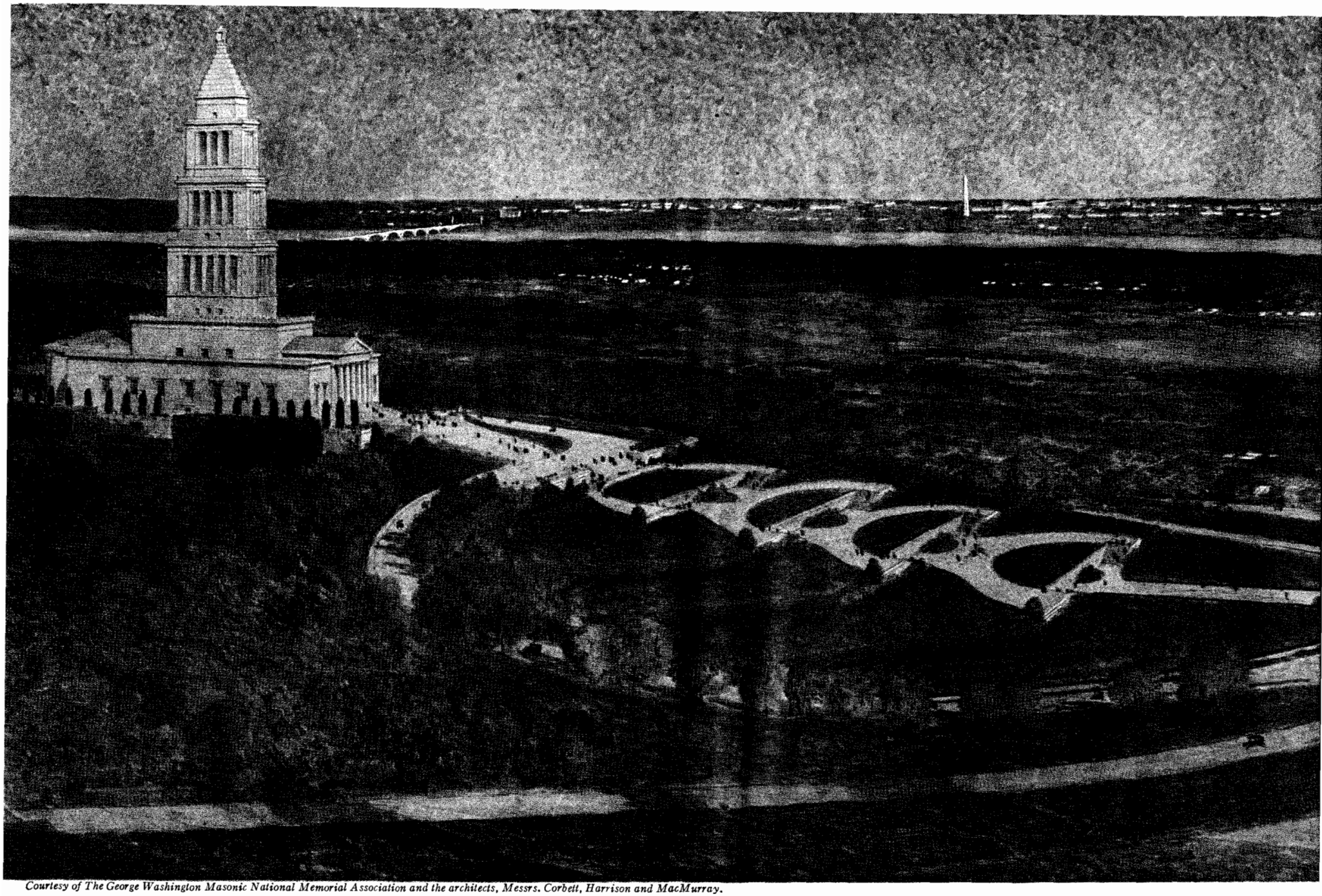
GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME VI



Courtesy of The George Washington Masonic National Memorial Association and the architects, Messrs. Corbett, Harrison and MacMurray.

General View of the George Washington Masonic National Memorial, Alexandria, Virginia.

Showing the terraces and the relation of the site to the City of Washington, the Potomac River, and the proposed Memorial Bridge to Arlington.

GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD



VOLUME VI

CHARLES SCRIBNER'S SONS
NEW YORK

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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

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GOULD'S HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOLUME VI

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. VI

FREEMASONRY IN NEW JERSEY

DAVID MCGREGOR

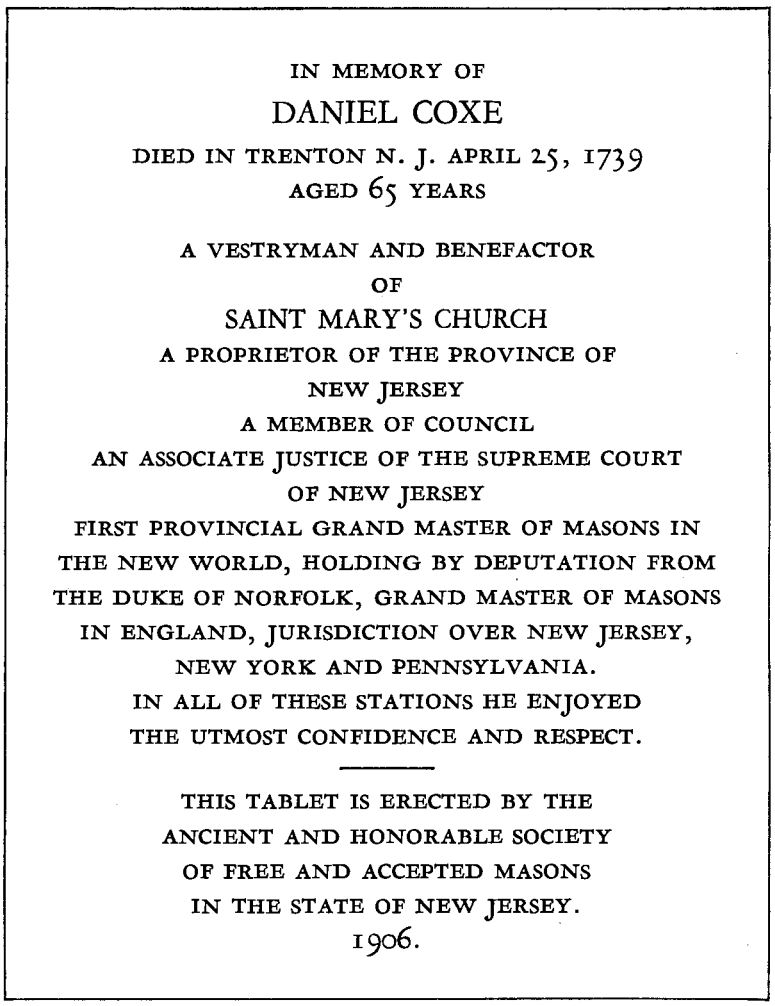
THE oldest known membership Roll of a Lodge of Free and Accepted Masons, that of the "Lodge of Aberdeen, No. 1 T.R," in Scotland, which dates back to 1670, is of great interest to all Freemasons everywhere. But it is especially interesting to the Masons of New Jersey, inasmuch as it contains the names of several men who were either directly or indirectly connected with the early settlement of the Scots in that Province, as early as 1682, and then also later. The first name on that Roll, that of "Harrie Elphingston, Tutor, and Master of our Honourable Lodge of Aberdeen," was that of the booking agent in Aberdeen who arranged passage for those desirous of emigrating to New Jersey on the ship *Henry and Francis*. The vessel was chartered for the purpose by George Scot, of Pitlochie, Fifeshire, under the patronage of the Earl of Perth, a Freemason, who was one of the chief proprietors of East Jersey. On that old Roll, too, are to be found the names of Robert Gordon, cardmaker; George Alexander, advocate; John Forbes, merchant; and John Skene, merchant; all "Meassons" and members of that old Operative Lodge which had by that time become largely speculative in character. Inasmuch as each of those men had purchased "proprietary interest in the enterprise of colonising New Jersey," they are of special interest to us in America.

In order to avoid confusion, let us remember that at that time New Jersey was divided into two provinces by a line which ran diagonally across the territory from Southeast to Northwest. The regions were known respectively as East Jersey and West Jersey.

Although John Forbes migrated to East Jersey in 1684 and settled at Plainfield, he returned to Scotland a year or so later. This left John Skene as the only one of those Aberdeenian Freemasons to make a permanent settlement in New Jersey. With his family, he arrived in New Jersey in October 1682. He made his home at Burlington, the capital of New Jersey, and there served as deputy-

governor of the Province from 1685 until his death in 1690. He has the unique distinction of being the first known Freemason in America.

Forty years elapse before we again find mention of members of the Fraternity as residents of New Jersey. At that time a deputation was issued by the Earl of

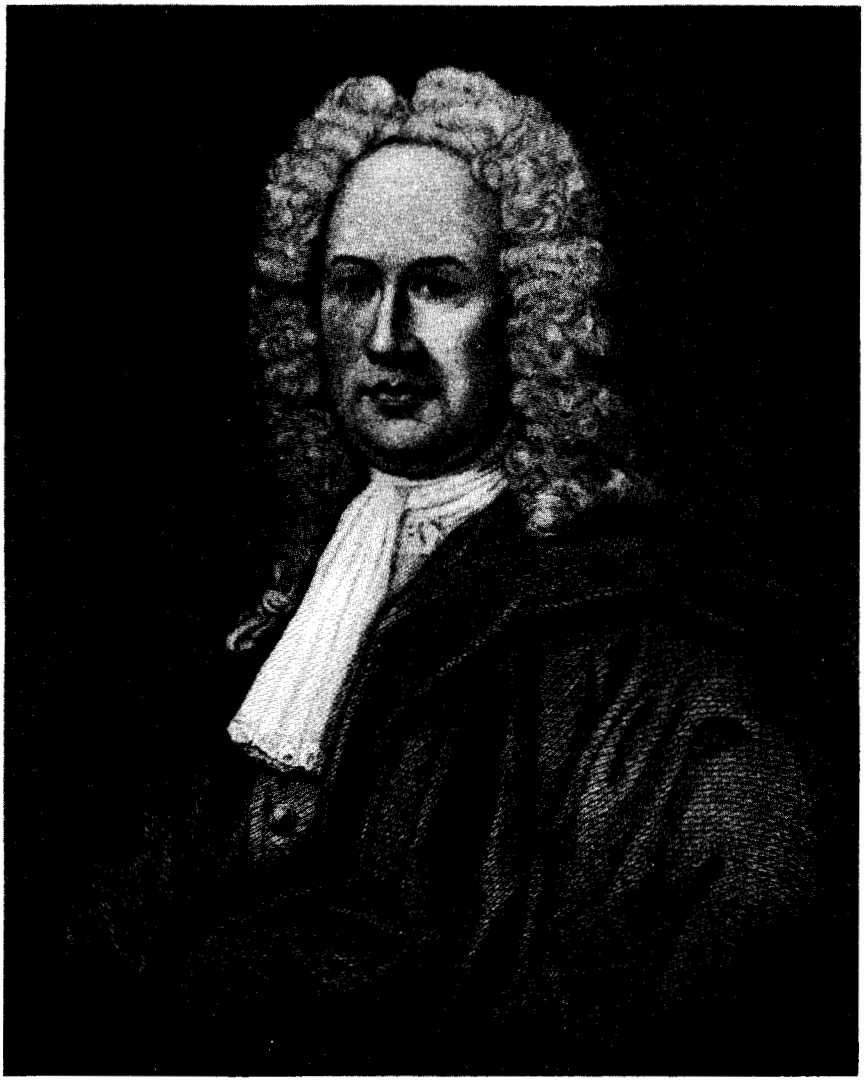

IN MEMORY OF
DANIEL COXE
DIED IN TRENTON N. J. APRIL 25, 1739
AGED 65 YEARS

A VESTRYMAN AND BENEFACTOR
OF
SAINT MARY'S CHURCH
A PROPRIETOR OF THE PROVINCE OF
NEW JERSEY
A MEMBER OF COUNCIL
AN ASSOCIATE JUSTICE OF THE SUPREME COURT
OF NEW JERSEY
FIRST PROVINCIAL GRAND MASTER OF MASONS IN
THE NEW WORLD, HOLDING BY DEPUTATION FROM
THE DUKE OF NORFOLK, GRAND MASTER OF MASONS
IN ENGLAND, JURISDICTION OVER NEW JERSEY,
NEW YORK AND PENNSYLVANIA.
IN ALL OF THESE STATIONS HE ENJOYED
THE UTMOST CONFIDENCE AND RESPECT.

THIS TABLET IS ERECTED BY THE
ANCIENT AND HONORABLE SOCIETY
OF FREE AND ACCEPTED MASONS
IN THE STATE OF NEW JERSEY.
1906.

Inscription on Bronze Tablet Erected in St. Mary's Episcopal Church, Burlington, New Jersey.

Norfolk, Grand Master of England, at the request of " several Brethren, Free and Accepted Masons, residing and about to reside in New York, New Jersey and Pennsylvania." The Deputation which was issued to Colonel Daniel Coxe, of New Jersey, named him Provincial Grand Master of those provinces. It was dated June 5, 1730. Colonel Daniel Coxe was the oldest son of Dr. Daniel Coxe,





First Provincial Grand Master in America, June 24, 1730–June 24, 1732.

physician to the royal family of England. In 1687, after purchasing a controlling interest in West Jersey from the estate of Edward Byllinge, Dr. Coxe succeeded Byllinge as absentee governor. Dr. Coxe continued John Skene as his representative and deputy-governor.

When the proprietors surrendered the government of the Jerseys to the Crown, Dr. Coxe conveyed his landed interests in the province to his son Daniel, who had also studied for the medical profession. Nevertheless, the son thereafter devoted most of his time to the care and furtherance of his father's colonising enterprises in America. This brought him to New Jersey in 1702, at about the time of the arrival of Lord Cornbury, a cousin of Queen Anne, who was her appointee as governor of New York and New Jersey. It was Lord Cornbury who appointed young Coxe to be a colonel of the New Jersey militia and a member of the provincial Council. Colonel Coxe made his home at Burlington. There he was chosen president of the Board of Proprietors of West Jersey, a corporation then still in active existence and having its headquarters in that city. He also became an assistant judge of the Supreme Court of New Jersey, and took an active interest in the political affairs of the Province.

When Robert Hunter succeeded the deposed and discredited Lord Cornbury as governor of New Jersey, Colonel Coxe's relations with the new régime became strained, and he was finally deprived of his military, political, and judicial offices. Going back to London to appeal against Hunter's treatment of him, Colonel Coxe sought to have New Jersey placed on an independent footing, with a governor of its own. It is supposed that he expected to be appointed to that office in case his plans were followed. Although he failed to accomplish his purpose at that time, Coxe lived to see it realised in 1738, when Lewis Morris was appointed the first royal governor of New Jersey, then a separate and independent province.

During his first fourteen years of residence in New Jersey Coxe travelled extensively throughout eastern North America observing the products and trade of the several colonies. He later published the results of his travels in a book entitled, *A Description of the English Province of Carolina, by the Spaniards call'd Florida, and by the French La Louisiane, as also of the Great and Famous River Meschacebe or Missispi.* This book, a lengthy dissertation, was prepared with the object of encouraging the establishment of a great commonwealth covering a large part of the watershed of the Mississippi River. The enterprise was conceived and financed by Colonel Coxe's father to checkmate attempts of the Spanish and French to secure possession and control of that great waterway and the adjoining territory. In the same book Coxe proposed a plan whereby the recognised weakness of the several British colonies in protecting their common interests was to be overcome by uniting those colonies under a " legal, regular, and firm establishment," with a supreme governor to preside over the whole, together with a general council of duly elected representatives from each province.

This far-seeing and statesmanlike plan was again proposed by Benjamin

Franklin in 1784 as a solution for the difficulties that eventually led to the Revolutionary War and to the establishment of our Federal government under George Washington. Thus in the half century of political development which culminated in the Declaration of Independence and the final establishment of the United States, the names of three distinguished Freemasons, Colonel Daniel Coxe, Benjamin Franklin and George Washington, are closely associated with the founding of our republic.

In 1720, when William Burnet, son of Bishop Gilbert Burnet, succeeded Hunter as governor of New York and New Jersey, Colonel Coxe returned to Burlington and was again elected president of the Board of Proprietors. Later, he and his brother-in-law, William Trent, became so interested in the development of the village of Trenton that Coxe moved there with his family. There he remained during the rest of his life. Late in 1729, at the instance of the Board of Proprietors, Coxe again visited London, this time to protest against a proposed change in the boundary line between East Jersey and West Jersey, which would bring about the loss of a large amount of territory to them. Since he had previously become a member of Lodge No. 8, in London, during his stay there he presented a Petition to the Grand Master for a Deputation as Provincial Grand Master of New York, New Jersey, and Pennsylvania. On June 5, 1730, this was readily granted for a period of two years.

As has already been said, this was the first Deputation to be issued for a Provincial Grand Master in America, and the first recognition of American Freemasonry by the Grand Lodge of England. The two-hundredth anniversary of that first Grand Body in America was suitably celebrated here in 1930. His mission accomplished, Coxe returned to New Jersey in April 1730, and remained there until December of that year. Whether he ever actually exercised his authority to Institute Lodges in any of the provinces cannot be positively asserted owing to lack of acceptable documentary evidence. Nevertheless we have reason to believe that he Warranted the first Lodge in Philadelphia, known as St. John's Lodge, No. 1. We are sure that Lodge, with a membership of fifteen, was in existence early in 1731, and that Benjamin Franklin was Initiated into it on February 1 of that year. Too, it has recently been discovered that there was a regular Lodge in New York before Captain Richard Riggs, the second Provincial Grand Master of that Province, had acquired authority to Institute Lodges there. Therefore it seems quite probable that Colonel Daniel Coxe had granted the Warrant for that Lodge also.

