiction, and appoint Officers; and he thereby solemnly proclaimed that Council." Illustrious Bro. Tompkins became Sovereign Grand Commander.

The action was formally ratified by the Supreme Council at Charleston. Thus was legally established the second Supreme Council in North America, authorised by the Constitution of 1786. From that period until the present time, the Supreme Council for the Southern Jurisdiction of the United States and the Supreme Council for the Northern Jurisdiction have worked together in perfect union and harmony, with the sole interest of the Rite in general in view at all times. A Concordat, October 31, 1827, established the definite territory covered, the Northern Jurisdiction comprising the fifteen States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Michigan, Indiana, Illinois and Wisconsin, being those States east of the Mississippi River and north

of the Ohio River. The Southern Jurisdiction comprises the remainder of the United States and also has Bodies in its territories, and in China, Japan, Porto Rico and the Philippines.

OTHER SUPREME COUNCILS

On February 21, 1802, Count Alexandre Francois Auguste DeGrasse Tilley, Deputy Inspector-General, was appointed by the Supreme Council at Charleston a Grand Inspector-General, and Grand Commander of the French West Indies, and Jean Baptiste Marie Delahogue, Deputy Inspector-General, was also created Grand Inspector-General and designated as Lieutenant Grand Commander of the same islands. Through these two and Illustrious Bro. Germain Hacquet, who had received the Thirty-third Degree, and by the authority of Letters Patent of the above date, were established the Supreme Councils of France and the French and English West Indies. Illustrious DeGrasse Tilley Installed the Supreme Council for France on September 22, 1804, at Paris.

The Supreme Councils for Italy, Naples, Spain, and the Netherlands were also established by DeGrasse Tilley.

The Rite continued to increase in popularity. In due course and by the exercise in each instance of legal authority, Supreme Councils were established in other countries. To-day there are thirty-four Supreme Councils, all recognising as their basic law the General Regulations of 1762 and the Grand Constitutions of 1786, and all duly recognised by each other and on terms of the greatest amity. These are the following: Southern Jurisdiction United States of America; Northern Jurisdiction United States of America; Argentine Republic; Austria; Belgium; Brazil; Canada; Central America (Guatemala); Chile; United States of Colombia; Cuba; Czecho-Slovakia; Dominican Republic; Ecuador; Egypt; England, Wales and the Dominions and Dependencies of the British Crown; France and its Dependencies; Greece; Ireland; Jugo-Slavia; Mexico; Netherlands; Panama; Paraguay; Peru; Poland; Portugal; Rumania; Scotland; Spain; Switzerland; Turkey; Uruguay; Venezuela.

EARLY VICISSITUDES

The human equation—personal ambition and the desire for self-aggrandisement, and occasionally for personal profit—quite naturally has manifested itself in fraternalism just as it has in the body politic and in the business world. The Scottish Rite has not been free from such circumstances. European countries have seen rivalries and schisms and so have the United States, and while the Rite in the greater part of the earth to-day is at peace and in perfect harmony, there are occasional instances of unrest. In one country of Europe, the Rite and its Supreme Council have vanished because the authorities of that country prohibit fraternalism. In one South American country, there is an effort to set up a second Supreme Council on the excuse of geographical conditions, a mountain range making intercommunication difficult.

In general, however, the misunderstandings were of periods many decades past. In New York State, a century ago, bitter political rivals of great promi-

nence sponsored rival fraternal factions. The Southern Supreme Council, because of the disturbed condition of the country, found it impossible to hold its accustomed meetings during the Civil War period and lost many of its valued documents by fire during that time. It was, in the middle of the nineteenth century, confronted by a rival Supreme Council set up in Louisiana by James Foulhouze, of New Orleans, but soon satisfactorily disposed of it.

In its earlier years, the Northern Supreme Council was rarely exempt from the presence and illegal acts of self-constituted persons, exercising unwarranted authority. In 1807, Joseph Cerneau, a French immigrant, who had received the twenty-five Degrees of the Rite of Perfection from Mathieu de Potet at Baracoa, Cuba, in 1806, organised a " Grand Consistory of Sublime Princes of the Royal Secret of the Scottish Rite of Heredom," in New York, and in 1815 essayed to change this into a Supreme Council. This organisation lived and died and was resurrected many times and in various guises, changing its name five times. Fragments of it exist to-day in three different forms, each claiming to be the true descendant of the original Cerneau Body, but none having more than a handful of members. No regular Supreme Council recognises any of them. In 1931 and 1932, some of the promoters of the Cerneau Rite were prosecuted and given prison sentences by the authorites in Pennsylvania and West Virginia for obtaining money under false pretences through claiming to confer the Scottish Rite Degrees.

Internal divisions also appeared in the Northern Supreme Council, and in 1862 there were three claimants to the title. Two of them merged on April 13, 1863. On May 17, 1867, the merged Body and the other one consolidated in what is known as " the Union of 1867." All rivalries were done away with and all members took a renewed oath of fealty to the united Supreme Council, which has steadily and prosperously progressed ever since.

FORM OF ORGANISATION

As heretofore noted, the authority and direction of the Scottish Rite in a Jurisdiction is reposed in the Supreme Council of that Jurisdiction, and has been since the death of Frederick the Great. A Supreme Council is comprised of Thirty-third Degree Masons exclusively, and these are of four classes—Active, Emeriti, Past Active and Honorary,—elected *ad vitam* by the Supreme Council. The Active Members possess the power of transacting all legislative business and of creating Thirty-thirds. They are charged with general supervision of the Craft. Past Active Members have given up their major responsibilities, but are still entitled to join in the councils. Emeriti Members are those among the Past Actives whom their Brethren elect to a position of high regard. Honorary Membership of the Thirty-third Degree is conferred upon a limited number of Thirty-second Degree Masons in recognition of long and distinghished service to the Craft or to their country. They have a voice but no vote in the Supreme Council's deliberations. In the Southern Jurisdiction of the United States, there is an intermediate grade between the Thirty-second and Thirty-third Degrees,

known as the Court of Honour. There is also the rank of Knight of the Court of Honour, consisting of two grades, Knight Commander and Grand Cross. In foreign countries, the ancient custom of having but nine Active Members is generally adhered to. In the United States and Canada, because of the great growth of the Rite and the exigencies of its proper supervision, the number of Actives has been increased. A total of thirty-three in the Southern and in Canada and of sixty-six in the Northern is constitutionally permitted. As a matter of practical expediency, however, the quotas are never completely filled, and the numbers of Actives rarely exceed twenty-five in the Southern and forty-five in the Northern.

DEGREES OF THE RITE

Supreme Councils alone confer the Thirty-third Degree, known as Sovereign Grand Inspector-General. This Degree cannot be Petitioned for. The other Degrees of the system are conferred in what are denominated as Subordinate Bodies, and these are generally four in number—Lodge, Council, Chapter and Consistory or Areopagus. A community in which the Rite is established, together with the contiguous territory over which it holds exclusive or concurrent Jurisdiction, is termed a Valley of the Rite. Establishment of the Rite in a Valley usually commences with the formation of a Lodge of Perfection, under Dispensation issued by the Sovereign Grand Commander. This entitles the interested Brethren to establish and equip headquarters and confer the Degrees. Suitable progress being shown, the Supreme Council at a later date makes the grant permanent by issuing a Charter which duly constitutes the Body and gives it equal standing with other Bodies of the same grade. When the advancement and prosperity of the Rite seem assured by the Works of the original Body, permission is given for the establishment of the remaining Bodies.

In the Southern Jurisdiction, the four Bodies have authority over Degrees as follows:

Lodges of Perfection, by which are conferred the Degrees from the Fourth to the Thirty-second inclusive, namely: Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elu of the Nine, Elu of the Fifteen, Elu of the Twelve, Master Architect, Royal Arch of Solomon, Perfect Elu.

Chapters of Rose Croix, by which are conferred the Degrees from the Fifteenth to the Eighteenth inclusive, namely: Knight of the East, Prince of Jerusalem, Knight of the East and West, Knight Rose Croix.

Councils of Kadosh, by which are conferred the Degrees from the Nineteenth to the Thirtieth inclusive, namely, Pontiff, Master of the Symbolic Lodge, Noachite or Prussian Knight, Knight of the Royal Axe or Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Knight Commander of the Temple, Knight of the Sun or Prince Adept, Scottish Knight of St. Andrew, Knight Kadosh.

Consistories, by which are conferred the Thirty-first and Thirty-second Degrees, namely: Inspector Inquisitor, Master of the Royal Secret.

In the Northern Jurisdiction, the four Bodies have authority over Degrees as follows:

Lodges of Perfection, Fourth to Fourteenth Degrees inclusive: Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Master-Elect of Nine, Master-Elect of Fifteen, Sublime Master Elect, Grand Master of Architect, Master of the Ninth Arch, Grand Elect Mason.

Councils of Princes of Jerusalem, Fifteenth and Sixteenth Degrees: Knight of the East or Sword, Prince of Jerusalem.

Chapters of Rose Croix, Seventeenth and Eighteenth Degrees: Knight of the East and West, Knight of the Rose Croix of H.R.D.M.

Consistories, Nineteenth to Thirty-second Degrees inclusive: Grand Pontiff, Master ad vitam, Patriarch Noachite, Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Commander of the Temple, Knight of the Sun, Knight of St. Andrew, Grand Elect Knight Kadosh or Knight of the White and Black Eagle, Grand Inspector Inquisitor Commander, Sublime Prince of the Royal Secret.

The original system of the Scottish Rite included the first three Degrees in Masonry. In some countries, particularly South America, the Rite is the only form of Freemasonry known even to-day. There the Symbolic Degrees are Worked as a part of the Scottish Rite. Where Symbolic Masonry is duly organised under the Grand Lodge system, however, the Rite has ever recognised the authority of the Grand Lodges over the first three Degrees. This was evidenced by the Southern and Northern Supreme Councils from their very beginning, and most Supreme Councils have followed that custom. It is at the instance and the urge of the Supreme Councils themselves that countries, which have previously known only the Rite, are being gradually organised under the Symbolic Grand Lodge system. It is the inflexible rule and practise in the Rite for its members to give implicit loyalty and willing co-operation to Symbolic Masonry, and to live on terms of amity and friendliness with all other regular branches of Masonic endeavour—the Grand Councils, Grand Chapters and Grand Commanderies, and their constituent Bodies.

OFFICERS, COMMITTEES AND MEETINGS

The Dignitaries and Officers of the Southern Supreme Council are as follows:

Elective

1. Grand Commander.
2. Lieutenant Grand Commander.
3. Grand Prior.
4. Grand Chancellor.
5. Grand Minister of State.
6. Secretary General
7. Treasurer General.
8. Grand Almoner.