Returning to London again, Coxe was present at a Quarterly Communication of the Grand Lodge there on January 29, 1731. At that meeting he was toasted as " the Provincial Grand Master of North America." We may reasonably believe that his warm reception and greeting were evidences of the London Lodge's appreciation of the pioneer Masonic work Coxe had accomplished, rather than a mere act of courtesy to one who had been derelict in the duty assigned to him by his Deputation. Upon his return to America shortly afterwards, Colonel Coxe resumed his duties as president of the Board of Proprietors,

and was reinstated as assistant judge of the supreme court. He died on April 25, 1739, at the age of sixty-six. He was buried beside his wife at Burlington, in old St. Mary's Episcopal Church, of which he had been an active member and a loyal supporter. Thus passed into history the first Provincial Grand Master in America, a prominent citizen of early New Jersey.

Upon the death of Lewis Morris, the first royal governor of New Jersey, the office of governor was filled by Jonathan Belcher, a native of Boston. At the time of his appointment, on February 13, 1747, Belcher was a Freemason of forty-three years' standing, having been admitted to membership in some British Lodge in the year 1704. Bro. Belcher was the first native-born American to be made a Mason of whom we have any record. While serving as governor of Massachusetts, an office he held from 1730 to 1741, Belcher became a member of the first Lodge in Boston, which had been Instituted there in 1733. His son Andrew likewise became a member of that Lodge, and later served as the first Deputy Provincial Grand Master of that Grand Jurisdiction. During the ten years of his administration as governor of New Jersey, Jonathan Belcher devoted himself to his Province, and especially to the promotion of higher education within its boundaries. It was he who fathered New Jersey College, now known as Princeton University.

After four years' residence in Burlington, General Belcher moved to Elizabethtown in the hope of bettering his health. The Belcher Mansion there is still one of the landmarks of the city. When Bro. Belcher died there on August 31, 1757, at the age of seventy-five, his remains were conveyed to Cambridge, Massachusetts, where they were laid to rest in the family vault.

From the foregoing account it is clear that the following distinguished Masons lived and died in New Jersey. The first known Freemason in America, the first Provincial Grand Master in America, and the first native-born American to be made a Freemason each resided for a time at Burlington, the capital of West Jersey and each took a prominent part in administering the public affairs of the Province.

Although New Jersey was the home of those early American Masons, it lagged in Instituting Masonic Lodges within its borders. Indeed, Lodges had been Instituted in ten of the original thirteen States before we find any record of the institution of a Lodge in New Jersey. Of those States, Delaware and Vermont alone were later than New Jersey in the Institution of Lodges.

The first Jersey Lodge of which we have any record was Instituted in Newark on May 13, 1761. It was Warranted by R.·.W.·.Bro. George Harison, Provincial Grand Master of New York, as St. John's Lodge, No. 1, with William Tuckey, a well-known musician of New York and a temporary resident of Newark, as its Master. David Jamison was Senior Warden and James Banks was Junior Warden. This Lodge, which has just commemorated the one hundred seventieth anniversary of its founding, ranks among the oldest Lodges in America.

Just about a year later, Temple Lodge, No. 1, of Elizabethtown, received a

Warrant from R.·.W.·.Bro. Jeremy Gridley, Provincial Grand Master of New England. Jonathan Hampton was appointed its first Master. Bro. Hampton was a native of Elizabethtown and one of those named as alderman in the new borough Charter which was granted in 1740. John Blanchard, who was another Mason appointed to Office was named Recorder. No Record of this Lodge of Elizabethtown has come to light, and no information regarding its other Officers or members is available. It is fairly certain, however, that the Lodge continued only a few years. The establishment of that Lodge was followed by another Warrant from the same source. That Warrant was granted to St. John's Lodge, of Princeton, on December 27, 1765, in answer to a Petition from seven Brethren, among whom was Richard Stockton. It was requested that the Warrant should be issued to him as the Lodge's Master.

Richard Stockton was the fourth generation of his family in New Jersey. The first Richard Stockton had come from Durham, England, and settled at Burlington in 1692, while the second had removed to Princeton and built a mansion, " Marven Hall," which is still used as a residence. The fourth Richard Stockton was among the earliest graduates of Princeton College, of which his father was one of the original founders. Having studied law and been admitted to practice in 1754, this Richard Stockton soon rose to eminence in his profession and became widely known. Indeed, his reputation extended even to England. In 1766, when he went to England and Scotland for the purpose of persuading Dr. John Witherspoon to accept the presidency of Princeton College, Stockton was received with unusual honours.

Later, Stockton became a member of the Provincial Council, a judge of the Supreme Court, and one of the representatives chosen by New Jersey to attend the General Congress in Philadelphia. There he took part in the deliberations of that historic assemblage which gave to the world the Declaration of Independence. In fact, Stockton's name appears on that famous document as one of its signers. For that and other patriotic activities he later suffered imprisonment and ill treatment which brought about his premature death. He passed away on February 28, 1781, at the age of fifty, a martyr to the cause of freedom. When or where he had been made a Freemason is not known, nor is it known how long he presided over the activities of Princeton Lodge. Nevertheless, we do know that he played an important part in the early Masonry of New Jersey.

Dr. John Witherspoon also signed the Declaration of Independence as a representative of New Jersey, and it has also been claimed that he, too, was a Freemason. Nothing has been produced that proves his connection with the Fraternity. Unfounded claims made by Bro. Henry Clark of Vermont, in 1879, have not withstood the test of critical examination. Another of the signers of the Declaration of Independence, who was a native of New Jersey and a Freemason, was Joseph Hewes. Although his name appears on that memorable document as a representative from North Carolina, he was a great-grandson of William Hewes who came from England in 1674 and settled in Salem County, New Jersey. Aaron Hewes, father of Joseph Hewes, removed to Kingston,

Somerset County, where Joseph was born on April 23, 1730, the very year that Richard Stockton was born at Princeton near by. Oddly enough, the birth of those two famous Masons was contemporary with the establishment of regular Freemasonry in America. Joseph Hewes acquired a common school education at Princeton, and then moved with his parents to Philadelphia, where he served first as an apprentice in a counting-house and later entered upon a career. Some time between 1760 and 1763 he removed to Edenton, North Carolina, where he was elected to Congress in 1774. From then on until his death at Philadelphia, on November 10, 1779, he served in the Continental Congress when he was not engaged in military operations. Joseph Hewes was buried in Christ Church graveyard, at Philadelphia, the funeral service having been conducted by the Rev. Dr. William Smith, Grand Secretary of the Grand Lodge of Pennsylvania.

The only evidence we have of Joseph Hewes's having been a member of the Masonic Fraternity is a record of the Minutes of Unanimity Lodge, of Edenton, North Carolina, which mentions his having attended the celebration of St. John the Evangelist's Day in December, 1776. However, nothing is known about where he was made a Mason, although it seems likely that he may have joined some Philadelphia Lodge while he was a resident of that city.

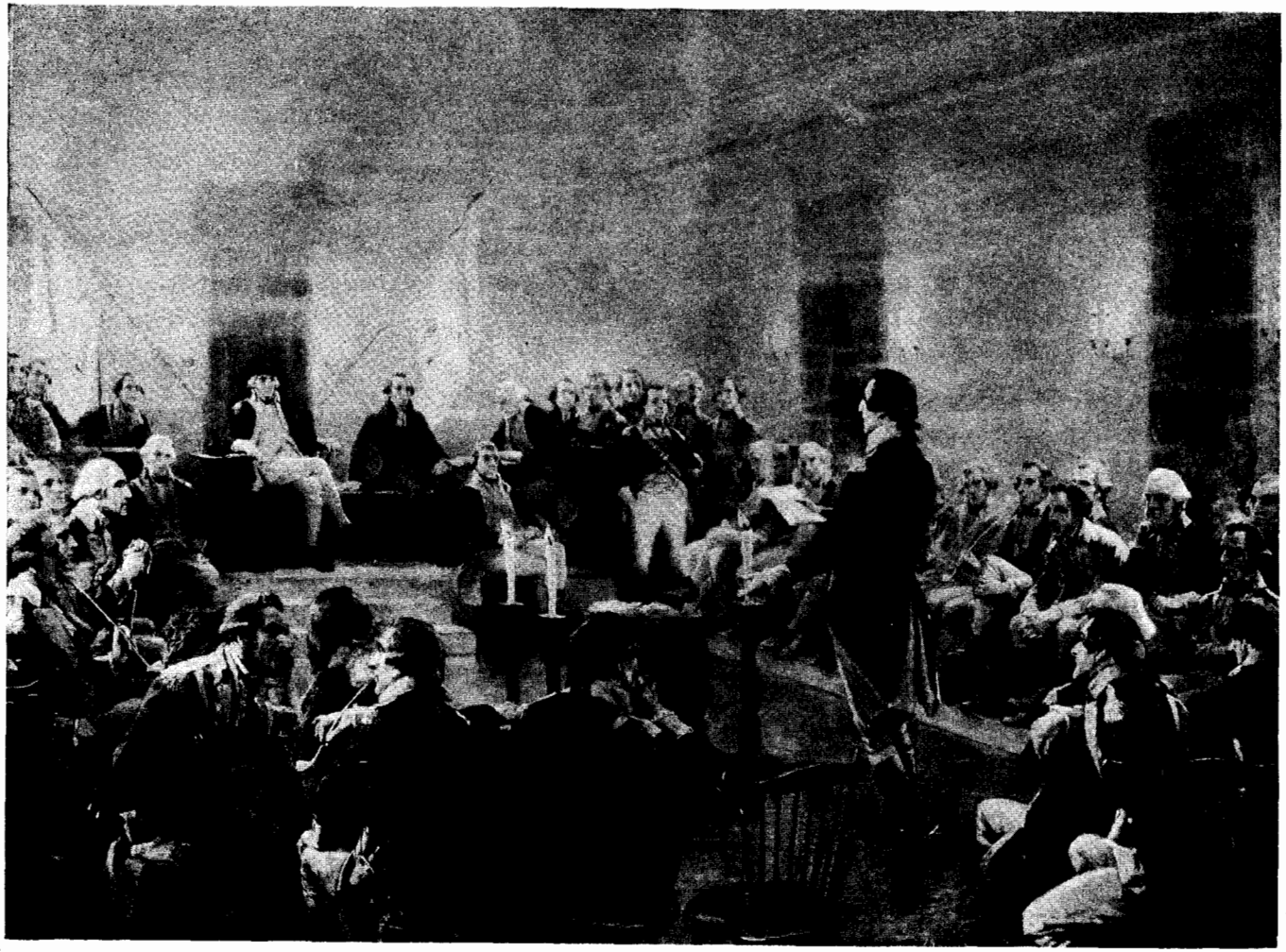
The next Warrant for a Lodge in New Jersey was issued by R.·.W.·.Bro. William Ball, Provincial Master of Pennsylvania. That Lodge, known on the Pennsylvania Registry as Lodge No. 10, was Instituted at Baskingridge, in Somerset County, in 1767, the year Lord Stirling took up his residence there. The loss of early Records of Lodge No. 10 leaves us in the dark as to the extent of its activities. Though it was located in a decidedly rural district, however, it had sufficient vitality to survive the Revolutionary War and later to become the most powerful factor in establishing the present Grand Lodge of New Jersey. Its activities in that matter were carried on under the leadership of Dr. William McKissack, for many years Master of the Baskingridge Lodge.

The four Lodges named above are the only ones known to have been in New Jersey prior to the beginning of the Revolutionary War. Of them, two Lodges, those at Elizabethtown and at Princeton, had apparently ceased their Labours by that time. Like most American Lodges of the time, the other two went through a period of suspended animation, when Masonic activities were almost exclusively confined to the several Military Lodges in the army. Those Lodges were established with the sanction and encouragement of General Washington, who well knew how they would promote harmony and unanimity among the officers upon whom he depended for the ultimate success of the colonists' cause. Nothing, however, seems to have given so great an impetus to the revival and spread of Freemasonry, both in the army and among the civilians of the country, as did Bro. Washington's participation in the celebration of St. John the Evangelist's Day in December, 1778, at Philadelphia, which was at that time just recovering from the occupation by British troops.

During the five years following this public celebration, and before the disbanding of the Revolutionary army, the Grand Lodge of Philadelphia alone had



Key to personages in "The Petition."



From a copyright painting by John Ward Dunsmore.

The Petition.

The presentation, at a Communication of American Union Lodge, at Morristown, New Jersey, in 1780, of a petition to General Washington to be General Grand Master of the United States. "American Union" was a military Lodge in the American army and later on, when the victory at Yorktown had brought an armistice, it met at Newburgh.

issued Warrants for more than twenty Lodges. Of those, three were to be located in New Jersey and another was a Military Lodge established among New Jersey soldiers. The Warrant for the latter was granted on December 11, 1782, as Lodge No. 36, and named the Rev. Andrew Hunter, an army chaplain, as its Master. The two other Warrants were for civil Lodges. One Warrant, granted on December 20, 1779, authorised the establishment of Lodge No. 23, at Middletown, in Monmouth County, Lieutenant William Bostwick was named Master, and was duly Installed at an Emergent Communication of the Grand Lodge of Pennsylvania held at Burlington on March 30 of that year. This was the first Lodge to be Instituted in New Jersey by a Grand Lodge. This was also the first time that the Grand Lodge of Pennsylvania had assembled outside the city of Philadelphia. This was looked upon as a distinct honour, and was direct evidence of the paternal interest taken by that Grand Lodge in the spread of Freemasonry in New Jersey.

During the Revolutionary War New Jersey was the scene of a very important Masonic gathering, held by the Military Lodges at the winter headquarters of the army at Morristown, on December 27, 1779. At noon of that day, accompanied by a military band, some 104 members of those Lodges, all army officers excepting only the two Tylers, and ranging in rank from the ensigns to the commander-in-chief, General George Washington himself, marched to the church on the village green. There they took part in the service and then returned to the Lodge room in Bro. Jacob Arnold's tavern. They opened Lodge in the Entered Apprentice Degree, with W.·.Bro. Jonathan Heart, Master of American Union Lodge, in the East. It was their purpose to consider " some matters respecting the good of Masonry," which were presented by a Committee in the form of a Petition to " the Most Worshipful the present Provincial Grand Master in each of the respective United States of America." Among the matters discussed was the re-establishment of the Order " on the Ancient respectable foundation," by the appointment of a Grand Master in and over the United States of America. The Committee also urged that the growing irregularities within the Society should be checked, and that the distinction between the " Ancients " and " Moderns " should be erased, in order that the Craft might be established in unity and the established principles of its Institutions more universally extended. The evident intent of this movement was the election of General Washington as General Grand Master. Since the proposal was not acceptable to all the Grand Masters of the various States, however, nothing came of it.

Among the New Jersey Officers present at that meeting were Brigadier-General William Maxwell, Colonel Elias Dayton, Colonel Jacob Arnold, Lieutenant-Colonel Anthony W. White, Major Jeremiah Bruen, Captains Thomas Kinney, John Armstrong, John Sanford, and Robert Erskine, Chaplain Andrew Hunter, Surgeon Jabez Campfield, and Lieutenant William Piatt.

After the expiration of Daniel Coxe's Deputation as Provincial Grand Master, on June 24, 1732, New Jersey became a sort of Masonic " no-man's

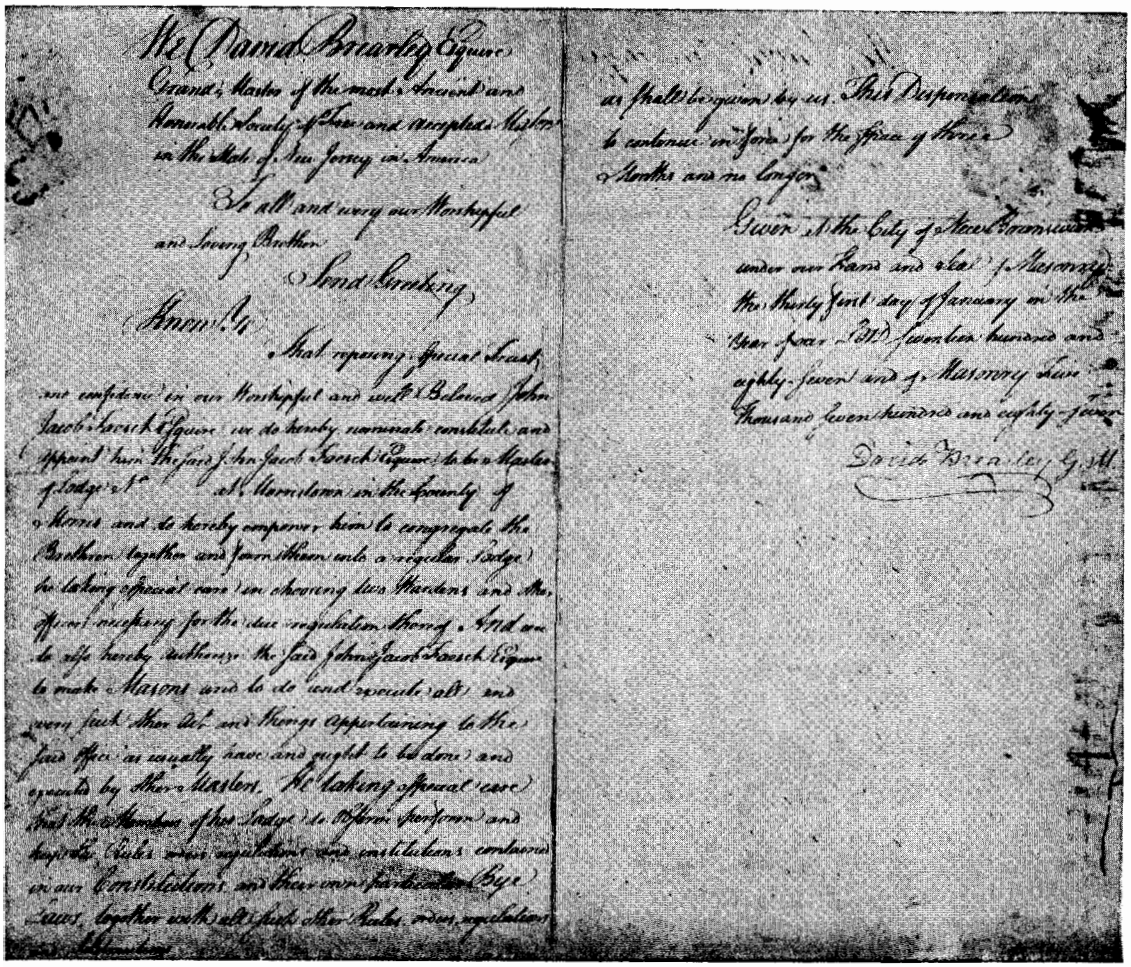
land." The Brethren found it necessary to apply to other Grand Jurisdictions for authority to organise Lodges and to do Masonic Work. In consequence, we find that, prior to the Revolutionary War, one Lodge was Warranted by New York, two by Massachusetts, and three by Pennsylvania. The first three Lodges were " Modern," and the latter were " Ancient."

As was to be expected, the need for a Provincial Grand Master early engaged the attention of the Provincial Grand Master and from it had received its Warrant and asked that a Provincial, or Deputy, Grand Master be appointed for New Jersey. But their plans went unheard, and it was not until the latter part of 1786 that a successful effort was made to Constitute a Grand Lodge in New Jersey. The prime mover in that attempt was W.·. Bro. William McKissack, Master of Lodge No. 10, at Baskingridge, who presided over the meeting called for the purpose at New Brunswick on December 18, 1786. Also present at that meeting were fifteen other members of Lodge No. 10, including the two Wardens, two Deacons, and a Past Master. St. John's Lodge, No. 1, of Newark, although not then active, was represented by its Senior Warden, Moses Ogden, while two Brethren of New Brunswick represented Lodge No. 190 U. D., presumably Working under the Jurisdiction of the Grand Lodge of Scotland. The remaining Brethren present were members of Lodges outside New Jersey.

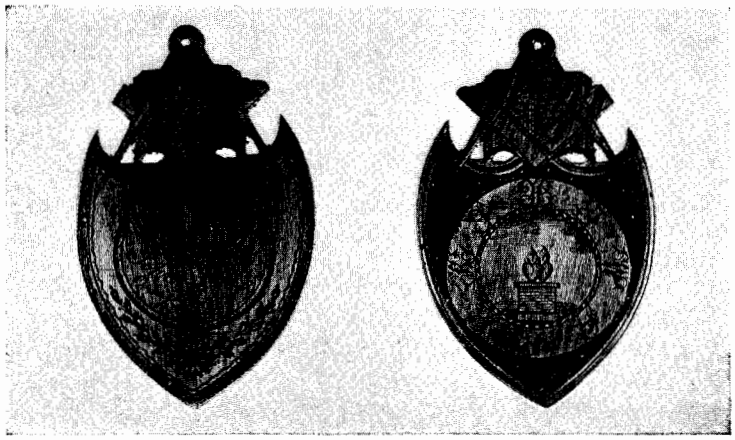
At that meeting the following Officers were nominated: the Hon. Lieutenant-Colonel David Brearley, chief justice of New Jersey, as Right Worshipful Grand Master; the Hon. Colonel Robert Lettis Hooper, vice-president of New Jersey, Deputy Grand Master; Lieutenant William Leddle, M.D., late sheriff of Morris County, Senior Warden; Daniel Marsh, representative in the Assembly of New Jersey, Junior Grand Warden; Colonel John Noble Cumming, Grand Secretary; Maskell Ewing, Jr., clerk of the assembly, Deputy Grand Secretary; Captain Joshua Corson, high sheriff of Hunterdon County, Grand Treasurer. Of these Officers, Daniel Marsh was a member of St. John's Lodge, No. 2, of New York. All other Grand Officers nominated were members of Lodges working under the Jurisdiction of the Grand Lodge of Pennsylvania. Later additions to the names subscribed in support of the Grand Lodge included four members of Burlington Lodge, No. 32. Thus, those engaged were following the precedent established by the Grand Lodge of England according to which four Lodges are represented in the Institution of a Grand Lodge.

There were in all fifty Brethren associated with the establishment of the Grand Lodge of New Jersey, thirty-seven of whom we can identify as members of some Lodge working under the Grand Lodge of Pennsylvania. It will thus be seen that the Grand Lodge of New Jersey was at its inception predominantly Ancient in character, and that 65 per cent of its Charter members had come from the Jurisdiction of Pennsylvania.

The Grand Lodge Officers have been duly elected, the precedent established by the Grand Lodge of London in 1717 were again followed, and the Officers were Installed by " the oldest Master present, now a Master of a Lodge." Since W.·. Bro. William McKissack held that rank he had charge of the Installa-



Dispensation for Hiram Lodge, No. 4, of Morristown, New Jersey.
The oldest document in existence pertaining to the work of the Grand Lodge of New Jersey.



Obverse. Reverse.

Mark Master Jewel Owned by Brother John Flood, Member of Paterson-Orange Mark Master Lodge, No. 13, of Paterson, New Jersey, A.D. 1806.

tion service held at the White Hall Tavern in New Brunswick, on January 30, 1787. On the following day, R.·.W.·.Brearley granted Dispensations for five Lodges, one to be established at Newark, with Moses Ogden as Master; one at Bedminster, with Captain William McKissack, M.D. as Master; one at Elizabethtown, with Colonel Elias Dayton as Master; one at Morristown, with John Jacob Faesch, as Master; one at Freehold, with Colonel Jonathan Rhea as Master.

The Lodge at Bedminster, which was successor to Lodge No. 10 of Baskingridge, was unanimously accorded the honour of being known as Lodge No. 1. This honour was conferred upon the Lodge in recognition of the leading part played by its Master and other members in the organisation of the Grand Lodge. The other Lodges acquired their numbers by casting lots. Thus, St. John's Lodge, No. 1, of Newark, became Lodge No. 2; Freehold Lodge became Lodge No. 3; Morristown Lodge became Lodge No. 4; and Elizabethtown Lodge became Lodge No. 5. The first four of these Lodges were duly Warranted and Constituted, but since the Lodge at Elizabethtown failed to materialise, its place on the Roll was later taken by Trenton Lodge, No. 5, which received its Warrant from the Grand Lodge on December 20, 1787.

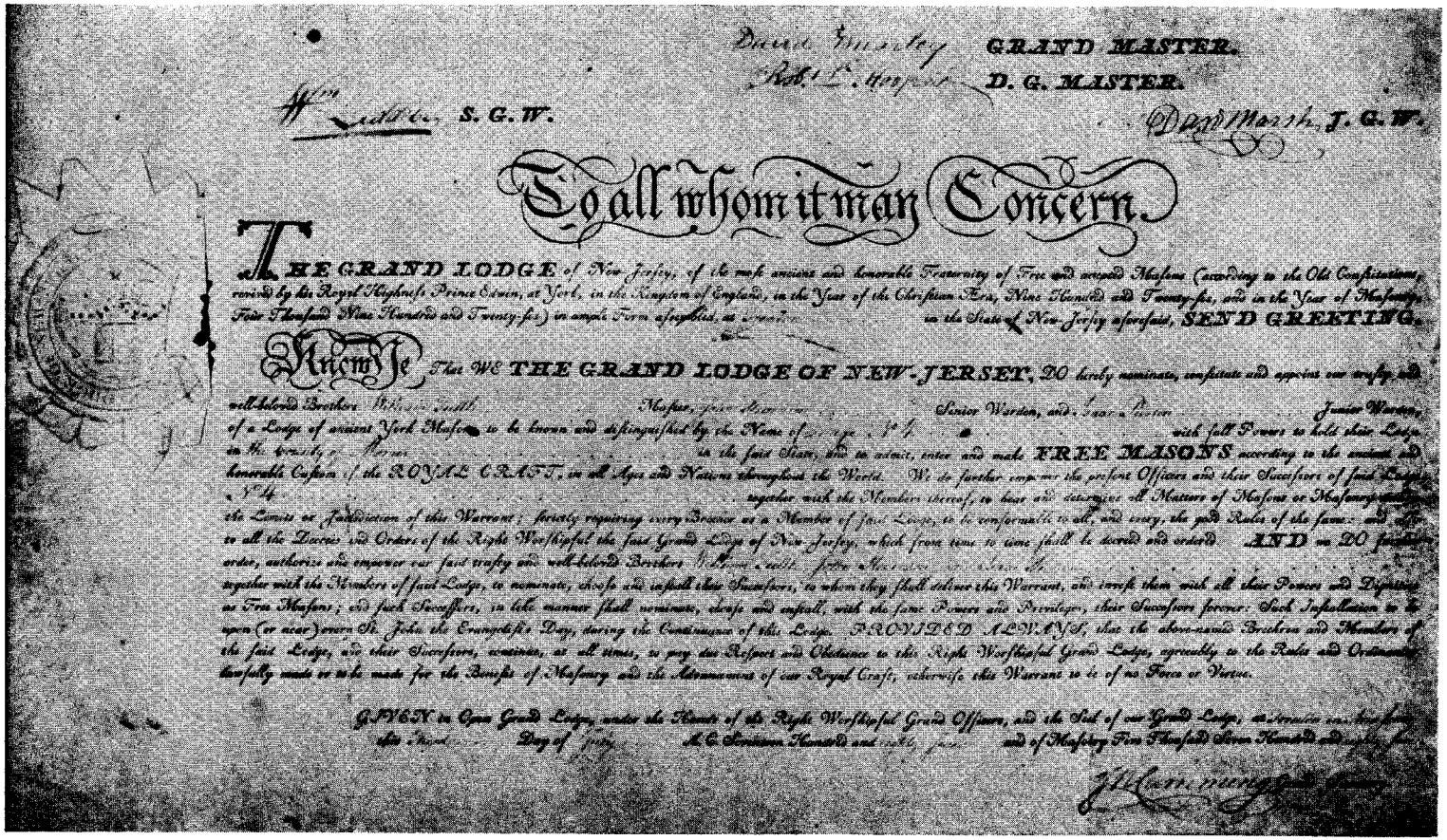
The men who organised this Grand Lodge had all been in military service during the Revolutionary War, and, as was to be expected, the Officers and members of the subordinate Lodges were mostly veterans, and in some cases wholly veterans. In fact, an honourable discharge from the military service appeared at that time to be almost a pass to membership in the Fraternity. An evidence of the widespread influence of the Military Lodges, brought about by the scattering of their members throughout the State after peace had been declared, is to be found in the Institution of Lodges in widely separated locations at the instance of those men who had enjoyed the privilege of meeting on the level for the purpose of Masonic Work and intercourse while yet in military service.

Within seven years there were twelve Lodges in New Jersey, duly Warranted as follows: Solomon's Lodge, No. 1, at Bedminster, Somerset County; Captain William McKissack, Master; Warranted on July 4, 1787. St. John's Lodge, No. 2, at Newark, Essex County; Moses Ogden, Master; Warranted on July 4, 1787. Trinity Lodge, No. 3, at Freehold, Monmouth County; Lieutenant-Colonel Jonathan Rhea, Master; Warranted on July 4, 1787. Hiram Lodge, No. 4, at Morristown, Morris County; Captain William Leddle, Master; Warranted on July 4, 1787. Trenton Lodge, No. 5, at Trenton, Hunterdon County; General Aaron D. Woodruff, Master; Warranted on December 20, 1787. Union Lodge, No. 6, at Hackensack, Bergen County; Captain Robert Neil, Master; Warranted on December 20, 1787. Unity Lodge, No. 7, at Kingwood, Hunterdon County; David Baird, Master; Warranted on January 23, 1788. Harmony Lodge, No. 8, at Newtown, Sussex County; Quartermaster Thomas Anderson, Master; Warranted on January 23, 1788. Brearley Lodge, No. 9, at Bridgeton, Cumberland County; Lieutenant James Giles, Master; Warranted on January

11, 1791. Nova Cæsarea Lodge, No. 10, at Cincinnati, Ohio; Surgeon William Burnet, of Newark, New Jersey, Master; Warranted on September 8, 1791. Woodbury Lodge, No. 11, at Woodbury, Gloucester County; General Franklin Davenport, Master; Warranted on July 2, 1792. Washington Lodge, No. 12, at New Brunswick, Middlesex County; General Anthony W. White, Master; Warranted on January 6, 1794. Of those twelve Lodges, only three remained active half a century later. They were St. John's Lodge, No. 2, Trenton Lodge, No. 5, and Brearley Lodge, No. 9.

Not only were New Jersey Freemasons represented among the signers of the Declaration of Independence, but also among those who signed the Constitution of the United States. One of the latter group was the first Grand Master of Freemasonry in New Jersey, R.·.W.·.Bro. David Brearley. A native of Lawrenceville, Trenton, where he was born in 1745, Bro. Brearley was admitted as a counsellor-at-law in 1767. He early took an aggressive part in the activities that led up to the Revolutionary War, and was appointed a captain of militia in 1775. The next year he was made lieutenant-colonel of the Fourth New Jersey Battalion in the Continental Army. Still later, at the call of the New Jersey legislature, he was recalled from General Sullivan's expedition against the Indians of Pennsylvania to become chief justice of the supreme court of New Jersey. Among the early decisions he rendered in that capacity was one which provided for a citizen's right to a trial by a full jury of twelve of his peers. Later, as a measure of expediency provided by the Constitution, that decision was amended by the State legislature to permit a smaller number to constitute a jury. Thus, for the first time, " the judicial guardianship of the organic law in the Supreme Court, as against attempted or inadvertent encroachment by the ordinary law " was established, and the inviolable integrity of the Constitution was sustained. This famous decision has since become known among the legal profession as " the New Jersey precedent."

Bro. Brearley had the further distinction of being the first person in the United States to be selected as a delegate to the Constitutional Convention at Philadelphia. There he exercised a great deal of influence in the deliberations of that Convention. Later, when the Constitution was submitted to New Jersey for approval, Bro. Brearley was Chairman of the Committee which drafted the form of ratification by which it was adopted on December 18, 1787. That Act placed the State of New Jersey third among the constellation of stars that grace the azure field of our national flag. As a presidential elector, Bro. Brearley also helped to put the Constitution into actual operation by casting his vote for George Washington. In turn, Washington later appointed him to be the first judge of the United States Court in New Jersey. Bro. Brearley held the Office of Grand Master until his death in 1790, when he was succeeded, in order, by several distinguished men, including General John Beatty, of Trenton; General John Noble Cumming, of Newark; Governor Joseph Bloomfield, of Burlington; General James Giles of Bridgeton, who had served as Grand Secretary of the Grand Lodge of New York before taking up his residence at Bridgeton, where



Warrant Granted to Hiram Lodge, No. 4, of Morristown, New Jersey, by Grand Lodge of New Jersey, July 3, 1787.

he Instituted Brearley Lodge and Brearley Chapter of the Royal Arch Masons; and General John S. Darcy, M.D., of Newark, first president of what is now the Pennsylvania Railroad in New Jersey.

The two Brethren mentioned had the honour of taking part in the reception tendered to Bro. General Lafayette at Elizabeth, New Jersey, on September 23, 1824, by Washington Lodge, No. 41, and other near-by Lodges. At that time M.∴W.∴Bro. Jepthah B. Munn, Grand Master in the name of the Brethren of New Jersey, extended to their illustrious guest " the deep veneration, the warm affection and friendship of his Masonic Brethren, inferior to none in ardour and sincerity." In response, Bro. Lafayette touchingly referred to " the persecutions which Masons and friends of human rights and liberty had ever experienced from the hand of intolerance." While Bro. Lafayette was thus speaking from personal experience, little did he think that his listeners and all other members of American Freemasonry were soon to experience just such persecution in an aggravated form, and that the closing years of the first half century of Freemasonry in New Jersey were to be clouded by unbridled anti-Masonic agitation. That agitation has come to be known as the " Morgan excitement."

While the " Morgan excitement " is a matter that pertains particularly to the history of Freemasonry in New York, that being the seat of its origin, we cannot pass it by without a brief résumé of its effects in New Jersey. Up till that time Freemasonry had been progressing slowly but surely, and the Grand Lodge had already granted Warrants for fifty-six Lodges during the first forty years of its existence. Although seventeen of those Warrants had either been stricken from the Roll or been surrendered, there were still thirty-nine Lodges in New Jersey at the time of the organisation of the anti-Masonic Society at Le Roy, New York, in 1828. Although two other Lodges were Warranted before the end of 1832, a complete cessation of Warrant granting on the part of the Grand Lodge followed. As a result, when the Constituent New Jersey Lodges were remembered in 1842, it was stated that thirty-three more Lodges had been stricken from the Roll, thus leaving only eight active Lodges in New Jersey. That meant that less than 20 per cent of the Lodges in the State had survived the ordeal. In New York, however, the loss was even greater, for only about 16 per cent of the Lodges in the Empire State survived. Proximity to New York and Pennsylvania, where the anti-Masonic campaign raged most actively, together with the persistent agitation of some newspapers of New Jersey, especially the *Palladium of Liberty*, of Morristown, had almost accomplished the aim of the anti-Masons—the total extinction of Freemasonry in New Jersey!