Appointive

9. Grand Orator.
10. Grand Master of Ceremonies.
11. Grand Chamberlain.
12. First Grand Equerry.
13. Second Grand Equerry.
14. Grand Standard Bearer.
15. Grand Sword Bearer.
16. Grand Herald.

The above are from the Active Membership. The following may be appointed by the Grand Commander from the Honorary Membership, and the appointment does not confer upon them the privilege of vote:

17. Chaplain.
18. Four Marshals of the Camp.
19. Organist.
20. Librarian.
21. Tyler.

Officers of the Northern Jurisdiction are as follows:

Elective

1. Most Puissant Sovereign Grand Commander.
2. Puissant Grand Lieutenant-Commander.
3. Illustrious Grand Minister of State.
4. Illustrious Deputies of the Supreme Council.
5. Illustrious Grand Treasurer-General.
6. Illustrious Grand Secretary-General.
7. Illustrious Grand Keeper of the Archives.
8. Illustrious Grand Master-General of Ceremonies.
9. Illustrious Grand Marshal-General.
10. Illustrious Grand Standard Bearer.
11. Illustrious Grand Captain of the Guard.

Appointive

12. Illustrious Grand Prior.
13. Illustrious Assistant Grand Master-General of Ceremonies.
14. Illustrious Assistant Grand Prior.
15. Four Illustrious Marshals of the Camp.
16. Illustrious Grand Almoner.
17. Illustrious Grand Organist.
18. Illustrious Grand Seneschal.
19. Illustrious Assistant Grand Seneschal.

Officers of subordinate Bodies are designated by the following titles:

SOUTHERN JURISDICTION

Lodges of Perfection—Venerable Master, Senior Warden, Junior Warden, Orator, Almoner, Secretary, Treasurer, Master of Ceremonies, Expert, Assistant Expert, Captain of the Host, Tyler.

Chapters of Rose Croix—Wise Master, Senior Warden, Junior Warden, Orator, Almoner, Secretary, Treasurer, Master of Ceremonies, Expert, Assistant Expert, Standard Bearer, Guardian of the Temple, Tyler.

Councils of Kadosh—Commander, First Lieutenant-Commander, Second

Lieutenant-Commander, Chancellor, Orator, Almoner, Recorder, Treasurer, Master of Ceremonies, Turcopilier, Draper, First Deacon, Second Deacon, Bearer of Beauseant, Bearer of White Standard, Bearer of Black Standard, Lieutenant of Guard, Sentinel.

Consistories—Master of Kadosh, Prior, Preceptor, Chancellor, Minister of State, Almoner, Registrar, Treasurer, Prelate, Master of Ceremonies, Expert, Assistant Expert, Captain of the Guard, Steward.

NORTHERN JURISDICTION

Lodges of Perfection—Thrice Potent Master, Deputy Master, Senior Warden, Junior Warden, Orator, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Councils of Princes of Jerusalem—Sovereign Prince, High Priest, Senior Warden, Junior Warden, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Chapters of Rose Croix—Most Wise Master, Senior Warden, Junior Warden, Orator, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Guard, Tyler.

Consistories S.·.P.·.R.·.S.·.—Commander-in-Chief, First Lieutenant-Commander, Second Lieutenant-Commander, Orator, Chancellor, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Engineer and Seneschal, Standard-Bearer, Guard, Sentinel.

Like all legislative bodies, Supreme Councils facilitate consideration of matters of importance by referring them for primary examination to Standing Committees. There are sixteen of these in the Southern Jurisdiction, as follows: Jurisprudence and Legislation, Finance, Nominations, Foreign Relations, Letters Temporary and Permanent Charters, Appeals and Grievances, State of the Order and Unfinished Business, Obituaries, Library, Benevolence and Fraternal Assistance, The House of the Temple, Ritual and Ceremonial Forms, Education, Publicity, Visitations, Domestic and Foreign, Subdivision and Reference.

Standing Committees of the Northern Jurisdiction are: General State of the Rite, Rituals and Ritualistic Matter, Constitutions and Laws, Finance, Jurisprudence, Foreign Relations, Councils of Deliberation and Reports of Deputies, Dispensations and Charters, Returns, Unfinished Business, eleven in all.

The Northern Supreme Council meets annually, opening its sessions on the fourth Tuesday in September. Meetings are held at the Grand East in Boston, Massachusetts, or at such city within the Jurisdiction as may be selected. The Southern Supreme Council meets biennially at its general headquarters, The House of the Temple, in Washington, District of Columbia. The Sessions open on the third Monday in October of each odd year. While all its business is transacted in Washington, the official Grand East of the Southern Supreme Council remains at Charleston, South Carolina, the place of its original establishment.

DELEGATION OF AUTHORITY

The Sovereign Grand Commander of a Supreme Council is the supreme executive of the Rite within that Jurisdiction, and during such time as the Council is not in Session, he is invested, as its representative, with all authority for general supervision of the Rite.

For the more efficient handling of business of the Rite and to expedite matters of routine nature, the Supreme Council delegates, within State bounds, a limited authority to one individual in each State. In the Northern Jurisdiction, these are known as Deputies of the Supreme Council, and are chosen by election solely from the Active Membership. In the Southern Jurisdiction, each Active Member is in charge of the State which he represents, and is known as " the Sovereign Grand Inspector-General in—— " that particular State. A State which has not a resident Active Member is represented by a Deputy, chosen from the Honorary Thirty-thirds resident, by appointment by the Sovereign Grand Commander.

The Northern Jurisdiction also provides for an Assembly, which must be held at least triennially and in most cases is an annual affair, of those in authority in each State. This is called a Council of Deliberation. It is composed of the Active, Emeriti, Past Active, and Honorary Members of the Supreme Council accredited to the State, the presiding Officers and those in immediate succession of authority in each subordinate Body of the Rite, and past presiding Officers of all Bodies. The Council has, in its State, legislative and judicial power not expressly reserved to the Supreme Council and not inconsistent with the Constitutions and Regulations. It is in many respects the successor of the Sovereign Grand Consistory of corresponding purpose under the old rules.

The Deputy is, ex-officio, the presiding Officer. Other Officers are elected by the Council as follows: First Lieutenant-Commander, Second Lieutenant-Commander, Minister of State, Chancellor, Prior, Treasurer, Secretary, Master of Ceremonies, Hospitaler, Seneschal, Standard Bearer, Captain of the Guard, Sentinel. The Council of Deliberation is not empowered to confer Degrees.

DAYS OF SPECIAL OBSERVANCE

By formal exercises in its subordinate Bodies, the Rite observes certain days of special commemoration. In the Southern Jurisdiction, Lodges of Perfection celebrate as a Feast Day the fifteenth day of the Hebrew month Tishri. The obligatory meetings of the Chapter of Rose Croix are held on Maundy Thursday and on Easter Sunday. Councils of Kadosh celebrate as Feast Day the thirteenth of January. The annual Feast Day of the Consistory is the thirty-first day of May.

In the Northern Jurisdiction, Lodges of Perfection celebrate on the fifteenth of the month Tishri the anniversary of the building of the first Temple. Councils, on the twenty-third of Adar, hold a grand feast in memory of the frank-offerings that day rendered to God for the rebuilding of the Temple. Also on

the twentieth day of Tebeth, or at the stated meeting next preceding that date, they hold a feast to commemorate the triumphal entry into Jerusalem of the ambassadors on their return from Babylon. Chapters meet on Maundy Thursday, Easter day, on the first Thursday after Easter, on Ascension Day, on the Day of Pentecost and All Saints' Day; also, if desired, on the two feast days of the Saints John.

CERTIFICATE OF MEMBERSHIP

Every Prince of the Royal Secret, Thirty-second Degree, of the Scottish Rite is entitled to a Certificate of his Initiation in that Degree. This is sometimes called a Passport, Patent or Diploma. It emanates from the Supreme Council in a form adopted by the latter, and is issued to the Initiate with his name and the date of his Initiation engrossed thereon and is attested by the signatures of the presiding Officer and Secretary of the Consistory, with the Seal. A custom has grown up among members of Consistories to have these patents viséd by the Officers of Bodies which they visit and by distinguished members of the Rite in general. Some are thus enabled to exhibit 50 to 100 autographs of eminent Masons of their own and other countries.

In similar manner, Brethren of the Thirty-third, Honorary and Active, are provided by the Supreme Council of which they are members with Certificates attesting their rank.

What is undoubtedly the oldest Scottish Rite Certificate in the world, so far as known to Freemasonry, is in the possession of the Grand Lodge of Symbolic Masonry of the State of Pennsylvania. The Archives of that Grand Lodge are a real treasure house of Masonic lore and among the many ancient original manuscripts and documents contained therein is an entire section relating to the Ancient and Accepted Scottish Rite. Julius F. Sachse, Librarian of the Masonic Temple at Philadelphia, discovered in 1915, among a lot of old, musty, yellow and forgotten documents relating to the Provincial Grand Lodge of the West Indies, Warranted by the Grand Lodge of Pennsylvania in the year 1802, an original Scottish Rite Certificate issued to Ossonde Verriere, a planter in Santo Domingo, dated October 26, 1764, signed by no less a dignitary than Stephen Morin.

Morin, it will be recalled, after receiving his own Patent in Paris, sailed for America and established a Lodge of Perfect and Sublime Masons at Santo Domingo. It was from this body that the greatly treasured Certificate emanated. It is a French text, signed by Morin and other officers and has two Seals attached. A translation of this document is as follows:

That the Grand A.·. of L.·. maintain the edifice we erect to his honor.

Una tribus ab uno.

The benighted never have comprehended it.

Under the good pleasure of the Most Respectable, Most Illustrious and Most Sublime Brother Count Ferrers Tamworth, Grand Master of all the regular

Lodges under the English domination, and of the most Respectable and Most excellent Brother Chaillon de Jonville, Substitute General of the Royal Art and Grand Master of the Lodges of the Grand Elect Perfect Masons and Sublime Ecossais under the French domination established at the Orient of Paris.

We, Grand Elect Perfect Masons and Sublime Ecossais Knights of the East and West, Princes of Jerusalem, Knights of the White and Black Eagles, of the Sun, etc., etc., etc., etc., Inspectors of all the regular Lodges in this part of the new World, etc., etc., etc., etc., Chief of the Twelve Tribes, depositories and faithful guardians of the previous Treasure known to us, the only Ancient Masters, regularly assembled near the Burning Bush, where reigns continually Virtue, Silence and Perfect Harmony.

To all Lodges duly constituted, and to all enlightened men of the present and the future, or with whatsoever degrees and Dignities they may be decorated, established and scattered over the two hemispheres to whom these presents may come, Salutations, by the Sublime and Mysterious numbers 3, 5, 7 and 9 etc., etc., etc., etc.