It may be said of the Grand Lodge, however, that it continued on its way in an even tenor, assembling at every regular Annual Communication and transacting its regular business even although its financial condition was such that it was not always able fully to meet its obligations. At times there were scarcely enough Lodges represented at every meeting of the Grand Lodge during those

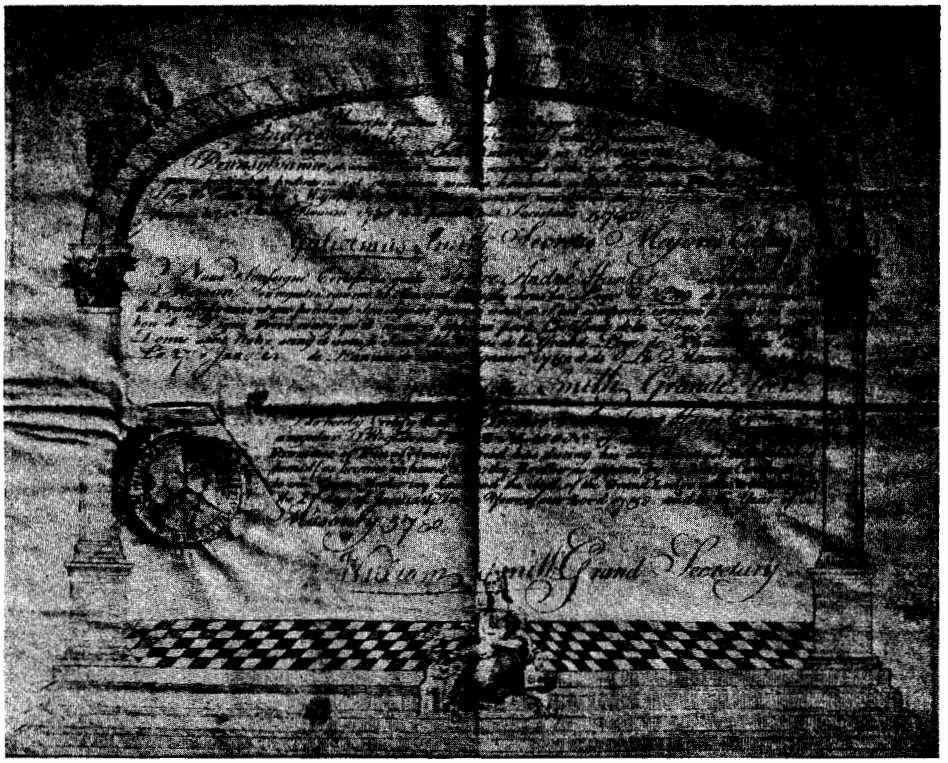
trying times when it was almost worth a man's life to be actively identified with the Fraternity.

Although St. John's Lodge, No. 2, failed to send a Representative to the Grand Lodge during five of those troublous years, when the active Lodges were renumbered in 1842, it was placed on the Roll as Lodge No. 1. Although Trenton Lodge, No. 5, was entitled to second place at that time, it preferred to hold its original number, and even to-day it continues to be known as Lodge No. 5. It is the only Lodge bearing the original number given to it by the Grand Lodge of New Jersey in 1787. At the renumbering of 1842, Brearley Lodge, No. 9, became Lodge No. 2, and the eight other Lodges were numbered in accordance with their precedence on the original Roll. All other Lodges either restored or Warranted thereafter were numbered in the order of their application.

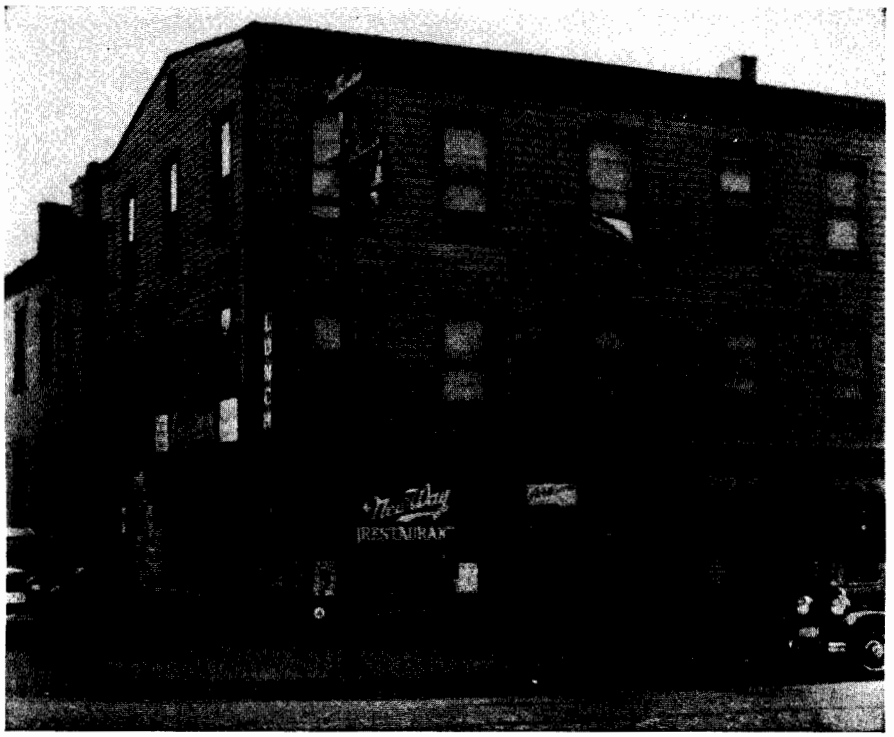
During the first half century of regularly Constituted Speculative Masonry in New Jersey, efforts were made to introduce Capitular Masonry. Indeed four Mark Master Lodges existed before 1812 and by the end of 1824 there were three Royal Arch Chapters Working under Warrants from the General Grand Chapter, and one other Chapter under authority of the Grand Chapter of Pennsylvania. Then, on January 5, 1825, a Grand Chapter of New Jersey was organised at Elizabethtown by the first three Chapters mentioned above. Later, however, after it had issued Warrants for two other Chapters, its progress was seriously retarded by the anti-Masonic agitation, and it finally suspended activities in 1836. This left New Jersey without a Grand Chapter of its own for the next twenty years.

The beginning of the period of revival following " the Dark Age of Masonry " was marked by a determination on the part of the comparatively few tried and true Brethren who had remained loyal and active supporters of the Fraternity to place it on a plane where it would be above suspicion with relation to such inuendoes and direct charges as had been made against it during the " Morgan excitement." One of the principal charges which had been made against it in New Jersey was that it exercised great influence in the political life of the State and that it monopolised the chief political offices and dictated the character of legislation that should be enacted. This charge was based on the fact that many of the leading men in the Fraternity were living up to their obligations as citizens by taking an active interest in affairs of State. Another charge was alleged debauching influence of the Lodges upon members, through the serving of intoxicating refreshments at, or after, their meetings.

The annual meetings of the Grand Lodge had as a matter of convenience been scheduled immediately to precede the meetings of the State Legislature at Trenton. Since this gave some colour to the political charge the Grand Lodge determined to change the time of meeting from November to January. Further, the use of any alcoholic liquors within the Lodge room was strictly forbidden. This restriction against combining Lodge matters with local, State, or national politics, as well as that against the use of intoxicants in Lodge rooms, has ever since been an outstanding characteristic of the Fraternity in New Jersey. Thus,



Certificate Issued by Military Lodge, No. 19, of Pennsylvania, to Rev. Andrew Hunter, Master of Military Lodge, No. 38, of New Jersey.



Courtesy of Harold V. B. Voorhis.

Corner of Peace and Albany Streets, New Brunswick, Where Grand Lodge of New Jersey Was Formed in 1787.

through the refining fires of persecution, this Ancient and Honourable Society in New Jersey has become an example of that political tolerance which has always been taught by its Ritual and in the Masonic lectures, and it has exercised an untold influence for bettering the social and moral life of the communities in which the Fraternity exists.

At about that time the return of prosperity was necessarily slow but none the less sure. By 1852, the Grand Master, having 20 Lodges and almost 600 members under his supervision, was able to congratulate the Grand Lodge " that truth, justice, and freedom, had at last found a resting-place in the great and glorious country." As time passed, progress of the Lodge in New Jersey became more and more marked so that by the end of the next decade there were 63 Lodges within the State, and in 1862 they totaled nearly 3400.

This brings us to the period of the war between the States, when North and South were pitted against each other in a life-and-death struggle for the maintenance of the Union, and for the abolition of slavery. But in spite of the strife at that time, Freemasonry advanced rapidly, and in New Jersey it almost doubled its membership during the six years 1861 to 1866, inclusive. This abnormal activity, which seems to be a concomitant of war, was still further emphasised by the Institution of 50 new Lodges during the next five years, thus bringing the total number of Lodges in 1871 up to 131, with a membership of nearly 10,000, or an average of more than 70 members for each Lodge.

During the next few years an Institution of new Lodges was again carried on as it normally had been, but it took another third of a century to bring back a normal increase in their number. Nevertheless, the average membership of the subordinate Lodges gradually increased till it was 123 by the year 1903, at which time there was a total membership of 22,000. That number was doubled before America entered the Great War. In the years immediately following the Great War each year saw a similar increase in the average of Lodges Instituted within the State. For example, there was an average of 30 Lodges Instituted during each of the three years from 1920 to 1922. There are now 274 Lodges having more than 97,000 members, and an average membership of 354 for each Lodge.

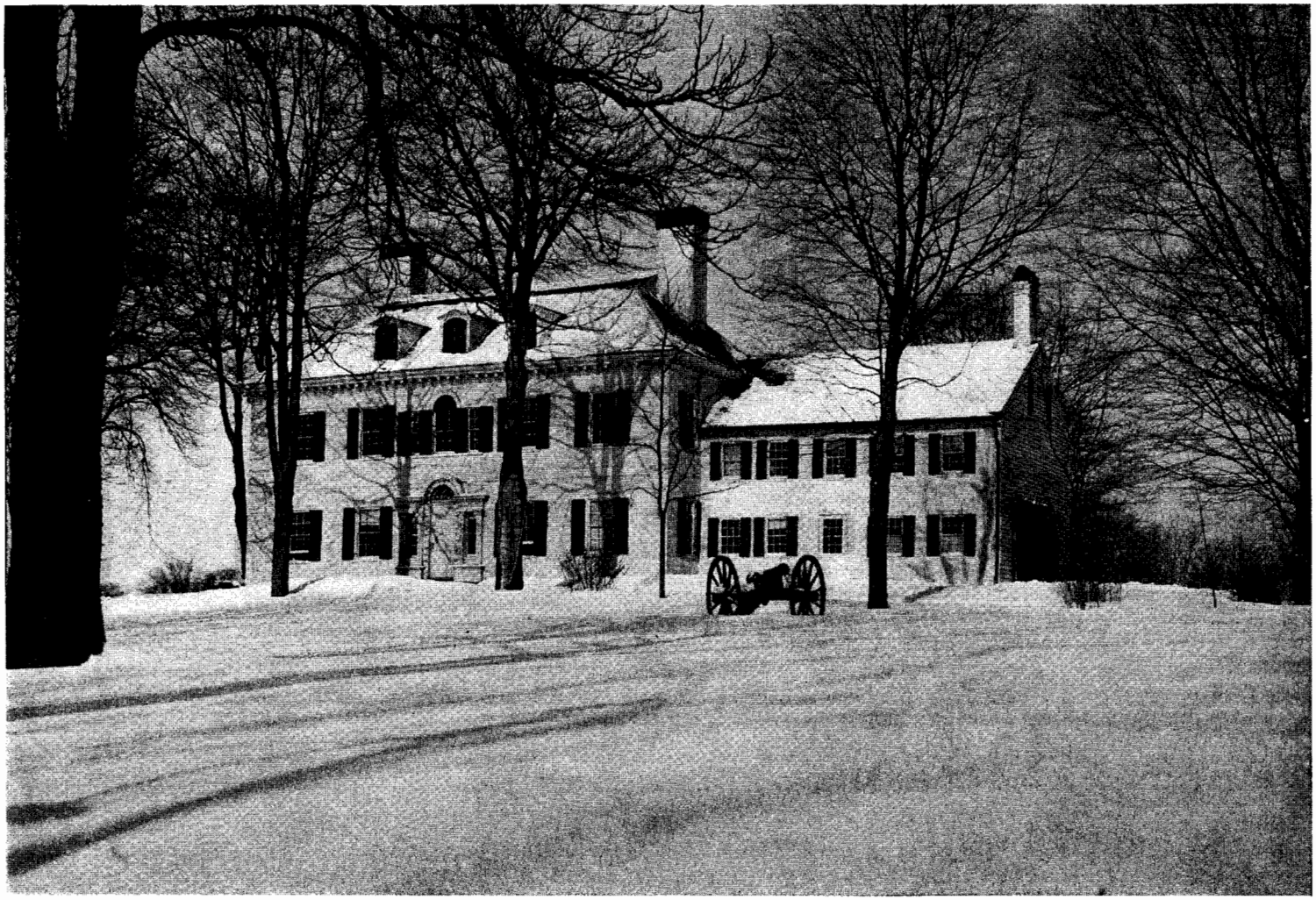
The abolition of slavery in the United States, and the granting of citizenship to the Negro, gave rise to hopes on the part of many persons for admitting the Negro to social and Fraternal equality. As a result, in several Grand Jurisdictions clandestine Negro Masons sought recognition and admission to the regular Masonic Lodges. But they were all unsuccessful, except in the case of New Jersey, while the Grand Lodge of New Jersey promptly refused a request for a Warrant for a Lodge by nine Negro Masons of Newark in 1870, on the ground of Petitioners' being clandestine and their Petition therefore irregular. Yet several regular members of the Fraternity residing in Newark, who were strong Abolitionists and who sympathized with the aspirations of the Negroes, determined to try and make it possible for them to secure such a Warrant as regular Masons. To do this, they proposed to secure a Warrant ostensibly for

a Lodge of white Brethren in Newark, to be known as Alpha Lodge, but with the ultimate object of admitting Negro applicants to membership in the usual manner, and qualifying them to hold Office and to carry on the Work of a Lodge of their own. This they finally accomplished after very strenuous opposition.

In due time those nine Negro Masons who had been admitted to membership in Alpha Lodge, No. 116, demitted in a body and again applied to the Grand Lodge for a Warrant for a Lodge to be known as Sorgum Lodge. Their Petition was this time endorsed by the remaining white members of Alpha Lodge. But the Grand Lodge once more refused to grant their Petition, and went on record as being unwilling to grant a Warrant for a Negro Lodge. Nevertheless, it stated that it would not interfere with any Constituted Lodge in its choice of members, so long as they were men, free-born and of lawful age, who declared their trust in God and had achieved the favourable verdict of the secret ballot. As a result of this action, the Negro Brethren reaffiliated with Alpha Lodge. In the course of time the white members severed their connection with the Lodge, thus leaving it entirely in the hands of Negro Masons. To-day it remains the only Lodge of that character in the United States constituent to a Grand Body which is fully recognised by all regular Masonic Bodies of this country. The membership of Alpha Lodge now numbers about seventy, and its Masonic Work is conducted in a highly creditable manner, while its relationship with the Fraternity is most unobtrusive. In justice it must be said that throughout all the proceedings leading up to its establishment as a Negro Lodge, the Negro members of that Lodge acted frankly and honestly.

Just what may have been the characteristics of the Ritual Work of the early New Jersey Lodges we do not know. It was, however, along the lines laid down by the " Ancients." Nevertheless, we do know that a great deal of irregularity and diversity in the Work gradually arose. Again and again the lack of uniformity was brought to the attention of the Grand Lodge by one Grand Master after another, and occasionally efforts were made to remedy it. For a long time, however, the results were indifferent. Then in 1822, the Ritual as prepared by Bro. Jeremy Cross was recommended by the Grand Lodge as the standard Work for the subordinate Lodges. A Grand Lecturer, or Grand Visitor, was also appointed occasionally by the Grand Master to supplement the efforts of the Senior Grand Officers and to give personal instruction to the Officers of such Lodges as desired his service at their expense. Much improvement resulted from this plan, which was followed for nearly twenty years, and not abandoned till 1843.

At that time the Baltimore Convention of Grand Lecturers, representing sixteen of the twenty-three Grand Jurisdictions, formulated the " National System of Work " which was a compromise based on the various Rituals then being used in America. The plan was to have it become a uniform system and to have it adopted as a standard by all the Grand Jurisdictions in the United States. The New Jersey Grand Lodge was not represented at that Convention, and in consequence it was not until 1859 that it adopted the " Maryland Work "



From a photograph by Curtiss.

Washington's Headquarters, Winter of 1779–80, Morristown, New Jersey.

as it came to be known. This was done at the instance of M.·. W.·. Bro. Joseph Trimble, Grand Master, who had been made a Mason in a Baltimore Lodge and had become highly proficient in the " Maryland Work."

Two or three years later, however, an attempt was made to introduce what was known as the " Conservator Work," promulgated by Bro. Robert Morris of Kentucky, who claimed that his was the only genuine Webb-Preston Work, and who characterised the " Maryland Work " as " the greatest humbug of the largest dimensions." But the Grand Lodge of New Jersey refused to have anything to do with Bro. Morris's Work and plainly forbade its use in the Lodges of the State.

With the coming of the war between the States a great deal of irregularity again crept into the Work of the Lodges. This was due, of course, to the lack of proper supervision at that time. But with the close of the war a determined effort was made to re-establish uniformity and proficiency through the services of a paid Grand Lecturer, who devoted all his time to that Work. Although this plan was a marked success for several years, it was carried on at a cost beyond the resources of the Grand Lodge. Consequently, in 1874, the services of a full-time Grand Lecturer were made available with seven District Deputy Grand Masters, part of whose duty was to instruct the Lodges in the Work appointed. One year of following this plan, however, was enough to show " that there could be no undeviable standing for the Work unless there were an unquestionable authority from which it shall emanate," with power to decide any difference that might arise. Consequently, the Grand Lodge created the Office of R.·. W.·. Grand Instructor. He was to be " Custodian and Conservator of the Standard Work of New Jersey," and District Deputies were to look to him for advice and instruction in the Ritual Work. This was the first time the Grand Lodge of New Jersey officially recognised the Office of Grand Lecturer, or Grand Instructor, as a part of the Grand Lodge organisation. By this arrangement it established a system of instruction that has since proved highly satisfactory.

The Grand Lodge has been highly fortunate in the choice of Brethren to fill the important Office of Grand Instructor. The first appointee, R.·. W.·. Bro. Heber Wells, held the Office for eight years, after which he was succeeded by R.·. W.·. Bro. Henry S. Haines, who gave unsparingly of his time and talents for a period of more than thirty-eight years. Aided by a loyal and efficient staff of District Deputies, Bro. Haines placed New Jersey on a high level in regard both to the proficiency and the uniformity of its Degree Work. That splendid quality of the Work has since been maintained under the able leadership of M.·. W.·. Bro. Richard C. Woodward, Grand Instructor, and his twenty-nine District Deputies. In 1907, a Committee on Ritual was appointed to " aid in conserving its form, diction, and accuracy." This Committee is now regularly represented by one or more of its members at each District Grand Lodge of Instruction. These meetings are held annually in each district. At that time the esoteric Work of the several Degrees is exemplified by the Officers of the Lodges in the district, under the critical observation of the Grand Instructor.

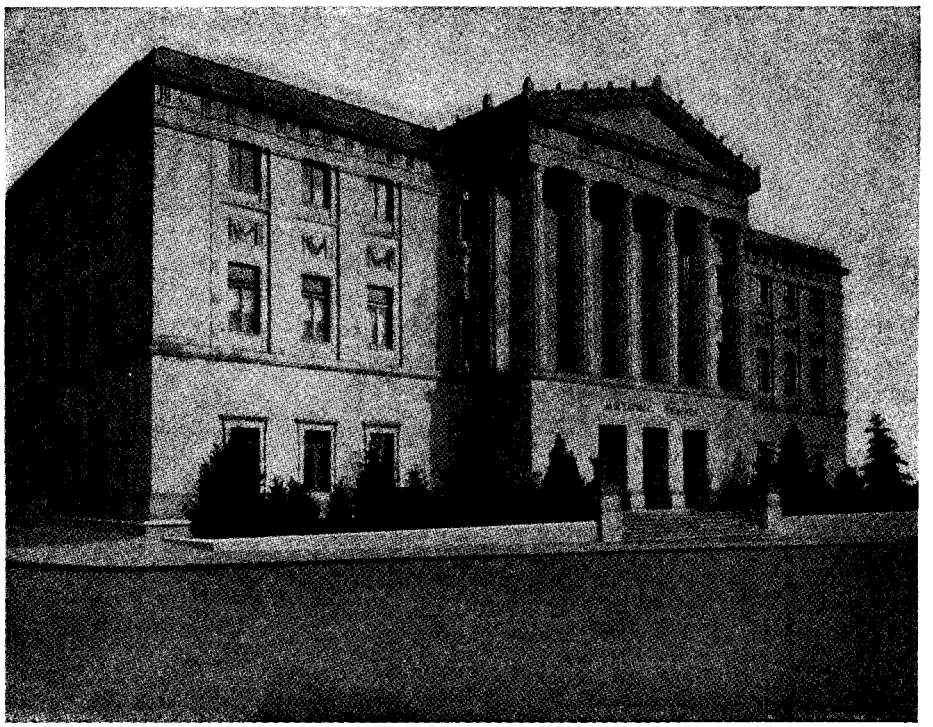
Although several Lodges in the State had, by consent of the Grand Lodge, for many years conducted their Work in German, that practice was discontinued on January 1, 1919. This change was due partly to the ill-feeling stirred up at the time of the Great War and partly to a growing desire for complete uniformity. Since then the Grand Lodge has required all Degree Work to be conferred, all Lodge notices to be sent out, and all Records to be kept, in the English language.

During its early years the Grand Lodge of New Jersey undertook to provide aid for deserving persons. This was paid for from the proceeds of small regular assessments that were turned into the Grand Lodge Charity Fund. But in 1860 this policy was changed and the responsibility for relief work was placed on the various subordinate Lodges. That responsibility soon proved, however, to be a great burden on some of the Lodges. In some cases the calls for assistance frequently exceeded the Lodge's financial resources. This was especially true in calls for help in caring for aged Brethren and the widows and orphans of deceased Brethren. Consequently the beginning of the second century of the Grand Lodge's existence was marked by the favorable consideration of a plan for the Grand Lodge itself to care for such cases. It was not until 1898, however, that the plan was put into effect. On St. John the Evangelist's Day of that year a Masonic Home was dedicated.

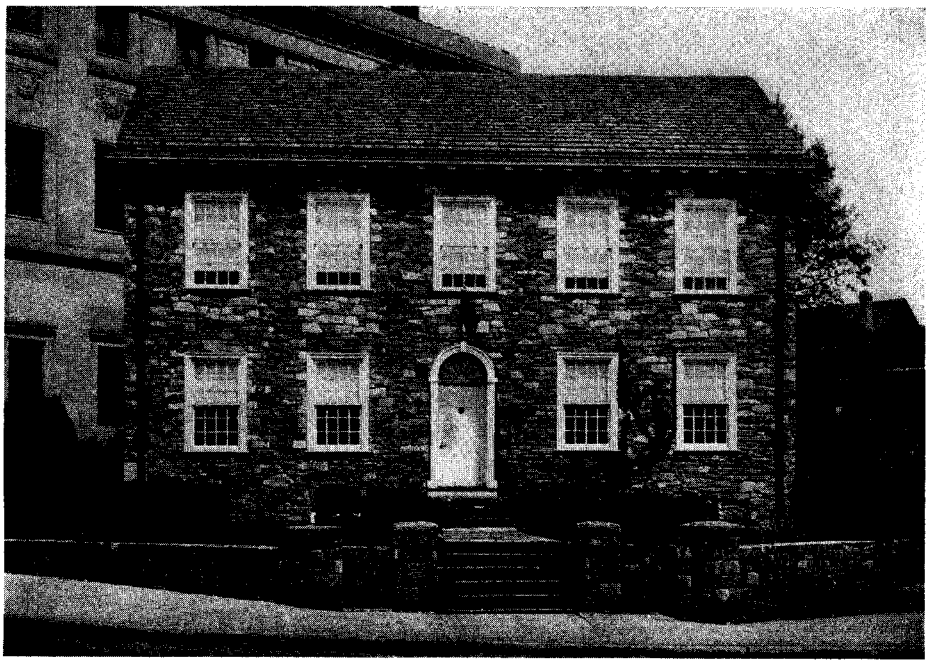
The Home is located about two miles south of Burlington, and at the start it consisted of a large stone mansion of 20 rooms, together with 26 acres of farm land. It was purchased for the sum of $25,000 and was paid for by an assessment of two dollars per member. Purchases of adjoining tracts of land have been made at various times since, until the total area of the property is now about 150 acres. The cost of this additional land was $25,000. Additional buildings have also been erected to meet the ever-increasing demands. By the end of the first year there were 18 guests in the Home, of whom only one was an orphan. During the first decade 84 men, 34 women, 9 boys and 12 girls were admitted. Of those, 43 had died and 22 had withdrawn at the close of 1907 leaving 74 persons in the care of the Home. To provide for the ever-increasing applications for admission, following in the wake of a constantly increasing membership, has been one of the chief objectives among the various activities of the Grand Lodge. Fortunately, calls for additional support have always met with a ready response from the Brethren.* During the more than thirty-two years of its existence in excess of 790 persons have been admitted as guests of the Home. Of that number 110 were boys, and 87 were girls. Almost half of the aged who have lived there have passed to the great beyond from under the Home's sheltering roof, after spending their declining years in that peace and comfort which would not likely have been their lot had it not been for this stretching forth of Masonry's helping hand in their time of need.

The last report of the Home stated that there were 221 guests in it. Of those,

*Lately the benefits of the Home have been extended to include not only the indigent or helpless Master Mason, his wife, widow, or children, but also the mother, sister, or daughter of any deceased Brother who was at the time of his death chiefly dependent upon him for support.



Masonic Temple, Trenton, New Jersey, Erected in 1926.
Headquarters of Grand Lodge of New Jersey.



Old Quarters of Trenton Lodge, No. 5, Adjoining the New Masonic Temple.
It was erected in 1793 and is now a Masonic museum.

78 were men, 89 were women, 32 were boys, and 22 were girls. The children are comfortably housed in modern brick buildings, the latest addition to which is the group of buildings for boys, erected at a cost of $100,000. Provision has also been made for the education of the children. Those in grades below the third are taught at the Home. The older children attend the public schools at Burlington, their transportation to and from school being provided by the Home.

Ordinary cases of sickness, most of which are ailments due to senility, are cared for in the hospital where from thirty to forty patients are attended by a visiting physician, a trained nurse, three practical nurses, and a pharmacist. A fully-equipped dental room has also been provided by the Order for the Eastern Star. There a dentist is kept busy one day each week caring for the teeth of both young and old. In instances where the patient suffers some mental ailment or requires surgical attention, he is removed to some properly-equipped outside hospital. The present value of the property is conservatively estimated to be some $920,000, and the annual cost of maintenance is about $130,000.

As an auxiliary to this Home relief work, the Grand Lodge lately established what is known as the Charity Foundation Fund. This is derived from special assessments and voluntary contributions which at present amount to more than half a million dollars. Interest on this fund amounting now to about $20,000 a year, is used for the relief of those who can best be cared for by being maintained in their own homes. This plan holds families together until they are able to care for themselves. This applies particularly to the families of the deceased Brothers, whose widows are given additional aid to supplement their own earnings and are therefore enabled to keep their families under their own care, rather than having to place their own children in the Masonic Home. Recently these two charities have been incorporated as the Masonic Home and Foundation of New Jersey, " to receive, hold, and administer endowments and funds exclusively for charitable, benevolent, and hospital purposes, and to insure absolute permanency of the Home and Foundation, and to encourage gifts to this benevolent cause."

While these charitable activities of the Grand Lodge are for the purpose of helping those who are partially or totally unable to support themselves, another phase of helpfulness and one that commends itself to the support of every Mason is that of helping a Brother to help himself by assisting him to find employment when unemployed. It was with this aim in view that the Masonic bureau of New Jersey was established in 1914, at the suggestion of some practically-minded Brethren. This Bureau was suggested by, and is managed along the lines successfully followed by, a quasi-Masonic organisation known as the Universal Craftsmen's Council of Engineers, a nationwide organisation having three active local Chapters in New Jersey.

The work of this Bureau, voluntarily supported by a few Lodges at the annual cost of one cent per member, soon commended itself to the Grand Lodge, which in turn recommended it to the favorable consideration and support of all the Lodges of the State. It was not until 1925, however, that the Grand Lodge

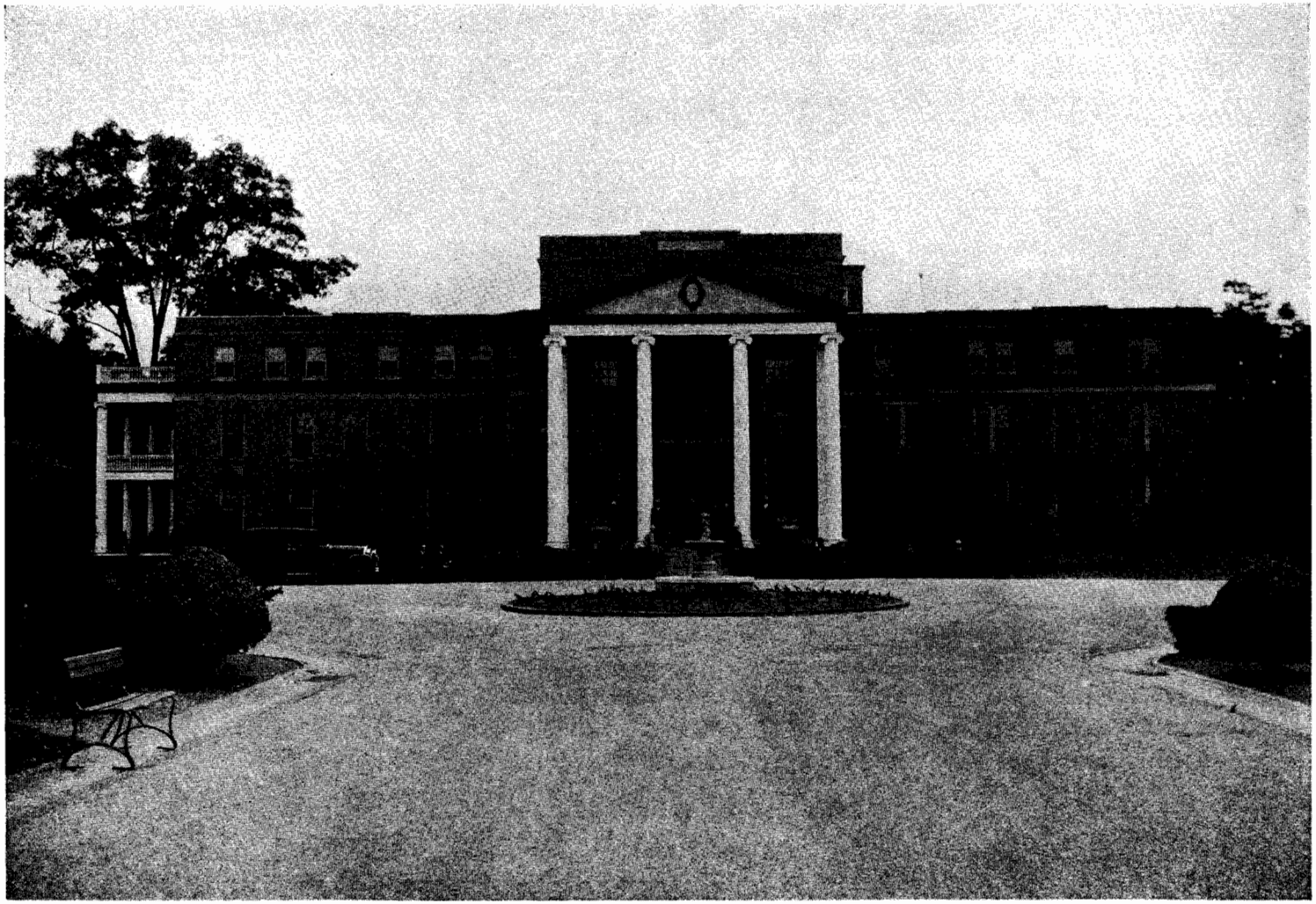
began to foster it by making all Lodges in the State members of the Masonic Bureau of New Jersey, Incorporated. Contributions at the above-mentioned rate remain optional with each Lodge. A Committee on Masonic Bureau was established to have general supervision of its work. Since 1928, the Grand Lodge has each year contributed $3,600 towards the Bureau's support. That sum is approximately one-third of the total cost of operation. Reports show that during the last two or three years the Bureau has been instrumental in securing about 1200 placements annually at an average cost of about $10 each.

In addition to securing employment, the Masonic Bureau of New Jersey, in conjunction with similar bureaus in other Jurisdictions, has rendered efficient and timely aid to Brethren who fall into distress because of sickness or accident while sojourning in foreign Jurisdictions. Thus the helping hand of the Bureau stretches across the continent and beyond the borders of the United States. At the same time, through the vigilance of its agents, it has helped greatly to reduce and in some cases has eliminated the number of undeserving who seek to subsist on the credulity and good nature of the Brethren. Such people are ferreted out by the Bureau, their methods of securing help are investigated by due process of law. New Jersey Masonry has always been prompt to respond to the cry of distress from its own members. It has also been quick to render help to other Grand Jurisdictions in times of dire distress brought on by famine, pestilence, or other disaster. It has also held a high place among those contributing to the George Washington National Memorial at Alexandria, Virginia.

The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey consists of the following Officers: the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, the Right Worshipful Senior Grand Warden, the Right Worshipful Junior Grand Warden, the Right Worshipful Grand Treasurer, the Right Worshipful Grand Secretary, and the Right Worshipful Deputy Grand Secretary.

All of these Officers are elected to their respective stations and places by the Grand Lodge at the Annual Communication held at Trenton in the month of April each year. At that time the following Officers are appointed by the Grand Master: the Right Worshipful Grand Chaplains, the Right Worshipful Grand Instructor, the Right Worshipful District Deputies, the Right Worshipful Senior Grand Deacon, the Right Worshipful Junior Grand Deacon, the Right Worshipful Senior Grand Steward, the Right Worshipful Junior Grand Steward, the Right Worshipful Grand Marshal, the Right Worshipful Grand Swordbearer, the Right Worshipful Grand Pursuivant, the Right Worshipful Grand Historian, the Right Worshipful Grand Organist, and the Right Worshipful Grand Tyler. All elected Past Grand Officers and Past Masters, while they remain members of regular Warranted Lodges in the New Jersey Jurisdiction, and all present Masters and Wardens of those Lodges are members of the Grand Lodge.

Each Lodge is allowed three votes in all elections of the Grand Lodge. These may be cast by the Master and Wardens or by such of them as are present. In



From a photograph by Richard M. Lowden.

Main Building of Masonic Home, Burlington, New Jersey.

case all three are absent, the votes may be cast by duly elected proxies, properly accredited by the Lodge for which they are to vote. All other members of the Grand Lodge who are present are allowed one vote each and no more. Absentees have no voice in the decisions of the Grand Lodge by proxy or otherwise, as they do have in some other Grand Lodges.