We declare that the Brother Ossonde Verriere, a Planter, of Port-au-Prince in the Island of St. Domingo, member and treasurer of the Lodge " Perfect Harmony " in the same town, whose signature will be found in the margin Ne Varietur; having always given us proofs of a true Masonic zeal, in the various degrees of Masonry through which he has passed, and edified by his wise conduct, pure Morals, and sincere love for all the Brethren, worthy of our praise, we cannot refrain from according and conferring upon him the Degree of a Grand Elect Perfect Mason and Sublime Ecossais into which he has been received and invested with all the customary ceremonies. This is the justice and the reward which we have believed it proper to render him.

In virtue whereof we pray all respectable Brethren to be pleased to recognize him as such, to accord to him your friendship, counsel and assistance, should circumstance require it, promising to comport ourselves similarly toward all respectable Brethren who present themselves to us, provided with proper credentials.

And in order to give hereto all the force and value requisite, we have caused to be hereto attached the red waxen seal of our respectable Grand Lodge, signed by the Brethren and countersigned by our Grand Secretary.

Given at the Orient of Port-au-Prince, near the Burning Bush, the 26th day of October, in the year of the Great Light 5764,1.

Morin, Sublime Grand Master and Grand Inspector.
Rouzier, P.G.S. Ch. P. Ma.
A'Castaing
Gabriel Vasteau, G. G.

Labar, P. M.
Binancourt, G. T.
By order
Delatour, G. Sec. Sce. Mon

One of the most curious features of this Morin Certificate and one that

never has been in print is an acknowledgment of authority made by these Scottish Rite Bodies to Bro. The Hon. Washington Shirley, Earl Ferrers, Viscount Tamworth, Grand Master of the Grand Lodge of England (Moderns), 1762 and 1763.

Chaillon de Jonville, named in this Certificate as Substitute General of the Royal Art and Grand Master of the Lodges of the Grand Elect Perfect and Sublime Scottish Rite under the Grand Orient of Paris, received his appointment in 1762 from Louis of Bourbon, Count of Clermont, the Perpetual Grand Master of the Grand Lodge of France.

THE DOUBLE EAGLE

The Double Eagle of the Scottish Rite is believed to be without question the most ancient emblematic device in general use in the world to-day. In its Degrees and in its teachings, the Rite employs practically all the Symbols and Insignia of Freemasonry and in addition many which are peculiar to the Rite alone. But the Double Eagle is the outstanding and distinctive emblem of the Scottish Rite.

Dr. Chetwode Crawley in a scholarly article on " The Two-Headed Eagle of the Ancient and Accepted Rite," says:

> When this emblem was first adopted by the High Degrees it had been in use as a symbol of power for 5,000 years or so. No heraldic or emblematic device in wear today can boast of such antiquity. It was in use a thousand years before the exodus from Egypt, and more than 2000 years before the building of King Solomon's Temple.

After telling of the finding of this design in the ruins of the ancient Sumerian city of Lagash he continues:

> This double-headed eagle of Lagash is the oldest regal crest in the world. As time rolled on it passed from Sumerians to the men of Akhad, from them to the Hittites, from the denizens of Asia Minor to the Seljukian Sultans, from whom it was brought by the Crusaders to the Emperors of the East and West, whose successors were the Hapsburgs and the Romanoffs, as well as the Masonic " Emperors of the East and West," whose successors today are the Supreme Councils, 33°, that have inherited the insignia of the Rite of Perfection.

The Ancient Scottish Rite Emblems and Symbols are more universal than the Rituals, more uniform than the titles of the Degrees. Hawkins and Hughan say that " the eagle displayed," that is with extended wings as if in the act of flying, has always from the majestic character of the bird been deemed an emblem of imperial power. They trace it in detail from the beginning of the Christian era. Marius, the Consul, first consecrated the eagle about eight years before Christ to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman Empire ever afterward. As the

single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on division of the Roman dominions into the Eastern and Western empires, which were afterward consolidated by the Carlovingian race into what was ever after called the Holy Roman Empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Upon the dissolution of that empire, the Emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol and placed it on their arms. Russia also adopted the double-headed eagle having added, says Brewer, that of Poland to her own, thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia was to be traced to some assumed representation of the Holy Roman Empire, based upon the claim of Russia to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire in the East and West.

The double-headed eagle was probably first introduced as a symbol in Masonry in the year 1758. In that year, the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was possibly assumed by this Council in reference to the double jurisdiction which it claimed and which is represented so distinctly in its title.

Every Supreme Council in the world, and the subordinate bodies thereto, extensively employ this emblem in their Degrees, Jewels, lectures, paraphernalia and stationery, making it the distinctive emblem of the Rite. The Constitutions of the Northern Jurisdiction Supreme Council thus describe the emblematic eagles as employed in their Jurisdictions:

> The double-headed eagle of the Kadosh, that is, of the Thirtieth, Thirty-first and Thirty-second Degree, is a white and black eagle. The head, neck, legs and tips of the wings of white feathers, while the body and wings are black, the wings extended. In the claws is a naked sword; one talon of the right claw clutching the hilt of the steel blade of serpentine shape, the left claw grasping the blade. The white-ribboned motto pendent from the hilt to the point of the sword contains the words, " Spes Mea in Deo Est," in black.
>
> The Eagle of a Sov.·. Grand Inspector-General is similar to that of the Kadosh, excepting that gold takes the place of the white, and a cross surmounts the heads of the eagle, which supports a small delta of gold, the base downward, containing the initial letter " Jod." The fillet of the crown of an Honorary Member of the Supreme Council is white, while that of an Active is purple. The white or purple-ribboned motto pendent from the hilt of the sword to the point contains the words, " Deus Meumque Jus."

TEMPLES OF THE RITE

As the ancient operative Masons were builders, so their modern prototypes, the speculative Masons, have likewise enriched many lands with hand-

some edifices wherein to house their activities and administer their calling. This is particularly true in the United States. The Scottish Rite, because of its large memberships and the necessity for extensive space for the conferring of Degrees and the assembling of its members, has been especially enterprising in the creation of homes of the Rite which are considered notable architectural achievements. Temples of the Rite, devoted exclusively to its purposes, have in these two Jurisdictions alone an estimated value of more than $100,000,000, and a great number of others among the subordinate Bodies are part owners or occupants of unnumbered Masonic Temples of general use.

Unique among structures of the kind is the House of the Temple, occupied by the general offices of the Southern Supreme Council. Located at Sixteenth and S Streets, in Washington, District of Columbia, it is modeled after one of the Seven Wonders of the World, the memorial to King Mausolus at Halicarnassus. The building is 150 feet across the front, by 180 in depth, and is approached by four flights of steps—three, five, seven and nine—the Masonic sacred numbers. The interior finish is of granite and marble with fittings of bronze. The furnishings are rich but in perfect taste, and every detail of building and contents was designed with especial reference to Masonic symbolism. The building not only contains the offices of the Sovereign Grand Commander and Secretary General, but houses all the activities of the Council, including the publication of *The New Age*, a monthly magazine. Not including the treasures in its museums, archives and library, the House of the Temple and its furnishings are valued at $3,000,000. In its planning, modern building methods were discarded in favour of the massive construction of the pyramids and temples of the remote past.

The Scottish Rite Temple at Indianapolis, Indiana, has been termed the most beautiful cathedral of the Rite in the world. It is along the statesque lines of an old English cathedral, and its richly fitted interior is completely paneled in carved Russian oak.

Many of the Scottish Rite Temples, in addition to business offices, stage, auditorium for the Degrees, lounges, etc., have complete club equipment, with restaurants, swimming pools, bowling quarters, billiard rooms, gymnasia, library and other opportunities for divertissement. A typical one with such equipment is the Temple of the Rite in Buffalo, New York. The largest stage is to be found in the Temple on Lindell Boulevard, St. Louis, Missouri. One of the largest organs anywhere is in the Temple at Dallas, Texas. The Masonic Temple at Detroit, costing $7,000,000, the largest in the world, is occupied by the Scottish Rite Bodies. Among the more notable of the Scottish Rite Temples, those ranging from $300,000 to $4,000,000 each are the following:

Southern Jurisdiction—Dallas, Galveston and San Antonio, all in Texas; Guthrie and McAlester, Oklahoma; Kansas City and St. Louis, Missouri; Little Rock, Arkansas; Louisville, Kentucky; Nashville, Tennessee; Salt Lake City, Utah; San Francisco, California (2); Wheeling, West Verginia; New Orleans, Louisiana.

Northern Jurisdiction—Chicago, Freeport, Peoria, Bloomington, Moline, all in Illinois; Pittsburgh, Philadelphia, New Castle, Coudersport, Williamsport, Erie, Scranton, Bloomsburg, Harrisburg, all in Pennsylvania; Indianapolis, Fort Wayne, Evansville, all in Indiana; Dayton and Cleveland, Ohio; Buffalo, New York; Bay City, Michigan.

AIMS AND ACTIVITIES OF THE RITE

Someone has said that " an order without a purpose would be like a body without a soul." The Scottish Rite has a very definite and useful purpose and its members unite in good works of many kinds. It has frequently been termed " the university of Freemasonry," because its teachings offer to the Initiate a full illumination of all Masonic truths, and literally complete the education of the novice in the history, philosophy and aims of the Fraternity generally.

Its Degrees deal with the philosophical and doctrinal thought of all ages, with the high purposes of the days of chivalry, and with the ethical culture of all times. They teem with incidents and references in sacred and profane history. Deeming that these great truths are worthy of the most impressive presentation, the Degrees are embellished with the accessories of music, lights, costumes, paraphernalia and scenery. In their conferment, as many as 150 men are sometimes utilised in a single Degree. Drama plays an important part, and artistic and forensic abilities are evidenced. Every Degree is serious and dignified, and the epopt who has received all of the Degrees of the Rite has acquired a profound knowledge of the progress of the world in its striving for better things.

Every Supreme Council has its Grand Almoner, who dispenses charity where needed. The same is true of every subordinate Body, each having for that purpose an officer known as the Hospitaler. This material relief to the needy is not limited to Masons or their families.

In the United States, the cause of education of the masses has received valued support from the Scottish Rite. The Southern Jurisdiction Supreme Council, in 1930, made a gift of $1,000,000 to the George Washington University at Washington, District of Columbia, for the establishment and endowment of a department wherein should be taught the principles of government. This was in line with the suggestion made by the first President, George Washington, for a national university at the national capital.

The Southern Jurisdiction also is energetically participating in the movement for a national department of education with a representative in the President's Cabinet.

The Northern Supreme Council has a Department of Education which annually provides college and university training for young men and young women who otherwise could not secure it. For this purpose $40,000 is appropriated annually by this Supreme Council.

Many of the subordinate Bodies in both Jurisdictions provide similar scholarships from their individual funds for advanced education of worthy

young people. A notable achievement in this general line was construction and equipment of a girl's dormitory at the University of Texas by the Scottish Rite Bodies of Dallas, expending $1,000,000 in this endeavour. The dormitory was presented complete to the University and now houses more than 300 young women in the most acceptable and most modern surroundings. The Dallas Scottish Rite Bodies also maintain a splendid hospital for crippled children.

The Scottish Rite Bodies of Chicago, New York and other places, have Visitation Committees, well organised, which arrange for personal contact and sympathetic assistance to those who are ill or in need. Many Valleys maintain employment offices which have succeeded in providing occupation for the unemployed in notable numbers.

Finding that ill and convalescent soldiers in the government military hospital at Fort Bayard, New Mexico, had but slight opportunity for recreation or social intercourse, the Northern Supreme Council supplied $25,000 for a Masonic clubhouse, which was erected under supervision of the Masonic authorities of that State. Both Northern and Southern Supreme Councils have been generous in contributions in instances of great disasters and are always prompt in relief in emergencies.

The late Grand Commander Leon M. Abbott, of the Northern Supreme Council, announced in 1931 after a careful survey of the field, that the organised Masonic Bodies of the United States were contributing more than $50,000 a day to relief of the suffering and needy, this being entirely apart from contributions of members as individuals.

In addition to the humanitarian activities of the Rite, its Bodies are engaged in many social and cultural endeavours. At Bloomington, Illinois, the Scottish Rite Bodies under direction of Delmar D. Darrah, Thirty-third Degree, Active Member of the Northern Supreme Council, annually present the Passion Play of the life of Christ, a greatly amplified version of the Oberammergau Passion Play. Splendid musical organisations, as in Philadelphia and Pittsburgh, have musical festivals to which the public is welcomed. In every Valley there are musical, dramatic and entertainment features for members and in many instances for the public.

In the countries of Europe and South America, the Scottish Rite is a leader in humanitarian works of many kinds. The Supreme Council for Rumania recently presented a modern and well-equipped hospital to the capital city of Bucharest.

ASSERTION OF PRINCIPLES

The Northern Supreme Council, on September 19, 1923, by unanimous vote of its members, adopted a declaration of principles which included the following statements:

This Supreme Council affirms its unswerving loyalty to the fundamental purpose and principles of Freemasonry.

It understands that purpose to be the improvement and strengthening of the

character of the individual man, and through the individual of the community.

It believes that this purpose is to be attained by laying a broad base of principle upon which men of every race, country, sect and opinion may unite, rather than by setting up a restricted platform upon which only those of certain races and opinions can assemble.

Believing that good and wise men can be trusted to act well and wisely, it considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy.

It believes in principles rather than programs. Principles unite men; programs divide them. Men may agree on principles without agreeing upon their application to some specific problem.

Nothing can be more important than the preservation of the essential and permanent sympathy and unity of purpose of those who are unable to agree as to the wisest action under special and temporary conditions.

It is of the essence of Freemasonry that this unity be preserved.

Believing this, this Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry in America which forbids the discussion within tyled doors of creeds, politics or other topics apt to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way attempt to influence magistrates and officials, whether or not members of the Fraternity, in the performance of their official duties.

In an address delivered by invitation to the Grand Lodge of Louisiana in February, 1858, Albert Pike said: "For this is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice; hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the Universe; and be charitable as God is, toward the unfaith, the errors, the follies and the faults of men; for all are one great Brotherhood."

The Count de Fernig said in the Central Grand Lodge of the Scottish Rite in France in 1843: "Man, frail and feeble, should be upheld by Scottish Masonry. It should elevate him, without changing his proper nature, or allowing him to become corrupted. It repudiates the dogma that commands the death of the Senses; as it rejects the philosophy that exalts sensualism. It closes alike the books of Zeno and those of Epicurus. It believes in the Grand Architect of the Universe, in the immortality of the soul, in the necessity of moderating and governing the human passions, to make of them human virtues.

" It is necessary that every Brother should be a Mason, not only in the Lodge, but in the world; that he should preach as well by his example as with his lips; that he should cultivate wisdom, practise fraternity in its deepest sense, respect justice and cause it to be respected; and then, whether he be an humble workman among the masses, or one who sits in the councils of kings, he will worthily have accomplished his task."

Col. John H. Cowles, Thirty-third Degree, Sovereign Grand Commander of the Southern Supreme Council, in a message to his Scottish Rite Brethren in 1932 thus defined his conception of Masonic duty:

A Mason is one who lives his Masonry every day of his existence and does not reserve the good offices of brotherhood, consideration, courtesy, altruism, justice and compassion for lodge nights only.

A Mason loves his country and strives in every way to support loyally the institutions of regularly constituted, just and equitable government.

A Mason does not hesitate to go out of his way to aid an erring Brother, to minister to the needy and endeavor to uplift the fallen.

A Mason has time to lend an attentive ear to the story of the Brother out of work, of the widow and orphan out of food, and to render prompt assistance with that sympathetic understanding which inspires renewed hope and destroys discouragement.

A Mason does good whenever and wherever possible, not counting the cost nor anticipating the reward.

He ever strives to be worthy of fellowship in the great Fraternity. He is not afraid of letting his light shine before men, having no fear of their judgment or censure.

The Mason devoutly believes in God, the Great Architect; otherwise he never would have been permitted to enter the portal of the Temple. He venerates Deity according to his own religious beliefs and accords to every man the same right and privilege.

The Mason does not claim to be a superior person to his profane neighbor, for he realizes that all men are his brethren under the Fatherhood of God. He does, however, constantly strive to be better than his former self.

The Mason believes in enlightenment and ardently supports education recognizing the fact that ignorance enslaves and that illiteracy, superstition, crime and vice are boon companions.

The Mason desires all men to be free from oppression and tyranny, no matter under what guise—subtle or brazen—these twin demons may operate.

Thus, to be a real Mason is not exactly the easiest thing in this life.

INTERNATIONAL CONFERENCES

The close accord of Supreme Councils of the world is strikingly evidenced by the holding, at intervals, of International Conferences, at which experiences and observations are exchanged and matters of general interest to the Rite are discussed. The idea of these meetings originated with Gen. Albert Pike, the

great Masonic student and writer, who for many years was Grand Commander of the Southern Jurisdiction of the United States. He began negotiations to that end in 1859, but the stress of the Civil War interrupted them, and he resumed them in 1874. It was the following year that the Supreme Council for Switzerland organised the Convention at Lausanne. Only a small number of Representatives were present, and but nine Councils ratified the Treaty of Confederation.

During the Universal Exhibition in Paris, in 1900, informal discussions between Representatives of European Councils led to the call for a true International Conference, which opened June 10, 1907, in Brussels, Belgium, with delegations present from twenty Supreme Councils. The Sovereign Grand Commander of that jurisdiction, Count Goblet d'Alviella, Thirty-third Degree, presided. The resolutions adopted were formulated and proposed by Ill.·. Barton Smith, Thirty-third Degree, then Sovereign Grand Commander of the Northern Supreme Council. It was decided that International Conferences be held as nearly as possible at five-year intervals.

The Second International Conference opened on Monday, October 7, 1912, in The House of the Temple, Washington, District of Columbia, United States of America, with Ill.·. James Richardson, Thirty-third Degree, Sovereign Grand Commander of the Southern Jurisdiction, as its president. Twenty-six Supreme Jurisdictions were represented. The courtesies extended by the host Council included a visit to Mount Vernon, the home and tomb of the illustrious Washington. M. W. Bayliss of Washington, District of Columbia, representing himself to be " Sovereign Grand Commander of the Supreme Council for the United States of America, Their Territories and Dependencies," presented a Petition asking for recognition as to " regularity and legitimacy." The Committee which considered the matter reported that " They do not believe that the alleged Council has any claim whatever to regularity or legitimacy," and the International Conference so resolved, by unanimous vote.

The Third International Conference assembled at Lausanne, Switzerland, and was opened on May 29, 1922, the deliberations continuing until June 2. Most Puissant John H. Cowles, Thirty-third Degree, and Most Puissant Leon M. Abbott, Thirty-third Degree, Sovereign Grand Commanders of the Southern and Northern Jurisdictions of the United States, were among those who made response to the greetings of M.·. P.·. Bro. Albert Junod, Thirty-third Degree, Sovereign Grand Commander of Switzerland. Deliberations were carried forward in French and English, expressions in either language being immediately translated into the other. The Supreme Councils of Czecho-Slovakia and Poland were recognised and their Representatives warmly welcomed.

The Fourth International Conference was originally designated for Buenos Aires, Argentine Republic, in 1927, but certain difficulties arising prevented the consummation of the plan and the Sessions were held in Paris, France, commencing on April 29, 1929. Ill.·. Rene Raymond, Thirty-third Degree, M.·. P.·. Sovereign Grand Commander of France, welcomed the delegations from twenty-

eight Supreme Councils in the name of unity and fraternal friendship. A pleasing feature of an early Session was the presentation by Ill.·. Bro.·. John H. Cowles, Thirty-third Degree, M.·. P.·. Sovereign Grand Commander of the Southern Jurisdiction of the United States, of three gavels to the Supreme Council for France. One was made of wood from the building in which the first Supreme Council was organised in 1801, the second being from wood and metal taken from the American frigate *Constitution*, the third from the wood of an acacia tree planted on the lawn of the House of the Temple at Washington, District of Columbia, by M.·. P.·. Sovereign Grand Commander Albert Pike, Thirty-third Degree.

Relative to the preparation for and realisation of world peace, the International Conference with enthusiasm and by unanimous vote adopted the following resolution, proposed by Ill.·. Bro. Leon M. Abbott, M.·. P.·. Sovereign Grand Commander of the Northern Supreme Council:

It is only by the establishment in human consciousness of the Fatherhood of the Great Architect of the Universe and the Brotherhood of Man that the foundations of permanent and lasting peace and harmony among men and nations can be securely laid. There must be an all-inclusive and unselfed love, a friendliness, a trustfulness and a trustworthiness. Peace must come from a clear spring, unpolluted by hatred, selfishness, suspicion and distrust.

We greatly rejoice in the widespread appearing of a new spirit, in the dawning of a new and brighter day in national and human relations. We heartily commend the efforts that are being made by the representatives of the various national governments of the world to establish and cement closer ties of friendship and good will.

With every Masonic organisation a nursery of patriotism and good citizenship, we are indeed messengers of peace, pioneers of an advancing civilisation. We renew our pledge constantly to strive for the education and enlightenment of men, for the overcoming of ignorance and superstition.

The delegates to this International Conference solemnly promise to use every legitimate and lawful influence and effort to promote universal peace and good will, and to establish in the hearts and lives of men the world over the glorious sovereignty of brotherly love.