The various activities of the Grand Lodge are cared for by the following Committees: (1) The Trustees of the Grand Lodge. Of these five, one is annually elected for a term of five years. (2) The Trustees of the Masonic Home and Charity Foundation. Of these nine, three are annually elected for a term of three years. (3) Of the following committees, each of the five members is appointed annually: Committee on Appeals and Grievances, Committee on Constitutions and By-Laws, Committee on Jurisprudence, Committee on the Masonic Bureau, Committee on Ritual. (4) The Committee on Foreign Correspondence consists of three members, each of whom is appointed annually. (5) The Advisory Committee consists of all elected Grand Officers, Past Grand Masters, Trustees, and the chairmen of the Committees already named in this paragraph. (6) The Audit Committee, the Committee of the Grand Lodge Charity Fund, and the Committee on the Grand Master's Address each consist of three members, all of whom are appointed annually. (7) The Committee on Dispensations and Warrants consists of five members, all of whom are annually appointed.

The State is divided into twenty-nine Districts, each having a District Deputy appointed or re-appointed for it. The duties of that Deputy are to instruct the Officers of the subordinate Lodges in the District in the standard Work of the Ritual; to make at least one official visit to each Lodge under his care during each year; to witness an exemplification of the Work; to examine the condition of the books and finances of the Lodge; and to perform such other duties and services as may be assigned by the Grand Master.

The Ancient Landmarks recognised by this Grand Lodge have been thus condensed and classified under the following Distinct heads:

I. God: A belief in God as the Great Architect and Supreme Ruler of the universe.

II. The Great Light in Masonry: The acceptance of the revealed Word of God as the rule and guide for our faith and practise, and its visible presence in every Lodge.

III. The Grand Master: The Grand Master is elected by the Craft and holds Office until his successor is duly Installed. He is the ruler of the Craft and as such is of right the Presiding Officer of every assemblage of Masons. He may within his Jurisdiction convene a Lodge at any time or place and do Masonic Work therein. He may also create Lodges by his Warrant and arrest the Warrant of any Lodge he chooses. He may suspend during his pleasure the operation of any rule or regulation of Masonry not a Landmark. He may suspend the Installed Officers of any Lodge and reinstate them at his pleasure and he is not answerable for his acts as Grand Master. He may deputise any Brother to do any act in his absence which he himself might do if present.

IV. THE LODGE: A Masonic Lodge must have a Master and two Wardens, and when convened for Masonic Work must be duly Tyled.

V. THE CANDIDATE: No person can be made a Mason unless he be a man, free-born, of mature and discreet age, of good character and reputation, and have no bodily maim or defect that may render him incapable of learning the art or of being advanced to the several Degrees. But he may not apply for admission without solicitation, or take upon himself the Masonic obligations. He cannot be admitted to membership in a Masonic Lodge except upon a secret ballot by the Brethren of that Lodge.

VI. THE BRETHREN: Masons, as such, are equal. Each possesses the right to visit any Lodge or assembly of Masons where his presence will not disturb peace and harmony. If and when he has been aggrieved by any act of any Lodge, he may appeal to the General Assembly of Masons or to its substitute, the Grand Lodge.

VII. MASTERS AND WARDENS: No man may be elected the Master of a Lodge who has not first served as a Warden. Although the Master and the Wardens are elected by the members of their Lodge, they hold their Offices by virtue of the Warrant of the Grand Master until their successors have qualified. They are, in fact, his Representatives in the Lodge, and are not, therefore, responsible to the Lodge for their official acts. Nor can they be tried or disciplined by the Lodge during their term of Office.

VIII. JURISDICTION: Every Mason, for Masonic purposes, is subject to the Jurisdiction of the Lodge within whose Jurisdiction he resides.

IX. SECRECY: The legend of the Third Degree. The means of recognition. The methods of conferring the Degrees. The obligations of those Degrees. The ballot of every Brother. These are, and must continue to be, inviolably secret.

X. DEGREES: Ancient Craft Masonry includes only the Entered Apprentice Degree, the Fellow Craft Degree, and the Master Mason Degree.

Membership in a Lodge is automatically acquired when the candidate is Raised to the Master Mason Degree, or by a Master Mason through affiliation subject to the unanimous vote of the Lodge. Restoration of members suspended for *N. P. D.* may be granted by a majority of the votes cast, but in case of suspension for other reasons, or in case of expulsion, the restoration of the member requires a favorable two-thirds of the votes cast. Dual membership is not permitted in the New Jersey Jurisdiction. Honorary Membership may be conferred as a mark of distinction, by a two-thirds favorable vote of a Lodge upon a member of another New Jersey Lodge. The honour, however, carries neither voice nor vote in the affairs of the Lodge which confers it.

Life membership may be granted to anyone who has paid dues for consecutive years in any Lodge, provided that Lodge has previously adopted a By-Law to that effect. To all others, life membership can be granted only upon payment of a sum not less than the equivalent of ten years' dues. Each member of a Lodge in New Jersey, who has been a Master Mason in good standing continuously for fifty years or more, is presented by the Grand Lodge with a gold button bearing

the Seal of the Grand Lodge and a suitable inscription indicating that fact. In 1929, when these were first distributed there were 329 recipients of this token.

While in some Jurisdictions visitation is looked upon as a privilege, in New Jersey it is considered a right. That right, however, is subject to the will of any member of any Lodge who may be present. Such member may object to the admission or continuance of any visitor, excepting only Officers of the Grand Lodge. It is the duty of the Master of any Lodge to refuse admission to anyone thus objected to, or if already within the Body of the Lodge, to invite the visitor to retire, on the ground that his presence may disturb the peace and harmony of the Lodge.

In the early days of the New Jersey Grand Lodge, the elective Offices were held by the incumbents for several years. This was especially true in the case of the Grand Master. In fact, during the first thirty-seven years of the Grand Lodge's existence, there were only eight Grand Masters. Of these, M.·. W.·. Bro. Aaron D. Woodruff held the Office for twelve years from 1805 to 1816, inclusive. At the same time Bro. Woodruff was serving as Worshipful Master of Trenton Lodge, No. 5, an Office which he held for thirty consecutive years. He held both Offices at the time of his death. Contemporary with him as Grand Master was R.·. W.·. Bro. William McKissack, Deputy Grand Master for fifteen years; R.·. W.·. Bro. Thomas Bullman, Senior Grand Warden for eleven years; R.·. W.·. Bro. General Franklin Davenport, grandnephew of R.·. W.·. Bro. Benjamin Franklin, Junior Grand Warden for ten years; R.·. W.·. Bro. General Jonathan Rhea, Grand Treasurer for nine years; and R.·. W.·. Bro. George McDonald, Deputy Grand Secretary for fourteen years. During the eighty-year period from 1824 to 1903, inclusive, there were thirty-five Grand Masters. The average term for those years was a little more than two years. Since 1904, the four highest elective Offices have been occupied for a term of only one year by any one person. With only one exception, each Grand Master has also served a year in each of the other three Grand Offices. Thus, for almost thirty years, there has been a regular, unbroken line of succession through those four Grand Lodge Offices. To-day there are nineteen Past Grand Masters still living. M.·. W.·. Bro. George W. Fortmeyer is the Senior Past Grand Master, having occupied that high and exalted Station during 1896 and 1897.

Fortunately, the Offices of Grand Treasurer, Grand Secretary, and Deputy Grand Secretary have seen few changes in personnel. R.·. W.·. Bro. Elias Phillips was Grand Treasurer for twenty years, R.·. W.·. Bro. Charles Bechtel, for thirty years, and R.·. W.·. Bro. William F. Burk, for twelve years. R.·. W.·. Bro. Joseph H. Hough stands at the head of the list for length of service, having been Deputy Grand Secretary for five years and Grand Secretary for forty-eight years. The present Grand Secretary, R.·. W.·. Bro. Isaac Cherry, has a record of fifteen years, and it is hoped that he may serve many more years. R.·. W.·. Bro. T. H. R. Redway was Deputy Grand Secretary for thirteen years, and R.·. W.·. Bro. William Rutan held the Office for twenty years. The Grand Lodge of New Jersey may well be proud of such a record of continuity of service among its Officers. It may boast not only of the wisdom it has displayed in the choice of Grand Officers to

direct its affairs, but also of the long continuation of harmony and good will that has characterised its existence as a Grand Body, and is evidenced by the long service of its Officers.

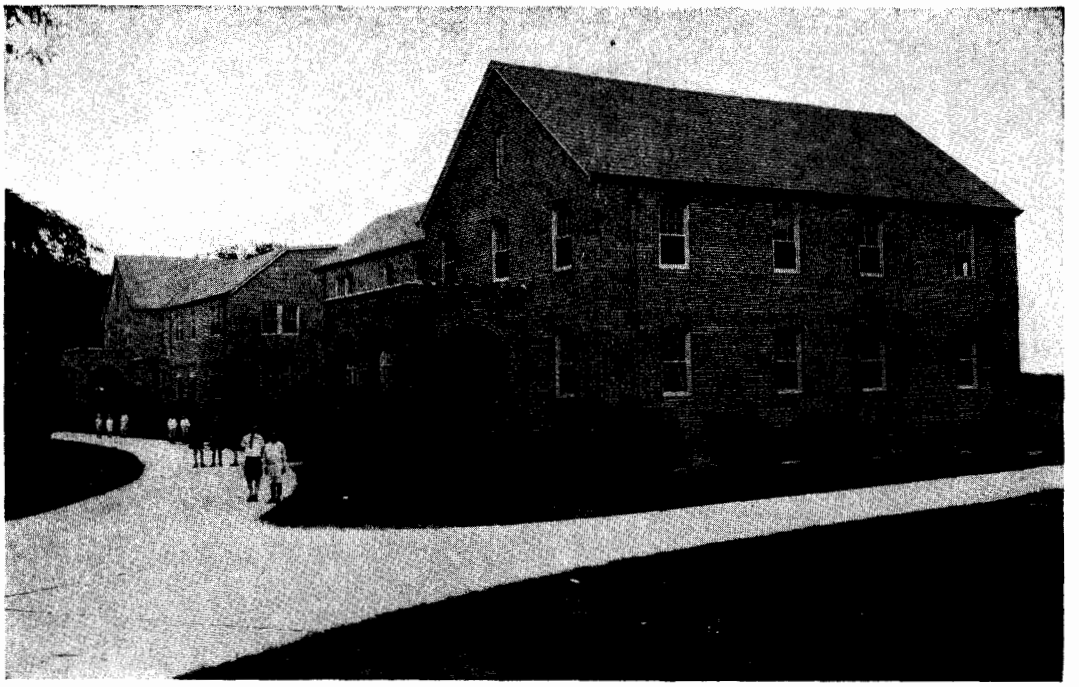
Garret Augustus Hobart, the twenty-fourth vice-president of the United States, was born at Long Branch, New Jersey, on June 3, 1844, and continued a lifelong resident of the State. He graduated from Princeton in 1863, and after teaching for some time took up the study of the law in Paterson where he was licensed to practise in 1866. Three years later he was made a counsellor-at-law. In 1872 he was elected assemblyman, and two years later he became the speaker of that legislative body. In 1876 he was elected State senator, and was president of the Senate during 1881 and 1882. He was first to have the distinction of presiding over both branches of the New Jersey legislature.

At the same time an active business man, Hobart was associated with many industrial and public utility enterprises, and as he himself said, " engaged in politics for recreation." Nevertheless he put as much energy and ability into his political activities as he put into his regular vocation, and won nationwide recognition by being elected vice-president of the United States in 1896. His public career was cut short, however, by his untimely death, on November 21, 1899, at the age of fifty-five. At that time he was in the full maturity of his power and held high esteem of his fellow citizens for his ability and his integrity of character.

Bro. Hobart was Initiated in Falls City Lodge, No. 82, of Paterson, on July 9, 1867, and was raised on December 8, 1868. On November 6, 1871, he was Exalted a Royal Arch Mason in Cataract Chapter, No. 10, of Paterson, and that same year he was Knighted in St. Omer Commandery, No. 13, Knights Templar. On January 1, 1876, he received the Thirty-second Degree of Ancient Accepted Scottish Rite Masonry in New Jersey Consistory, of Jersey City. Then, on December 23, 1896, he was elected a life member of Washington Commandery, No. 1, at Washington, District of Columbia, just prior to his installation as vice-president.

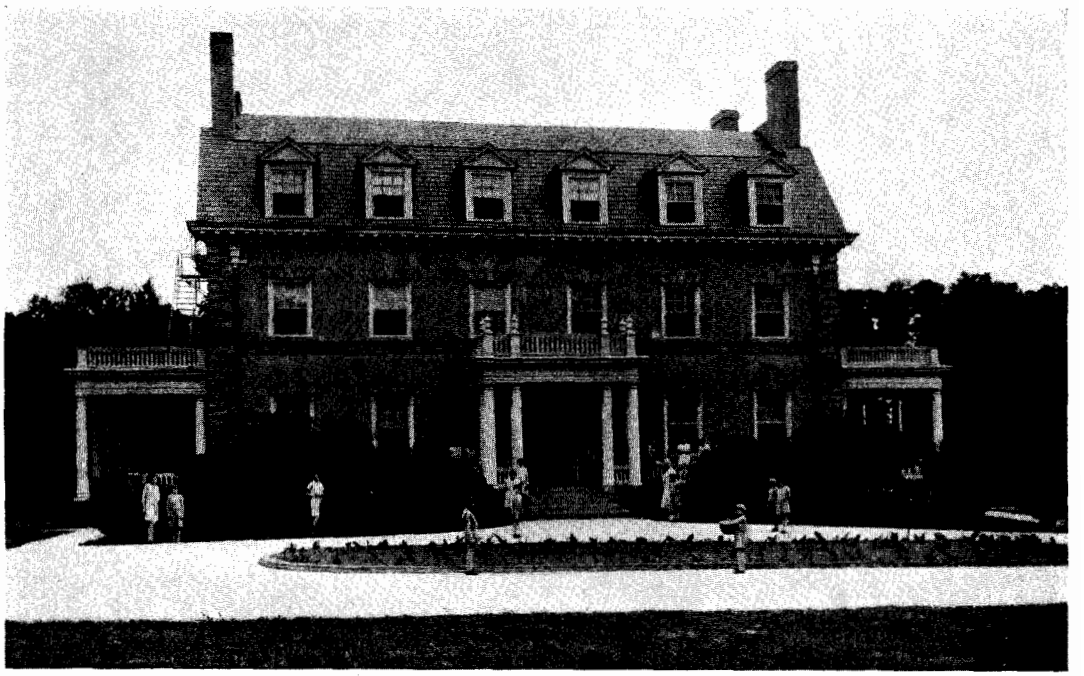
Born in moderate circumstances, Bro. Hobart, through his assiduous application, became the architect and builder of his fortune, and builded so well that he had reached almost the pinnacle of human ambition, both politically and Fraternally, before he was called to join the innumerable throng in that house, not made with hands, eternal in the heavens.

It has been claimed that another vice-president of the United States, who was a native Jerseyman, was also a Freemason. We refer to Aaron Burr, second vice-president of the Republic, a son of the Reverend Aaron Burr of Newark, New Jersey. But nothing has been produced positively to identify him with the Fraternity directly or indirectly. A complete Masonic Record of a man bearing the same name, who was elected, entered, passed, and Raised in Union Lodge, No. 40, of Danbury, Connecticut, between June 5 and September 13, 1806, has been offered as proof of the claim. But if one will refer to Burr's biography one may see clearly that at that time he had something on his mind very different



From a photograph by Richard M. Lowden.

Boys' Unit, Masonic Home, Burlington, New Jersey.



From a photograph by Richard M. Lowden.

Girls' Unit, Masonic Home, Burlington, New Jersey.

from taking upon himself the obligations of a Freemason. As a matter of fact, he was deeply engrossed in preparing for his filibustering expedition against Mexico, which has been satirically characterised as " being perhaps the most magnificent enterprise ever conceived on the American continent." Instead of being Raised to the sublime Degree of Master Mason on September 13, 1806, as recorded in those minutes, he had, then, gone West six weeks before to embark on a scheme destined to bring him into the limelight as a conspirator and a traitor to his country.

It has also been stated that he visited Western Star Lodge, No. 10, at Kaskaskia, Illinois, on April 4, 1812. But, from his own journal, we learn that on that particular date he had sufficiently recovered from an attack of seasickness to partake of a good dinner of codfish and potatoes, on board the ship *Aurora*, as he returned from exile in Europe. Happy, indeed, are we to be thus able to remove the blot of his name from the Records of American Freemasonry.

ROYAL ARCH MASONRY IN NEW JERSEY

Following the example of the Lodges in New York City, several of the early Lodges in New Jersey had Mark Master Lodges attached to them, working under the sanction of their Grand Lodge Warrants.

There is evidence of one being attached to St. John's Lodge, No. 2, of Newark, Essex County, in 1805, and Paterson-Orange Lodge, No. 13, of Paterson, Passaic County, had one in active operation in 1806. Cincinnati Lodge, No. 17, of Hanover, Morris County, Instituted one in 1811, and Union Lodge, No. 21, of Orange, Essex County, authorised one in 1812, the Minute Book of which is still to the fore; and later we find the Mark Master Degree being conferred in one or two Lodges in the Southern part of the State.

The establishment of Royal Arch Masonry in New Jersey was brought up for consideration before the Grand Lodge in 1804 and it was agreed to permit the opening of Chapters under the Jurisdiction of the Grand Lodge and by permission of the Grand Master. The following year Grand Master Beatty granted a Dispensation to Washington Lodge, No. 12, of New Brunswick, Middlesex County, to establish a Chapter, but it was not until 1813 that a Warrant was issued to it by the General Grand Chapter as Solomon's Chapter, No. 2.

This is as far as the Grand Lodge went in the matter of establishing Royal Arch Masonry in New Jersey, and it has ever since abstained from having anything directly to do with it.

Washington Chapter, No. 1, was Constituted on August 7, 1813, by Dispensation from the General Grand Scribe and it received its Warrant from the General Grand Chapter on September 11, 1819.

The long intervals between the Instituting and Warranting of these Chapters by the General Grand Chapter was due to the fact that it met only once in seven years, instead of every three as at present.