A significant step was the adoption of an exact definition of the Scottish Rite attitude towards the Symbolic Lodge, by the following resolution, which expressed thus by concerted action of the Supreme Councils of the world the loyalty which the members of the Rite everywhere manifest towards the Blue Lodges:

In countries where there exist Masonic organisations of Blue or Symbolic Degrees the Supreme Councils will abstain from all interference in the legislation, organisation and administration of these Masonic Bodies.

The Masons holding high Degrees from the Supreme Councils must be regular and assiduous members of the Blue Lodges; one of their essential missions is to conserve, propagate and defend the esoterism of Freemasonry.

LEGITIMATE SUPREME COUNCILS AND THEIR OFFICERS

The Supreme Councils of the world in 1933 had Officers and headquarters as follows:

America.
Southern Jurisdiction of the United States.
Sov.·. Gr.·. Com.·., John H. Cowles, 33°.
Secretary-General, Hyman W. Witcover, 33°.
Address: 1733 16th St., N.W., Washington, District of Columbia.

America.
Northern Jurisdiction of the United States.
Acting Sov.·. Gr.·. Com.·., Frederic B. Stevens, 33°.
Secretary-General, Charles H. Spilman, 33°.
Address: 1117 Statler Bldg.. Boston, Massachusetts.

America, Central. (Guatemala.)
Sov.·. Gr.·. Com.·., F. Eleazaro Asturias, C., 33°.
Secretary-General, Luis Gaitan, 33°.
Address: Callejon Manchen No. 4, Guatemala.

Argentine Republic.
Sov.·. Gr.·. Com.·., Dr. Alejandro Sorondo, 33°.
Secretary-General, William H. Pott, 33°.
Address: Cangallo 1242, Buenos Aires.

Austria.
Sov.·. Gr.·. Com.·., Friederich G. Walker, 33°.
Secretary-General, Otto L. Klein, 33°.
Address: Vereinsstiege 4, Wien IX.

Belgium.
Sov.·. Gr.·. Com.·., Armand Anspach, 33°.
Secretary-General, Georges Petre, 33°.
Address: 79 Rue de Laeken, Brussels.

Brazil.
Sov.·. Gr.·. Com.·., Dr. Mario Behring, 33°.
Secretary-General, Dr. Amara A. de Albuquerque, 33°.
Address: Caixa Postal n° 2486, Rio de Janeiro.

Canada.
Sov.·. Gr.·. Com.·., Alfred F. Webster, 33°.
Secretary-General, William Henry Ballard, 33°.
Address: 196 George St. Masonic Temple, Hamilton, Ontario.

Chile.
Sov.·.Gr.·.Com.·., Armando Quezada Acharan, 33°.
Secretary-General, Augustin I. Palma y R, 33°.
Address: Casilla 2867, Santiago.

Columbia, U. S. of
Sov.·.Gr.·.Com.·., Dr. Simon Bossa, 33°.
Secretary-General, Venancio Bernett, A. 33°.
Address: Calla de la Iglesia, Ap. Post 16, Cartagena.

Cuba.
Sov.·.Gr.·.Com.·., Lizardo Munoz-Sanudo, 33°.
Secretary-General, Francisco de P. Rodriguez, 33°.
Address: Apartado 446, Havana, Cuba.

Czecho-Slovakia.
Sov.·.Gr.·.Com.·., Alfons Mucha, 33°.
Secretary-General, Viktor Dvorsky, 33°.
Address: Prague-Smichov, Vinohradska, 24.

Dominican Republic.
Sov.·.Gr.·.Com.·., Haim H. Lopez-Penha, 33°.
Secretary-General, Luis A. Camblaso, 33°.
Address: Apartado No. 553, Santo Domingo, W.I.

Ecuador.
Sov.·.Gr.·.Com.·., Albert L. Gildred, 33°.
Secretary-General, J. A. Vallejo Ycaza, 33°.
Address: Casella No. 9, Guayaquil.

Egypt.
Sov.·.Gr.·.Com.·., Hassan Machat, 33°.
Secretary-General, M. Mavro, 33°.
Address: Boite Postale No. 1370, Cairo.

England, Wales, etc.
Sov.·.Gr.·.Com.·., The Rt. Hon. The Earl of Donoughmore, K.P. 33°.
Secretary-General, J.C.F. Tower, 33°.
Address: 10 Duke Street, St. James, London, S.W. 1

France.
Sov.·.Gr.·.Com.·., Rene Raymond, 33°.
Secretary-General, M. Georges Lamouret, 33°.
Address: 8 Rue Puteaux, Paris, XVII.

Greece.
Sov.·.Gr.·.Com.·., Anastase Stoupis, 33°.
Secretary-General, Denis Gigantes, 33°.
Address: 19 Rue Acharnon, Athens.

Ireland.
Sov.·.Gr.·.Com.·., Col. The Rt. Hon. Robert Gordon Sharmon-Crawford, C.B. D.L., 33°.
Secretary-General, Justice Gerald FitzGibbon, 33°.
Address: Freemasons Hall, Molesworth St., Dublin.

Jugo-Slavia.
Sov.·.Gr.·.Com.·., Georges Weifert, 33°.
Secretary-General, Petar Schreplovitch, 33°.
Address: Cika Ljubina, 18, 3e, Belgrade.

Mexico.
Sov.·.Gr.·.Com.·., Genaro P. Garcia, 33°.
Secretary-General, Tomas E. Ramos, 33°.
Address: Apartado 734, Mexico, D.F.

Netherlands.
Sov.·.Gr.·.Com.·., H. van Tongeren, 33°.
Secretary-General, P.W. van Doorn, Jr. 33°.
Address: Fluweelen, Burgwal, 22, te's, Gravenhage, Holland.

Panama.
Sov.·.Gr.·.Com.·., Guillermo Andreve, 33°.
Secretary-General, Jose Oller, 33°.
Address: Apartado 183, Panama.

Paraguay.
Sov.·.Gr.·.Com.·., Enrique L. Pinho, 33°.
Secretary-General, Ernest George Kent, 33°.
Address: Casilla de Correo, 293, Asuncion.

Peru.
Sov.·.Gr.·.Com.·., Carlos W. Hartmann, 33°.
Secretary-General, Arnaldo Guichard, 33°.
Address: Apartado Correo 1335, Lima.

Poland.
Sov.·.Gr.·.Com.·., Stanislaw Stempowski, 33°.
Secretary-General, Zbigniew Skokowski, 33°.
Address: Rue Polna 40, M31, Warsaw.

Portugal.
Sov.·.Gr.·.Com.·., Gen. Joao Evangelista Pinto de Magalhaes, 33°.
Secretary-General, Leandro Pinheiro de Mello, 33°.
Address: Rua Luz Soriano, 67, Lisbon.

Roumania.
Sov.·.Gr.·.Com.·., Jean Pangal, 33°.
Secretary-General, Basile Roata, 33°.
Address: Strada Putu de Piatra 4, Bucharest.

Scotland.
Sov.·. Gr.·. Com.·., The Rt. Hon. Lord Saltoun, C.M.G., 33°.
Secretary-General, Donald B. Sinclair, 33°.
Address: 74 Queen Street, Edinburgh.

Spain.
Sov.·. Gr.·. Com.·., Augusto Barcia Trelles, 33°.
Secretary-General, M. H. Barosso, 33°.
Address: 3, Jose Maranon, Entl. Izqda. Madrid (10)

Switzerland.
Sov.·. Gr.·. Com.·., Albert Junod, 33°.
Secretary-General, Adolph Blaser, 33°.
Address: Case Postale, 11583, Lausanne.

Turkey.
Sov.·. Gr.·. Com.·., Servet Yesari, 33°.
Secretary-General, Dr. Fuat Sureyyz, 33°.
Address: Rue Nuruziya, Sokagi, 25, Pera-Istanbul.

Uruguay.
Sov.·. Gr.·. Com.·., Telemaco Braida, 33°.
Secretary-General, Emilio y Boeri, 33°.
Address: Calle Victoria, 1481, Montevideo.

Venezuela.
Sov.·. Gr.·. Com.·., Dr. Ricardo Vanegas A., 33°.
Secretary-General, Dr. Santos Erminy Arismendi, 33°.
Address: Apartado No. 396, Caracas.

THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE

JAMES H. PRICE

AT the outset, let it be stated that the Shrine is not a Masonic Body. It is an organisation composed of Masons.

The history of any fraternal order, organisation or society consists mainly in an answer to the three questions: What was its origin, what are its purposes, and what has it accomplished? To undertake to write the history of the Shrine is to essay to write of one of the most remarkable fraternal organisations that has yet attracted attention. While the existence of the Shrine has been comparatively brief from the historical viewpoint, all of those who have any first-hand knowledge of its beginning have answered the call of the Invisible Muezzin and passed over the river to rest under the shade of the trees in the peaceful oasis of the Great Beyond. To add to the difficulties of submitting an accurate and complete record of the Shrine is the fact that its enthusiastic organisers were more deeply interested in perfecting the organisation and promulgating its principles than in preserving a correct record of its proceedings. It is safe to say that legendary lore and a desire to create and develop good fellowship and wholesome fun and amusement among the members of the Mystic Fraternity of certain Degrees are responsible for its existence.

The real origin of the Order now known as the Ancient Arabic Order of the Nobles of the Mystic Shrine is involved in some uncertainty or perhaps it should be said that it is not free from discussion, and yet it is generally conceded that the Order was not known and did not exist in North America prior to the year 1872. The fact that its nomenclature comes from the Orient, and particularly from Arabia, has created the impression that the Order existed for many years prior to its introduction into this country. It is true that there may have existed in the Orient certain social organisations, but there appears to be no direct connection between them and the organisation as it now exists in North America. If any organisation of similar character existed, there is certainly no authentic record of any relationship with the Masonic Fraternity. The two Masons most intrumental in the organisation of the Mystic Shrine in North America were William J. Florence, a noted actor and traveller, and Dr. Walter M. Fleming, an eminent Masonic student and writer, both of New York City. From a study of the Records, it appears that the organisation had its inception

in the desire for greater freedom in social intercourse among members of the Masonic Fraternity, certainly among those who were Scottish Rite Masons and Knights Templar. The prerequisite to membership in the Mystic Shrine is membership in the Ancient and Accepted Scottish Rite of the Thirty-second Degree, or membership in some Commandery of Knights Templar owing allegiance to the Grand Encampment of the United States of America. The same prerequisites have existed since the beginning of the movement. Several preliminary meetings were held for purposes of organisation, but the first regular meeting of Mecca Temple, now known as the Mother Temple, was held at the Masonic Hall, East 23d Street, New York City, on September 26, 1872. According to the Records of Mecca Temple, eleven members of the Order participated in this meeting, while two are reported absent. Dr. Walter M. Fleming was chosen as the presiding Officer of the new Temple and was designated Illustrious Grand Potentate. It may be said in passing that the history of Mecca Temple constitutes the history of the Order until the national Body known as the Imperial Council, which was effected at a meeting called for that purpose in June 1876 at the Masonic Hall in New York City, was organised. The first Temple to be organised outside of New York City was at Rochester, New York, in June 1876, and this was soon followed by organisations at Montpelier, Vermont, and Cleveland, Ohio. Six other Temples came into existence in 1877. At the present time, there are 159 Temples of the Order throughout North America, 9 of which are located in the Dominion of Canada, 1 in Canal Zone, and 1 in the City of Honolulu. The growth of the Order has been phenomenal. In 1880 the membership numbered 438. In 1890 it had increased to 16,980, and in 1900 to 60,422. The membership had more than doubled in 1910, at which time it numbered 159,782. It had grown in 1920 to 456,506. The annual returns show the membership of the Order in 1930 as 550,619.

The Imperial Council has had a continuous existence since its organisation and has completed its Fifty-eighth Annual Session. The representation to the Imperial Council is based upon the membership of the Subordinate Temples. Each Temple is entitled to two Representatives when its membership reaches 300, three Representatives when its membership reaches 600, and four Representatives when its membership reaches 1000, but no Temple is allowed more than four Representatives unless there is found in its membership some one who, by virtue of the fact that he is a Past Imperial Potentate, becomes an Ad Vitam Member, or a Noble who may have been a Representative for twenty-one years and who becomes an Emeritus Member by virtue of that service. Formerly, there were such additional Representatives as Honorary Life Members, Honorary Members and Permanent Representatives, but these classes have been abolished and the Nobles enjoying these distinctions continue to exercise the same rights and privileges. The total representation to the Imperial Council is 683. The Imperial Council is governed by 13 Officers elected at the Annual Imperial Council Sessions, the present Imperial Potentate being Earl C. Mills, of Des Moines, Iowa.

These Officers were formerly described as " Grand," but the designation was changed to " Imperial " in 1886. The first presiding Officer of the national organisation was Dr. Walter M. Fleming whose service covered the period from June 1876 to June 1886. He was succeeded by Samuel Briggs of Cleveland, Ohio, who served the organisation for six years.

At the time this article is being prepared, nineteen of the forty-two Past Imperial Potentates survive and are active participants in the activities of the Imperial Council. The Mystic Shrine has always been characterised by a generous attitude towards all charitable undertakings. In many of the Temples, the activities of the Shrine are directed to local charities and benevolences, but until the year 1920 no general programme had been adopted. At the Session of the Imperial Council held in Portland, Oregon, in June 1920, the Imperial Potentate, Illustrious Noble W. Freeland Kendrick, of Lu Lu Temple, Philadelphia, made the following recommendation in his annual address:

I further recommend that an assessment of $2 per capita be levied upon our entire membership, to be collected by the various Subordinate Temples with the dues, payable in advance in December 1920, and the amounts to be paid to the Imperial Recorder not later than February 1, 1921.

I further recommend that a Committee of seven be appointed by the incoming Imperial Potentate to select a site and secure plans and specifications and arrange for immediate action in regard to all details in connection with the establishment of such hospital.

I further recommend that additional assessments be levied annually as may be required for the support of the institution.

This recommendation was adopted by the Imperial Council, and the following Committee was appointed to develop a plan for this great humanitarian enterprise:

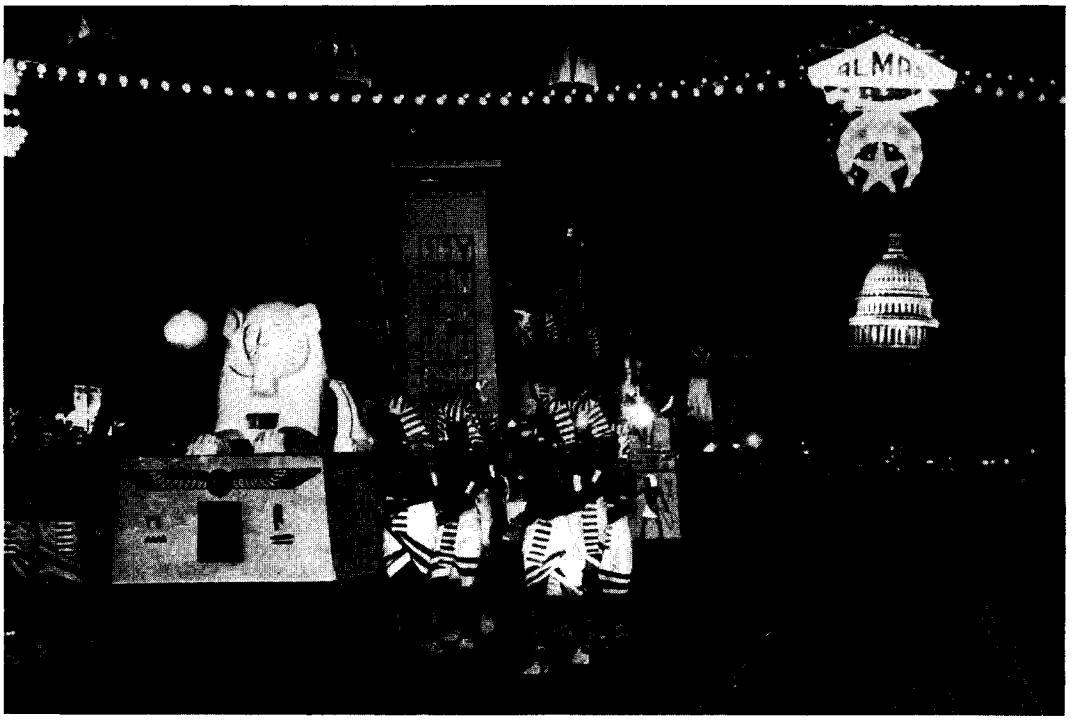
Sam P. Cochran, Chairman, Dallas, Texas
W. Freeland Kendrick, Philadelphia, Pa.
John A. Morison, Brooklyn, N. Y.
Oscar Landstrum, Helena, Mont.
John D. McGilvray, San Francisco, Calif.
Bishop Frederick W. Keator, Tacoma, Wash.
Philip D. Gordon, Montreal, Canada

This Committee developed a very comprehensive plan under which a system of hospitals has been established throughout the entire Jurisdiction whose work has attracted the admiration of all our people. These hospitals are conducted without any expense to the beneficiary. Children are admitted to the treatment provided without regard to race, colour or creed, and the only condition that is rigidly observed is that the children offered for treatment must be without the necessary means through their parents or other sources to se-



From a photograph by "Acme."

Shriners of Almas Temple Parading on Pennsylvania Avenue, Washington, D. C., June 11, 1935.



From a "Wide World" photograph.

A Glimpse of the Shriners' Pageant on the Night of June 13, 1935, Showing the Illuminated Dome of the Capitol.

cure the desired relief. It is purely a charitable and humanitarian movement. Magnificent hospitals have been established in the following cities:

Shreveport, La.	Springfield, Mass.
Minneapolis–St. Paul, Minn.	Chicago, Ill.
San Francisco, Calif.	Philadelphia, Pa.
Portland, Ore.	Greenville, S. C.
St. Louis, Mo.	and in
Montreal, Canada	The City of Honolulu

These hospitals have capacities varying from 26 beds (Honolulu) to 100 beds. The capacity of the hospitals in St. Louis and Philadelphia is 100 beds each. Mobile units have been established at Spokane, Washington, Salt Lake City, Utah, Winnipeg, Canada, and Lexington, Kentucky. Each of these units has a capacity of 20 beds. A Mobile unit is one which has been established in connection with some already existing hospital, in most cases by erecting an addition to the hospital for the accommodation of this particular work. The total number of beds available to this work is between 700 and 800. The hospitals are thoroughly equipped and are supervised by a corps of skilled surgeons and nurses. Almost 15,000 patients have been received in the wards of the hospitals since the beginning of the undertaking. It may be said that this represents only a small part of the accomplishments of this movement for the reason that there have been treated in the Out-Patient Department almost 25,000 children. Several millions of dollars are represented in these investments. Besides this, the movement has created an interest in the world of crippled children on the part of other agencies. In other words, a consciousness has been developed which has resulted in elaborate plans and provisions on the part of not only different charitable agencies, but the legislatures of the various States and Provinces have made substantial provision for the relief of these handicapped children. The hospital activities are at present controlled by a Board of Trustees consisting of 7 members who are elected for a period of three years each, and the terms of office are so distributed as to provide for the election of a limited number each year. In addition to the elected members of the Board, the laws of the Imperial Council provide that the first 4 Officers of the Imperial Divan shall be members of the Board also, namely, the Imperial Potentate, the Deputy Imperial Potentate, the Imperial Chief Rabban, and the Imperial Assistant Rabban.

The growth of the Shrine and the many business problems growing out of the management of the hospitals has necessitated the incorporation of the Imperial Council. In 1925 the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America was incorporated under the laws of the State of Colorado, and the affairs of the Imperial Council are directed and supervised by its Board in keeping with the best business and financial standards. The income for the hospital movement amounts to con-

siderably more than $1,000,000.00 per annum, and the contributions, donations, legacies and other sources of income very substantially augment the regular income from the membership.

The Mystic Shrine makes a very earnest effort to place an emphasis upon the duties of citizens and to teach its membership salutary lessons in patriotic effort. It has always been the policy of the Subordinate Temples located throughout the Jurisdiction to make its contributions to every worth-while effort which has for its object the moral and civic advancement of the various communities in which they are located.

For the purposes of this article, it will probably prove interesting to give the name and location of the 159 Temples of the Order which are as follows:

Temple	*Location*	*Date of Charter*
Mecca	New York, N. Y.	Sept. 26, 1872
Damascus	Rochester, N. Y.	June 7, 1876
Mount Sinai	Montpelier, Vt.	Oct. 31, 1876
Al Koran	Cleveland, Ohio	Nov. 16, 1876
Cyprus	Albany, N. Y.	Feb. 2, 1877
Oriental	Troy, N. Y.	Feb. 7, 1877
Syrian	Cincinnati, Ohio	Feb. 8, 1877
Pyramid	Bridgeport, Conn.	Apr. 18, 1877
Syria	Pittsburgh, Pa.	May 27, 1877
Ziyara	Utica, N. Y.	Oct. 30, 1877
Kaaba	Davenport, Iowa	July 1, 1878
Moslem	Detroit, Mich.	Apr. 27, 1880
Aleppo	Boston, Mass.	June 23, 1882
Medinah	Chicago, Ill.	Oct. 30, 1882
Islam	San Francisco, Calif.	March 6, 1883
Lu Lu	Philadelphia, Pa.	Dec. 31, 1883
Murat	Indianapolis, Ind.	March 13, 1884
Boumi	Baltimore, Md.	April 1, 1884
Kosair	Louisville, Ky.	Dec. 5, 1884
Tripoli	Milwaukee, Wis.	March 8, 1885
Jerusalem	New Orleans, La.	March 30, 1885
Osman	St. Paul, Minn.	July 13, 1885
Zuhrah	Minneapolis, Minn.	July 22, 1885
Almas	Washington, D. C.	Jan. 17, 1886
Palestine	Providence, R. I.	Feb. 6, 1886
El Kahir	Cedar Rapids, Iowa	Feb. 9, 1886
Saladin	Grand Rapids, Mich.	April 22, 1886
Moolah	St. Louis, Mo.	April 26, 1886
Acca	Richmond, Va.	June 9, 1886
Osiris	Wheeling, W. Va.	July 22, 1886
Abdallah	Leavenworth, Kan.	March 28, 1887
Isis	Salina, Kan.	March 29, 1887
Rameses	Toronto, Canada	April 21, 1887



From a photograph, copyright, Harris and Ewing.