On October 16, 1815, Brearley Lodge, No. 9, of Bridgeton, Cumberland County, granted permission to several of its members to form a Chapter there, and on April 18, 1816, it was duly Consecrated and the Officers regularly Installed by Officers of the Grand Chapter of Pennsylvania, from which it received its Warrant, with General James Giles as its first High Priest.

This Chapter followed the policy of the Grand Chapter of Pennsylvania in maintaining an attitude of aloofness from the General Grand Chapter. This stood in the way of forming a Grand Chapter in New Jersey, when Washington Chapter, of Newark, and Solomon's Chapter, of New Brunswick, endeavoured to bring that about in 1817 and again in 1820, as these two Chapters were the progeny of the General Grand Chapter, and Brearley Chapter would have no association with them on that account.

Franklin Chapter, No. 3, was Constituted at Whippany, Morris County, in 1824, thus providing the third Chapter necessary to Constitute a Grand Chapter, which was consummated on January 5, 1825, at Elizabeth, Union County, when Comp. John E. Ruckle was elected Grand High Priest.

The Grand Chapter was duly Consecrated and the Officers Installed at New Brunswick on May 9, 1825, and it was quite fitting and appropriate that this ceremony should take place in the city where the Grand Lodge and the first Chapter in New Jersey were Constituted.

Hiram Chapter, No. 4, of Trenton, Mercer County, was granted a Warrant on June 24, 1825. It had been Working under a Dispensation from Elias J. Thompson, Deputy Grand High Priest, dated May 18, 1825. This Chapter continued to function during the anti-Masonic agitation of 1826 to 1836, while the other Chapters and the Grand Chapter itself became defunct, and it thereby constituted the connecting link between the original Grand Chapter and the present Grand Chapter, thus maintaining the continuity of Royal Arch Masonry in New Jersey from 1805 to the present time, and it holds the proud position of the premier Chapter on the Roll of the Grand Chapter of New Jersey. It is located at Red Bank, Monmouth County, where it continues in a healthy condition with a membership of over 300.

The original Grand Chapter held its last Annual Convocation on November 8, 1836. Washington Chapter, of Newark, had become dormant in 1830 but was resuscitated on January 30, 1840, and continued to function until March 28, 1844, when it again fell by the wayside and passed into history.

In 1848 the Deputy General Grand High Priest gave a Dispensation to Union Chapter and Newark Chapter, both of Newark, and these were duly Warranted by the General Grand Chapter on September 12, 1850, but they found it impossible to maintain two Chapters in that city and on March 25, 1853, the members of Newark Chapter affiliated with Union Chapter.

Enterprise Chapter, of Jersey City, was granted a Dispensation in 1854 from the General Grand King, and the General Grand High Priest gave a Dispensation for Boudinot Chapter at Burlington in 1856, both of which were regularly Warranted by the General Grand Chapter on September 11, 1856.

The three Chapters, Hiram, Enterprise and Boudinot, organised the present Grand Chapter of New Jersey in Burlington on December 30, 1856, and the Grand Officers were duly Installed in Jersey City on February 3, 1857, the three constituent Chapters being recorded as Nos. 1, 2 and 3, respectively, and on September 9, 1857, a Chapter was again Warranted for New Brunswick, to be known as Scott Chapter, No. 4.

The first Grand High Priest of this Grand Chapter was M.·.E.·.Companion William H. Doggett, a native of Virginia, who took up his abode in Jersey City, was exalted in Enterprise Chapter, No. 2, in 1854, became its high Priest in 1856 and was re-elected the following year. He later became the Grand Commander of the Knights Templar of the State of New Jersey. He died in Jersey City on April 25, 1890, at the age of seventy-five, and was laid to rest with due Masonic ceremonies by his Brethren and Companions who deeply mourned his loss.

It was not until 1851 that Brearley Chapter, of Bridgeton, was resuscitated, and neither it nor Union Chapter, of Newark, took any part in the organisation of the Grand Chapter, but in 1859 both of these Chapters became affiliated with it, Brearley coming in as No. 6, and Union as No. 7. In the meantime Three-Times-Three Chapter, No. 5, had been Constituted at Trenton on May 4, 1858. Another Chapter was Warranted for the town of Bergen, Bergen County, on September 7, 1859, to be known as Mount Vernon, No. 8, and Harmony Chapter, No. 9, of Newark, was Warranted at the same time.

Thus at the *third* Annual Convocation of the Grand Chapter of New Jersey, local dissensions had been healed and all the subordinate Chapters to the number of *three times three* agreed in peace, love and unity, the Grand Chapter of New Jersey to support, and through it to recognise the authority of the General Grand Chapter of the United States of America.

Three more Chapters were Warranted in 1860, Cataract City, No. 10, of Paterson, Passaic County; Pentalpha, No. 11, of Hoboken, Bergen County; and Temple, No. 12, of Phillipsburg, Warren County. Those 12 Chapters had at that time a total membership of 419, or an average of 35 per Chapter.

The Civil War checked further development for a few years, but the Chapters in existence held their own as to membership until peace was once more declared. At the close of the year 1865 the Grand High Priest was able to report the Institution of two new Chapters, Wilson, No. 13, of Lambertville, Hunterdon County, and Delta, No. 14, at Keyport, Monmouth County.

A rapid increase in the number of Chapters and a still more rapid increase in membership marked the years immediately following the Civil War, so that when the Grand Chapter had reached its twenty-first Annual Convocation there were 35 Chapters and 2384 Companions on record in the State, being about 23 per cent of the membership of the Blue Lodges.

A reaction to this post-war activity followed, the membership declined, and it was not until 1891 that it had entirely recovered its former status numerically, with 36 Chapters and about 2850 members, being about 20 per cent of the Masons on record in the State. The membership continued to increase from that

time until the World War at an average rate of 195 per annum, and during the four years of the War there were about 1500 added to the Roll.

As in the wake of the Civil War, so in that of the World War, an abnormal increase in membership ensued, more than doubling itself in six years. Then the usual reaction set in and a recession of annual increases followed until 1929 when the figures went in the red, so that now the total membership is over 19,000 with 58 active Chapters, showing an average of about 340 members per Chapter, and a 20 per cent relative proportion to the Blue Lodge membership as of forty years ago.

As has been already stated the Grand Chapter of New Jersey is and always has been independent of the Grand Lodge as a Masonic Body, but it is of course entirely dependent on it for its personnel both as to its members and its Officers, and the progress of the one is reflected in that of the other. Two of the living Past Grand High Priests are Past Grand Masters of the Grand Lodge: M.·. W.·. Richard C. Woodward and M.·. W.·. Frank C. Sayrs, and the present Grand King is also a Past Grand Master, M.·. W.·. Donald J. Sargent; while one of the Chapters perpetuates the name of another Past Grand Master, M.·. W.·. Joseph W. Scott, of New Brunswick, and one of the youngest of the Chapters is named in honour of a distinguished member of the Grand Lodge, R.·. W.·. Henry S. Haines, Grand Instructor for many years both in the Grand Lodge and in the Grand Chapter. Thus in recent years has the Grand Chapter of New Jersey found itself patronised and Officered by some of the distinguished Officers of the Grand Lodge, thereby helping to bring the two Bodies nearer to that bond of Masonic relationship which existed in the early days, when it was declared that " Pure Ancient Masonry consists of three Degrees and no more, viz:—those of the Entered Apprentice, the Fellowcraft, and the Master Mason, *including the Supreme Order of the* Holy Royal Arch."

FREEMASONRY IN NEW MEXICO

IT is impossible to know when or by whom Freemasonry was first introduced into that great region from which was formed the State of New Mexico. Although a sentence or two which appears in the *Proceedings* of the Grand Lodge of Texas indicate that in 1841 certain unnamed Brethren Petitioned for a Dispensation to form Santa Fé Lodge, No. 15, presumably to be Instituted in that city, no further Records remain to show what disposition was made of that Petition. Nevertheless, William B. Pearson, Grand Secretary of Texas, has stated that a Charter was issued, and that it was afterwards revoked in 1844. Bro. Pearson cited no authorities, however. If the Santa Fé Lodge ever actually existed, it was doubtless connected with the ill-starred Texas-Santa Fé Expedition. In that case the fate of the expedition precluded the possibility of its ever having held Communications in Santa Fé. At that time Texas was a republic, and it claimed as its Territory a large part of what is now New Mexico, a claim which stood until the settlement of boundary disputes in 1850. Perhaps that fact explains why the first known attempt to plant Masonry in New Mexico is believed to have been made by Texas.

Fortunately, the next item regarding Masonry in New Mexico rests upon unimpeachable documentary evidence. When the United States declared war on Mexico in 1847, a majority of the troops sent to the region now known as New Mexico were recruited from Illinois and Missouri. It happened among them was John Ralls, colonel of the Third Regiment of Missouri Volunteers, and also at that time Grand Master of the Grand Lodge of Missouri. Discovering among his officers and men a number of Master Masons, Colonel Ralls decided to organise a Military Lodge, and for that purpose he issued a Dispensation for Missouri Military Lodge, No. 86. That was on June 12, 1847. Three days later the Lodge was Instituted at Independence, Missouri, then the northern end of the Santa Fé Trail. Then, on October 14 of that year, a Charter was granted.

The second Communication of the Lodge was held at Santa Fé. During the time that had elapsed between the date of its Institution and that second Communication its members had marched some 900 miles. That second meeting, coming as it did after weeks of weary marching by its members, was probably the first regular Communication ever held in the vast territory which lies between the Missouri River and the Pacific Ocean, bounded by Canada on the north and Texas and Mexico on the south. To-day that vast region is the home of thirteen Grand Lodges. A majority of the members of that early Lodge were army officers from Illinois and Missouri. The Minutes, kept in a book only five inches by seven inches in size and having fewer than 100 pages, are now in the possession of the Grand Lodge of Missouri. The last meeting which they record

was held at Santa Cruz, in Mexico, on July 5, 1848, at a time when Colonel Ralls was serving as Worshipful Master. Inasmuch as the Third Regiment was mustered out after the signing of the Guadalupe-Hidalgo Treaty on February 2 of that same year, it may be supposed that the Lodge ceased to exist at about the time of its last-recorded Communication.

When Colonel Ralls with his regiment was ordered into Mexico, those Illinois members of Missouri Military Lodge, No. 86, who remained in Santa Fé with the first Regiment of Illinois Volunteers, secured from that Lodge permission to Petition for a Dispensation to form another Lodge, to be called Hardin Lodge, No. 87. Therefore, on October 9, 1847, Colonel Ralls issued the Dispensation, and nine days later the Lodge was Instituted on a Charter which described it as existing " for the transaction of business in Masonry, within the regiment of volunteers from the State of Illinois, known as the First Regiment." The duration of the Lodge was limited to the length of time that the regiment should serve. That meant not only that Lodge No. 87 was a Military Lodge, but that it was also a regimental Lodge, and that it was to exist for a limited period only. The entire history of American Masonry records few, if any, other instances of Lodges formed according to such specifications. Immediately after its organisation, Lodge No. 87 was very busy helping Lodge No. 86 " clean its trestleboard," and until its last Communication, which was held on August 14, 1848, it carried on its Work both vigorously and wisely. H. P. Boyakin, first Worshipful Master of Lodge No. 87, was lieutenant-colonel of his regiment. Among the Lodge's membership were also many other men prominent in military affairs, and yet others who remained in the West to take a leading part in the affairs of the new American Territory. From the latter, seven afterwards demitted to Montezuma Lodge, the first permanent Masonic Lodge in New Mexico.

For three years after the signing of the Guadalupe-Hidalgo Treaty, which constituted New Mexico a Territory of the United States, no Lodge was formed to carry on the Work of Lodge No. 86 and of Lodge No. 87. The Grand Lodge of New Mexico, however, possesses the original Petition for a Dispensation addressed to the Grand Lodge of Maryland. Although it bears no date, it was probably written about the year 1850. Whether it was ever actually transmitted, and if so, what disposition was made of it, there is no way of discovering. The same may be said of another Petition, also in the possession of the Grand Lodge, addressed to the Grand Lodge of Missouri and signed by thirteen Master Masons. It also is undated and may possibly never have been transmitted. Nevertheless both those documents prove that during the three-year interim Masons were living in Santa Fé, and that they were interested in Masonic affairs, even though they had no Lodge.

Fortunately, a third effort to establish a Lodge in New Mexico Territory was more successful, for on May 8, 1851, the Grand Lodge of Missouri granted a Charter for a Lodge to be held at Santa Fé, and to be called Montezuma Lodge, No. 109. Instituted on the following August 22, it was a success from the beginning. Into its membership came such nationally known leaders as " Kit "

Carson, Ceran St. Vrain, Lafayette Head, many judges and other public officials, merchants, army officers, and prominent miners and ranchers. The conditions under which the Lodge Laboured were rough and hazardous. For example, its first Junior Warden, Robert T. Brent, was killed by Apache Indians on the dreaded Journado del Muerto within four months after taking Office, and was buried by the Lodge on December 22, 1851. But in a certain sense those conditions told in favour of the Lodge. Only a scattering of Americans were living in Santa Fé at the time, and among them were very few women. Consequently almost no social life was possible, except such as was furnished by saloons, brothels, and gambling houses, places of amusement to which those early Americans were less addicted than is usually supposed. There was not even a cemetery for the burying of the Protestant dead, and there were almost no church facilities for them at all. The Lodge, therefore, satisfied many needs, serving not only in its usual capacity, but also as a social centre, a church, and a club, all in one. Among its first acts, carried out in conjunction with a Lodge of Odd Fellows, was the establishment of a cemetery. For nine such years Montezuma Lodge was the only Lodge in the Territory, almost the only Lodge within a radius of a thousand miles. But it buried its roots deep, was well organised, generous, and free from dissension. Afterwards, and for a decade or more, it remained a kind of Mother Lodge which performed the unofficial functions of a Grand Lodge and otherwise fostered Freemasonry in a land where nothing was more difficult to carry on or more needed. When other Lodges arose, it assisted them, notably in the cases of Chapman Lodge, No. 95, and Aztec Lodge, No. 108. Likewise, when the proper time arrived, it took the lead in forming a Grand Jurisdiction.

Before describing the formation of the Grand Lodge, it is necessary to sketch rapidly the formation of a few other Lodges. First in order was a Lodge organised at Taos, that tripartite frontier settlement of Indians, Spanish-Americans, and North Americans, which even yet retains the picturesque character of frontier days. Ten Master Masons, among whom were " Kit " Carson and Ceran St. Vrain, Petitioned for a Dispensation. On November 16, 1859, the Dispensation was issued by Judge Joab Houghton, then Deputy Grand Master for what was then the Twenty-fifth District of Missouri. Then, on the following June 1, the Charter was granted by the Grand Lodge of Missouri, and the new Lodge became known as Bent Lodge, No. 204. Despite the fact that Dr. David Waldo, a man famous in the history of the Santa Fé Trail, deeded a lot to the Lodge, and although other friends and members worked heroically for the Lodge's welfare, it was confronted by too many handicaps. During its first four years it conferred Degrees on only four candidates, and then, on November 9, 1864, it finally surrendered its Charter and regalia to the District Deputy, Bro. R. Frank Green. The Light thus extinguished was, however, rekindled long afterwards, when on October 20, 1909, the Grand Lodge of New Mexico organised a new Lodge at Taos under the name of Bent Lodge, No. 42.

On June 20, 1862, the Grand Lodge of Missouri issued a Dispensation for

Chapman Lodge, No. 95, to be held at Fort Union, an army outpost. A Charter did not follow, however, until June 2, 1866. Then, on September 12, 1867, Grand Master John D. Vincil permitted the Lodge to be removed to Las Vegas, where it has since remained. The following year it constructed its first temple, an adobe building, at a cost of $2,500, $200 of which was lent by Montezuma Lodge, No. 109. Chapman Lodge is now Lodge No. 2.

Aztec Lodge, at Las Cruces, received its Dispensation from the Grand Lodge of Missouri on June 4, 1866, and its Charter on October 19, 1867. It is now Aztec Lodge, No. 3. " Kit " Carson Lodge, No. 326, of Elizabethtown, at the time of the Lodge's establishment, a mere mushroom mining village, received a Dispensation from the Grand Lodge of Missouri on August 10, 1869, and its Charter on October 12, 1869. But when the mining boom collapsed, it succumbed to the inevitable and in 1878 M.·.W.·.Thomas C. Ready, Grand Master, arrested its now useless Charter.

Silver City Lodge, No. 465, received its Dispensation on May 1, 1873, and its Charter on October 17 of the same year. Though it withheld from all participation in the formation of the Grand Lodge of New Mexico in 1877, it did later unite with that Grand Lodge in 1882 and is now Silver City Lodge, No. 8. Union Lodge, No. 480, which was organised first at La Junta, then removed first to Tiptonville, and later to Watrous, and is now located at Wagon Mound, received its Dispensation on May 3, 1874, and its Charter on October 15, 1874. It is now Union Lodge, No. 4. Cimarron Lodge, No. 348, of Cimarron, the last Lodge to be formed before the organisation of the Grand Lodge of New Mexico, was Chartered by the Grand Lodge of Missouri October 14, 1875, but surrendered its Charter in 1879. It was revived, however, by the Grand Lodge of New Mexico, on October 20, 1908, and is now known as Cimarron Lodge, No. 37.

As has been stated, every Lodge thus far mentioned, excepting only Santa Fé Lodge No. 15, was Chartered by the Grand Lodge of Missouri. Consequently, that Grand Lodge is entitled to be called the Mother of New Mexico Masonry. As every reader of history may suspect, this did not just happen to be the case. From early in the century until the railways had crossed the Rocky Mountains, St. Louis and its adjacent towns were the head of the Santa Fé Trail, the point from which all trade set out for New Mexico and to which it returned. St. Louis was the financial capital for the sparsely settled region to the westward, the place where commerce with it was planned and managed. Like every other contribution from the East, Masonry, too, reached New Mexico through St. Louis.