Columns of the Mystic Shrine, Erected in Washington, D. C., for the Shriners' Convention Held in June, 1935.

Temple	*Location*	*Date of Charter*
Hella	Dallas, Tex	May 31, 1887
Ballut Abyad	Albuquerque, N. M	June 11, 1887
Sesostris	Lincoln, Neb	June 22, 1887
Kismet	Brooklyn, N. Y	July 2, 1887
Ismailia	Buffalo, N. Y	Nov. 5, 1887
El Jebel	Denver, Colo	Dec. 1, 1887
Moila	St. Joseph, Mo	Dec. 1, 1887
Ararat	Kansas City, Mo	Dec. 1, 1887
Al Kader	Portland, Ore	Jan. 3, 1888
Al Malaikah	Los Angeles, Calif	Feb. 28, 1888
Algeria	Helena, Mont	March 28, 1888
Morocco	Jacksonville, Fla	March 28, 1888
El Riad	Sioux Falls, S. D	May 25, 1888
Afifi	Tacoma, Wash	Aug. 1, 1888
Sahara	Pine Bluff, Ark	April 16, 1889
Tangier	Omaha, Neb	April 24, 1889
Alhambra	Chattanooga, Tenn	Sept. 17, 1889
Yaarab	Atlanta, Ga	Dec. 8, 1889
El Zagal	Fargo, N. D	Dec. 14, 1889
El Kalah	Salt Lake City, Utah	June 8, 1890
El Katif	Spokane, Wash	June 10, 1890
Zem Zem	Erie, Pa	Nov. 10, 1890
Zamora	Birmingham, Ala	Nov. 10, 1890
Media	Watertown, N. Y	March 21, 1891
Al Chymia	Memphis, Tenn	May 21, 1891
Ben Hur	Austin, Tex	June 2, 1891
Kora	Lewiston, Maine	Dec. 6, 1891
Hamasa	Meridian, Miss	May 22, 1892
Rajah	Reading, Pa	Aug. 20, 1892
Naja	Deadwood, S. D	Sept. 19, 1892
India	Oklahoma City, Okla	May 3, 1893
Mohammed	Peoria, Ill	June 12, 1893
Aladdin	Columbus, Ohio	June 14, 1893
Ahmed	Marquette, Mich	June 14, 1893
Tebala	Rockford, Ill	July 25, 1894
Korein	Rawlins, Wyo	Oct. 8, 1894
Oasis	Charlotte, N. C	Oct. 10, 1894
Irem	Wilkes-Barre, Pa	Oct. 18, 1895
El Zaribah	Phœnix, Ariz	Jan. 20, 1896
Sphinx	Hartford, Conn	April 13, 1896
Alee	Savannah, Ga	June 23, 1896
El Korah	Boise, Idaho	June 23, 1896
Beni Kedem	Charleston, W. Va	June 26, 1896
Melba	Springfield, Mass	June 9, 1897
Antioch	Dayton, Ohio	June 9, 1897
Zenobia	Toledo, Ohio	June 14, 1898

Temple	*Location*	*Date of Charter*
Kalurah	Binghamton, N. Y.	June 14, 1898
Karnak	Montreal, Canada	Oct. 9, 1899
Za Ga Zig	Des Moines, Iowa	May 23, 1900
Aloha	Honolulu, H. I.	May 23, 1900
El Mina	Galveston, Tex.	June 11, 1902
Gizeh	Victoria, B. C.	Aug. 1, 1902
Salaam	Newark, N. J.	May 4, 1903
Abba	Mobile, Ala.	June 18, 1903
Luxor	St. John, N. B.	June 26, 1903
Jaffa	Altoona, Pa.	July 9, 1903
Cairo	Rutland, Vt.	July 9, 1903
Abou Ben Adhem	Springfield, Mo.	Oct. 15, 1903
Zembo	Harrisburg, Pa.	July 14, 1904
Yelduz	Aberdeen, S. D.	July 14, 1904
Crescent	Trenton, N. J.	July 14, 1904
Khartum	Winnipeg, Man.	Nov. 19, 1904
Al Amin	Little Rock, Ark.	Dec. 19, 1904
Bektash	Concord, N. H.	Jan. 25, 1905
Aad	Duluth, Minn.	Sept. 5, 1905
El Hasa	Ashland, Ky.	March 3, 1906
Elf Khurafeh	Saginaw, Mich.	June 13, 1906
Kalif	Sheridan, Wyo.	June 13, 1906
Anezeh	Mexico City, Mexico	Dec. 1, 1906
Kerak	Reno, Nev.	Dec. 10, 1906
Omar	Charleston, S. C.	Dec. 25, 1906
El Maida	El Paso, Tex.	May 8, 1907
Abu Bekr	Sioux City, Iowa	May 8, 1907
Calam	Lewiston, Idaho	May 8, 1907
Al Azhar	Calgary, Alberta	Oct. 14, 1907
Mocha	London, Ont.	Jan. 1, 1908
Oleika	Lexington, Ky.	Jan. 1, 1908
Nile	Seattle, Wash.	July 15, 1908
Rizpah	Madisonville, Ky.	July 15, 1908
Hillah	Ashland, Ore.	July 15, 1908
Hadi	Evansville, Ind.	April 13, 1909
Orak	Hammond, Ind.	April 27, 1909
Mizpah	Fort Wayne, Ind.	April 27, 1909
Kem	Grand Forks, N. D.	June 9, 1909
Khedive	Norfolk, Va.	June 9, 1909
Mirza	Pittsburg, Kan.	June 9, 1909
Zorah	Terre Haute, Ind.	June 9, 1909
Midian	Wichita, Kan.	June 9, 1909
Aahmes	Oakland, Calif.	April 13, 1910
Al Sihah	Macon, Ga.	April 13, 1910
Wa Wa	Regina, Sask.	Dec. 1, 1910
Bagdad	Butte, Mont.	Jan. 20, 1911

Temple	*Location*	*Date of Charter*
Akdar	Tulsa, Okla	July 11, 1911
Philæ	Halifax, N. S	July 12, 1911
Bedouin	Muskogee, Okla	July 12, 1911
Wahabi	Jackson, Miss	July 12, 1911
Al Bahr	San Diego, Calif	May 8, 1912
Ainad	East St. Louis, Ill	May 8, 1912
Al Menah	Nashville, Tenn	May 8, 1912
Nemesis	Parkersburg, W. Va	May 8, 1912
El Karubah	Shreveport, La	May 14, 1913
Alcazar	Montgomery, Ala	May 14, 1913
Ansar	Springfield, Ill	May 13, 1914
Moslah	Fort Worth, Tex	May 13, 1914
Kerbela	Knoxville, Tenn	July 15, 1915
Arabia	Houston, Tex	July 15, 1915
Alzafar	San Antonio, Tex	July 13, 1916
Kazim	Roanoke, Va	July 13, 1916
Suda	New Bern, N. C	July 13, 1916
Egypt	Tampa, Fla	June 25, 1917
Tehama	Hastings, Neb	June 25, 1917
Abou Saad	Canal Zone	June 27, 1917
Hejaz	Greenville, S. C	June 11, 1919
Karem	Waco, Tex	June 11, 1919
Maskat	Wichita Falls, Tex	June 22, 1920
Khiva	Amarillo, Tex	June 22, 1920
Al Kaly	Pueblo, Colo	June 22, 1920
Anah	Bangor, Maine	June 16, 1921
Al Bedoo	Billings, Mont	June 16, 1921
Mahi	Miami, Fla	June 16, 1921
Tigris	Syracuse, N. Y	June 16, 1921
Ben Ali	Sacramento, Calif	June 15, 1922
Tadmor	Akron, Ohio	June 5, 1924
Ali Ghan	Cumberland, Md	June 3, 1926
Arab	Topeka, Kan	July 28, 1932
Zor, U. D	Madison, Wis	

PROMINENT ARMY OFFICERS

MEMBERS OF THE

MASONIC FRATERNITY

PROMINENT ARMY OFFICERS

MEMBERS OF THE

MASONIC FRATERNITY

DUKE OF WELLINGTON

ARTHUR ST. CLAIR

FREDERICK THE GREAT

MARQUIS DE LAFAYETTE

ANTHONY WAYNE

BARON VON STEUBEN

NAPOLEON BONAPARTE

WINFIELD SCOTT

SIMON BOLIVAR

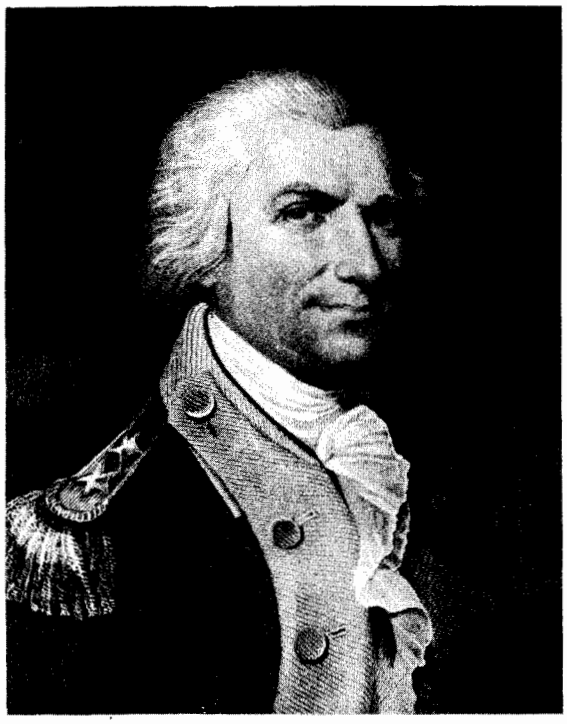
JOHN J. PERSHING

NELSON A. MILES

GEORGE B. McCLELLAN



DUKE OF WELLINGTON



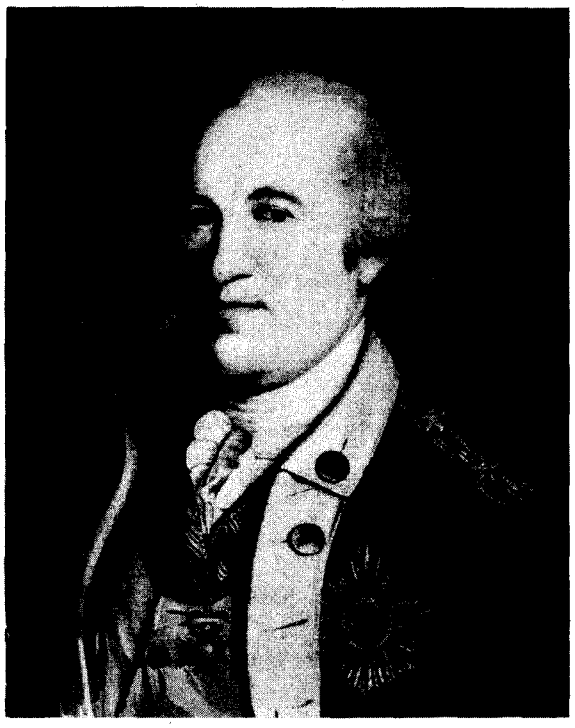
ARTHUR ST. CLAIR



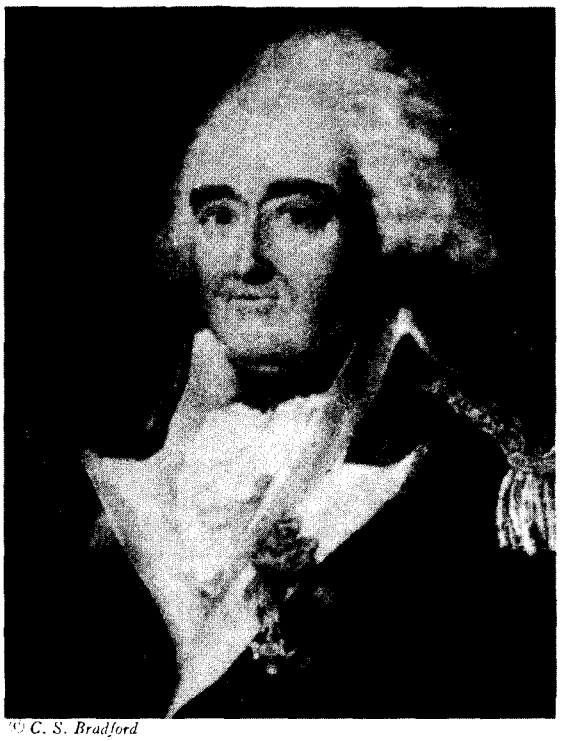
FREDERICK THE GREAT



MARQUIS DE LAFAYETTE

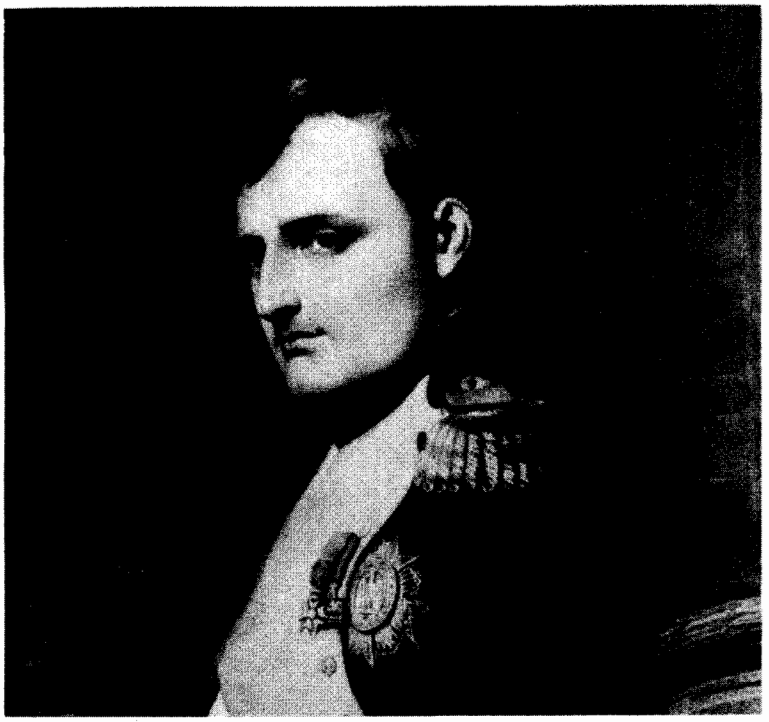


BARON VON STEUBEN



© C. S. Bradford

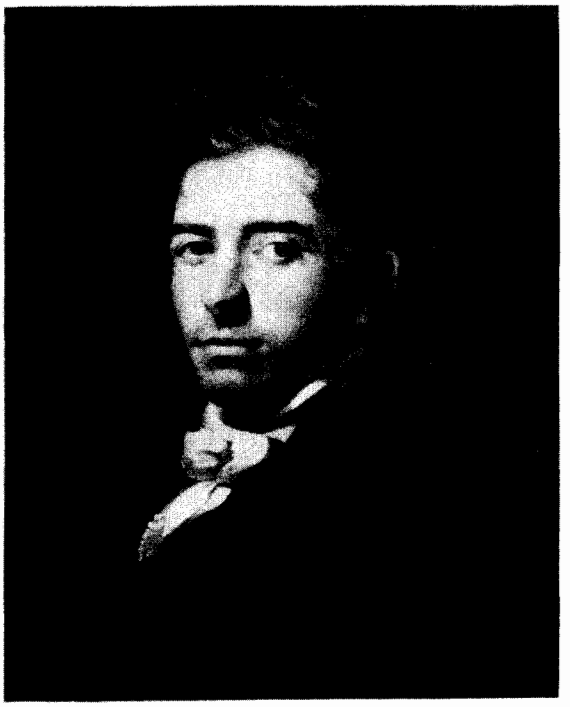
ANTHONY WAYNE



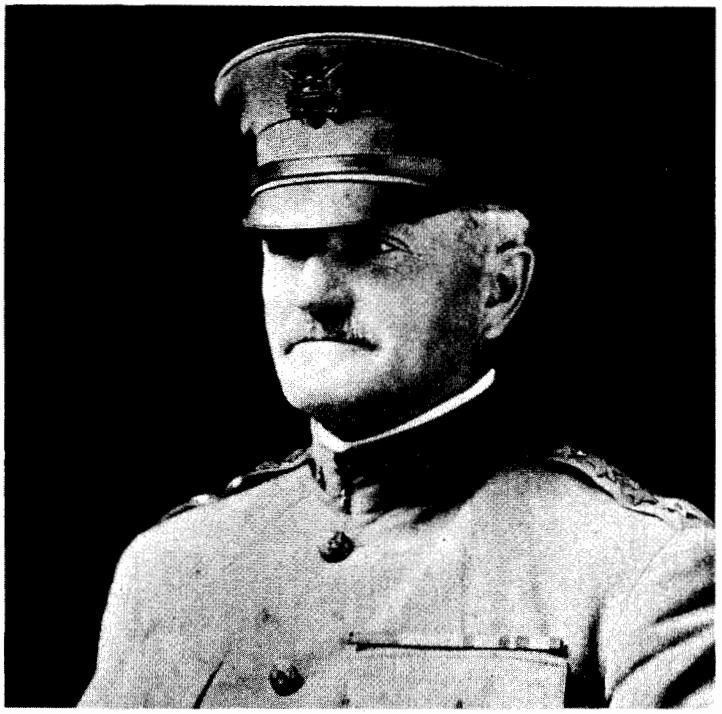
NAPOLEON BONAPARTE



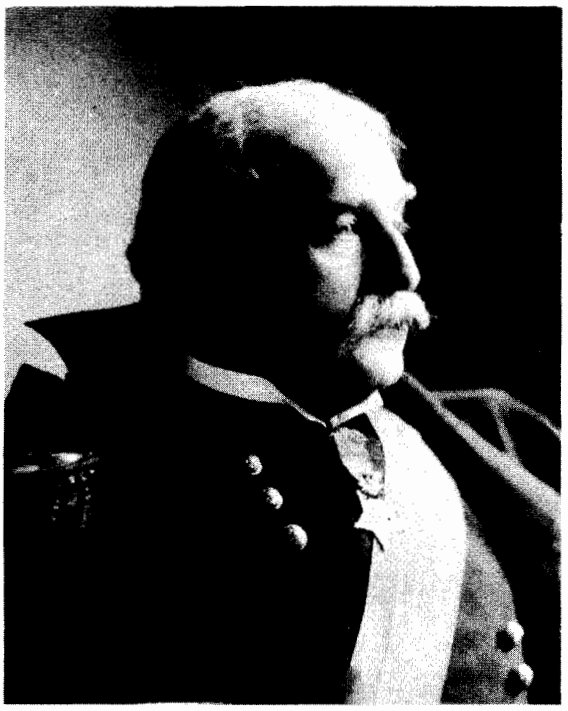
WINFIELD SCOTT



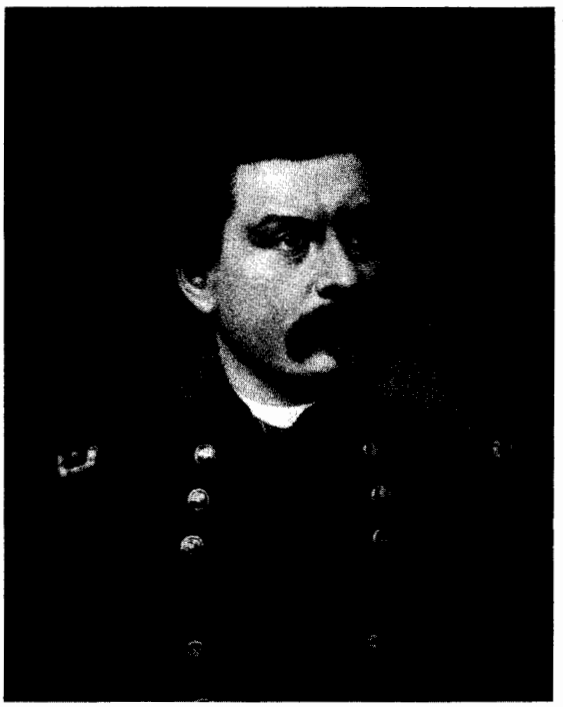
SIMON BOLIVAR



JOHN J. PERSHING



NELSON A. MILES



GEORGE B. McCLELLAN