For two years after Mexico had surrendered all rights to the region, a part of which came to form New Mexico, that vast Territory belonged to the United States though it had not yet been legally organised as a Territory. The interior government, half military and half civil, was rife with disorder. Occasionally it was even bloody because of serious Indian and native Spanish uprisings, but shortly after 1850, the year in which a complete Territorial civil government was formed, conditions began to improve. Destined to endure, with a varying but

fairly satisfactory fortune, conditions in New Mexico grew rapidly better. More Americans came into the Territory, and among them was an increasing number of Masons By 1875 the Grand Lodge of Missouri had Chartered eight Lodges there, exclusive of Lodge No. 86 and Lodge No. 87. Of those, six showed signs of permanence, and forward-looking Masons, especially the leaders of Montezuma Lodge, No. 109, began to pave the way for a Grand Lodge of their own.

Montezuma Lodge, No. 109, had already made several attempts to call a Convention, but its efforts were not successful until 1877, when four other of the six active Lodges in New Mexico agreed to participate. The four Lodges willing to hold the Convention were Montezuma Lodge, No. 109, Chapman Lodge, No. 95, Aztec Lodge, No. 108, and Union Lodge, No. 480. Unfortunately, though, Delegates from Union Lodge, No. 480, were not able to attend. Nevertheless, the Convention was held at Santa Fé, from August 6 to August 10, 1877, with eight Delegates present at the opening session. Simon B. Newcomb, of Aztec Lodge, No. 108, was elected President, and Augustus Z. Huggins, of Montezuma Lodge, No. 109, Secretary. A Committee of three, with Bro. Huggins acting as Chairman, drew up a Constitution and By-Laws and designed a seal. With some amendments, all were adopted on the evening of August 7. The following Grand Officers were elected: William W. Griffin, Worshipful Master of Montezuma Lodge, being chosen Grand Master, and the afterwards-famous David J. Miller, attending as a visiting Brother from Montezuma Lodge, being elected Grand Secretary. That same evening Grand Officers were installed, with Samuel B. Axtell, of an Ohio Lodge, acting as Master of Ceremonies. Then, on August 9, after a great deal of discussion, a standard Work was adopted. That night a Third Degree was conferred in ample form upon Frederick F. Whitehead, of Montezuma Lodge. The following day a Committee on Foreign Correspondence, a Committee on Ways and Means, and a Committee on Charity were appointed, and that same night Max Frost, destined to a long career in New Mexico, was raised to the Sublime Degree. On the next day the infant Grand Lodge adjourned after setting the first Monday of the following January as the time for its first Annual Communication, to be held at Santa Fé.

In view of all the circumstances the Constitution that was there adopted was a remarkably able document. It gave the title of the new Body as " The Grand Lodge of Ancient, Free and Accepted Masons of New Mexico." It provided for a Grand Lecturer, for District Deputy Grand Masters, and for ten Committees. In every other respect it was also complete. It made especially ample and far-sighted provision for the future growth of the Grand Jurisdiction. The philosophically minded student of Craft history may easily see in that Constitution the advantage a recently established Grand Lodge has over the older ones. It can build on foundations that have already been tested, it does not need to waste its own time and energy groping in the dark or making costly experiments. In date and personnel the Grand Lodge of New Mexico was new. In its use of funded wisdom and crystallised experience it was as old as the Grand Lodge of Massachusetts or of Pennsylvania.

The first Annual Communication was not held at Santa Fé until January 6, 1879. At that time Grand Master William W. Griffin was able to report that eighteen other Grand Lodges, including that of Missouri, had officially granted Fraternal recognition, and that he had granted new Charters to the four member Lodges. The only trouble he had to report was that the Grand Lodge of Missouri, which, despite the fact that it had recognised the sovereignty of the Grand Lodge of New Mexico, had still continued its own functions in the Jurisdiction. It had arrested the Charter of " Kit Carson " Lodge, and had appropriated that Lodge's properties. It had continued the Charters and collected dues from Silver City Lodge and from Cimarron Lodge, neither of which had yet joined the new Grand Lodge. The Grand Master reminded his hearers that " Americans and resident Europeans " constituted " not more than ten to fifteen per cent of the entire population," that only during the year had the railway " crossed our border on the north," through the Raton Pass. While he refused to paint a pleasant picture of the future, he bade all to be of good cheer.

At the First Communication the Grand Treasurer also reported that he had received a sum of $368, all of which he had disbursed. In those early years the Grand Lodge was more than once obliged to resort to private subscriptions to replenish its treasury, and even to-day—though sojourning sufferers from tuberculosis seem to overlook the fact—it is far from affluent. The Committee on Foreign Correspondence submitted a full report in writing, the four subordinate Lodges reported a total membership of 169 Master Masons, and the *Proceedings* of the First Grand Communication—remarkably complete—were ordered to be printed. Thus, at the end of its first sixteen months, the new Grand Lodge found itself making normal headway. Since then nothing has occurred to disappoint the early hopes of its members. In due time Silver City Lodge and Cimarron Lodge joined the rolls, other new Lodges were added as conditions warranted, and that which began as a family of four Lodges, having 169 members, is now a healthy Grand Jurisdiction of 57 Lodges, having a total membership of over 7000.

The Grand Lodge of New Mexico was fortunate in its early Grand Masters. The first, William W. Griffin, served for two years, and was succeeded by a line of men, among whom were persons well known in New Mexico affairs, such as William L. Rynerson, Simon B. Newcomb and Henry L. Waldo. The Grand Lodge was especially fortunate in its first Grand Secretary, David J. Miller, who for seven years served that Office with true frontier vigour and dash. A self-drawn portrait of the man appears in a diary which he kept on a three months' hazardous trip he made in 1854, when he journeyed from Austin, Texas, to Santa Fé. That diary reveals Miller as having been a bold, courageous, inventive, manly, and unselfish person. When he passed away at St. Louis, Missouri, on December 23, 1887, he was buried in the Masonic burial lot in Bellefontaine Cemetery by the Grand Lodge of Missouri, with Grand Lodge honours. He was succeeded in Office by Alpheus A. Keen, who has served continuously ever since.

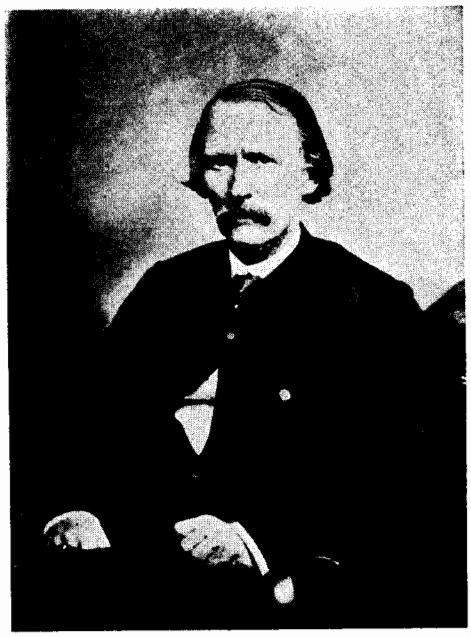
Alpheus Augustus Keen was born in Pomeroy, Ohio, in 1855. Two years



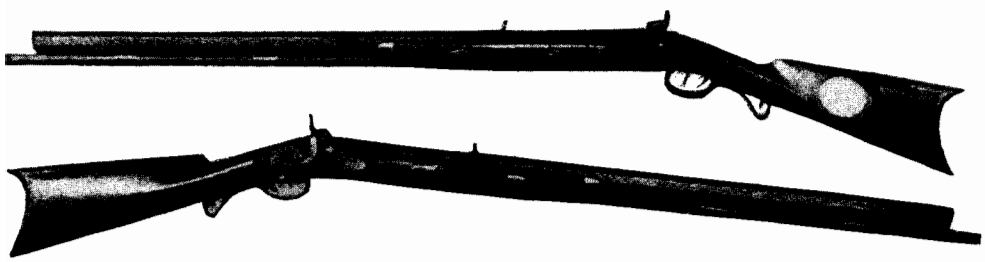
William W. Griffin.
Grand Master,
1877–1879,
Grand Lodge
of New Mexico.



David J. Miller.
Grand Secretary,
1877–1883,
Grand Lodge
of New Mexico.



Christopher ("Kit") Carson.



Kit Carson's Rifle.
Now in the possession of Montezuma Lodge, No. 1, A. F. & A. M., Santa Fe, New Mexico.

afterwards his parents returned to New England, where, after attending the public schools, he graduated from the Highland Military Academy, of Worcester, Massachusetts, in 1876. In 1878 he removed to Chicago, and thence to Las Vegas, New Mexico, October 18, 1879, then the terminus of the Atchison, Topeka and Santa Fé Railway Co., building from La Junta, Colorado, to El Paso, Texas. There, during the following year, he became connected with the First National Bank. In 1890 he removed to Albuquerque to become cashier of the First National Bank. He has resided there ever since. Bro. Keen was initiated in Chapman Lodge, No. 2, of Las Vegas, on December 29, 1881, passed on January 26, 1882, raised to the Sublime Degree of Master Mason on February 16, 1882, and is still a member of that Lodge. On November 19, 1884, he succeeded David J. Miller as Grand Secretary. He has filled the Office continually ever since. In point of continuous service Bro. Keen is second only after Bro. Fay Hempstead of Arkansas (who has since died), dean of all living Grand Secretaries of America and probably of the world. He has been Grand Secretary of the Grand Chapter since its organisation on October 3, 1898, and Grand Recorder of the Grand Commandery since October 23, 1902. He was constituted a noble of the Ancient Arabic Order, Nobles of the Mystic Shrine, in Ballut Abyad Temple, Albuquerque, on June 8, 1892. On November 10, 1910, he received the Thirty-second Degree of Ancient and Accepted Scottish Rite Masonry in New Mexico Consistory, No. 1, of Santa Fé. On October 20, 1915, he was Knight Commander of the Court of Honour, Southern Jurisdiction, and on October 19, 1917, he was crowned as Honorary Inspector General of the Thirty-third Degree, Ancient and Accepted Scottish Rite Masons, Southern Jurisdiction, at Washington, District of Columbia.

Better known, and equally devoted to the Craft, was Christopher Carson, or " Kit " Carson as he was usually known. This remarkable man, as modest as he was heroic, and always a gentleman, was born in what is now Madison County, Kentucky, on December 24, 1809. After being apprenticed as a lad to a saddler at Franklin, Missouri, he ran away, went West, and afterwards became the West's most famous trapper, scout, trader, Indian fighter, and soldier. He was initiated into Montezuma Lodge on March 29, 1854, passed on June 17, 1854, and raised to the Sublime Degree of Master Mason on December 26, 1854. On April 30, 1860, he demitted to help form Bent Lodge at Taos. His application, written in his own scrawly hand, and his apron, are now in the possession of the Grand Lodge, and one of his rifles is owned by Montezuma Lodge, No. 1. Becoming Junior Warden, Bro. Carson worked constantly for that Lodge. Later, after the surrender of its Charter, he reaffiliated himself with Montezuma Lodge. Bro. Carson died at Fort Lyon, Colorado, on May 23, 1868, but his body was removed to Taos, where the Grand Lodge with Masonic ceremony erected a monument and placed an iron fence about his grave. Later his old home at Taos was purchased by the Grand Lodge, which cared for it until 1914 when it was turned over to the present Bent Lodge, which still holds it.

Bracketed in Southwestern fame with the name of " Kit " Carson is the

name of the martyred Territorial governor, Charles Bent. A native of Virginia, a graduate of West Point, Charles Bent early came to Colorado with his brother William. There, in 1828, he built Bent's Fort, the largest and most noted fur-trading post in the whole Rocky Mountain region. Later the brothers established a store in Santa Fé. It was then that Charles entered into a partnership with Ceran St. Vrain. A man who combined far-sweeping imagination with great executive ability, Charles Bent was literally one of the architects of the Southwest. It was fitting, then, that he should be selected as the first civil governor of the region after General Kearny took possession of it for the United States in 1846. But Bent's tenure of office was both brief and tragic. During the uprisings of 1847 he was assassinated in his home at Taos by a mob of Indians and natives. Bent, a Charter Member of Missouri Lodge, No. 1, of St. Louis, became one of the earliest Masonic leaders in New Mexico.

Many other men famous for their pioneering work were in one way or another connected with the Craft in New Mexico. There was Ceran St. Vrain, Bent's partner, a trader on a grand scale, an Indian fighter, hero of two wars, who was raised in Montezuma Lodge in 1855. And there was John W. Poe, Grand Master in 1897, a brave man who had been brought from Texas to crush a gang of desperadoes who operated in Lincoln County under the leadership of Billy the Kid. There was also Stephen B. Elkins, who later became a well-known United States senator, whose life was saved in Missouri by G.H.S., and who lived for a time in Santa Fé, where he was an active Mason. General Lew Wallace, who finished writing his famous novel, *Ben Hur*, in the Governor's Palace at Santa Fé during his term as Territorial governor, was reputed to be an Indiana Mason. There were scores of others besides—heroes, wealthy cattle men, Indian fighters, soldiers, and scouts. Perhaps no other Grand Jurisdiction in America has ever numbered among its members so picturesque a procession. Already half legendary, many of them await their proper places in the epic account of their fortunes which remains to be written.

In its institutional activities, the Grand Lodge of New Mexico has followed the familiar pattern. During its early years it maintained headquarters at Santa Fé, but afterwards removed them to Albuquerque, the State's metropolis, where they were more centrally located and so more accessible to a great number of member Lodges. For a time it planned a building of its own, and Temple Lodge, No. 6, of Albuquerque, offered to donate a plot of ground on which to erect it, but lack of funds made the following of that plan impossible. In 1911, however, Temple Lodge erected a spacious temple of its own, in which were set aside appropriate quarters for the Grand Lodge's use. These it has occupied continuously ever since. The only Lodge outside the State to be Chartered by the Grand Lodge of New Mexico was White Mountain Lodge, No. 5, at Globe, Arizona, on January 18, 1881. The following year, however, it united with the Grand Lodge of Arizona.

Efforts to establish a Masonic Home in New Mexico were begun early. In 1890 10 per cent of the per capita tax was ordered converted into a Masonic

Home Fund with a view to raising an eventual total of $120,000. At present a sum of $114,000 has been raised, but whether that sum will go into a building or will take the form of some permanent plan for administering outside relief is as yet undecided. Emergency relief is managed by a Committee on Masonic Relief which consists of the Grand Master, the Grand Treasurer, and the Grand Secretary, who have the use of a sum amounting to 50 cents per capita.

New Mexico Masons are by tradition open-handedly generous. As early as 1867, the members of Montezuma Lodge contributed a sum of $965 to war sufferers among Brethren in the South, that having been the largest amount sent from any State or Territory. Of late years, however, they have found both their funds and their ingenuity taxed to the utmost to meet the claims being made upon them by sojourners coming into the State to seek relief from pulmonary affections, especially tuberculosis. New Mexico does all it can for those sufferers. The Grand Lodge annually contributes a large fund to the Sojourners' Club (United States Veterans' Hospital, No. 55), at Fort Bayard, and to the Trowel Club (The United States Marine Hospital, No. 9) at Fort Stanton, while the subordinate Lodges exhaust their resources for unfortunates who come into their respective communities. All the usual efforts are also made, with the usual high average of failures, to interest Lodges outside the State in their members who have become stranded in New Mexico, but to date all the assistance thus enlisted has not been enough. Sooner or later a better method of meeting the emergency must be found. The Grand Lodge did its full share in forming the National Masonic Tuberculosis Sanataria Association which was chartered in 1925, and it created a fund to cover its contribution by assessing one dollar per capita. A majority of the Grand Lodges elsewhere refused their support, however, and at present the plans of the Association remain in abeyance.

In 1923 the Grand Lodge created a Revolving Student Loan Fund, by appropriation and later covered by an assessment of fifty cents per capita, to make loans to " worthy students to complete their education in our State educational institutions." The first levy brought the sum of $3276 into the fund. Now this sum has grown to well in excess of $16,000.

In 1915 the Grand Lodge became a member of the George Washington Masonic National Memorial Association. By the end of 1930 it had paid towards its share in meeting the expenses of erecting the Temple the sum of $6453. Payments from other Masonic sources in New Mexico had brought the grand total for the State to $7762.

The history of the Concordant Orders in New Mexico shows a steady and normal development. The first Royal Arch Chapter, Santa Fé Chapter, No. 1, was Instituted on December 11, 1865. Following it came Silver City Chapter No. 2, Instituted on February 22, 1876; Las Vegas Chapter, No. 3, Instituted on March 10, 1881; Rio Grande Chapter, No. 4, of Albuquerque, Instituted on January 12, 1882; Deming Chapter, No. 5, Instituted on February 28, 1885; and so on. The Grand Chapter was organised on October 3, 1898. At present it

numbers 15 Chapters and has a total membership of 1968. Knight Templarism followed a similar course, its Grand Commandery having been organised on August 21, 1901. There are now 14 Commanderies within the State. These have a total membership of 1337.

Scottish Rite Masonry began with the organisation of the Santa Fé Lodge of Perfection, No. 1, founded on February 1, 1883. It was followed by the Atzlan Chapter of Rose Croix, No. 1, which dates from February 17, 1908. The Coronado Council of Kadosh, No. 1, and the New Mexico Consistory, No. 1, were both formed on December 21, 1908. The father of the New Mexico Scottish Rite was Harper S. Cunningham, an active member of the Supreme Council of the Southern Jurisdiction, the only Inspector-General the Jurisdiction has ever had. The monumental temple at Santa Fé, the Alhambra-like design of which is so appropriate to its setting, was his dream. It was made possible by his energy. Although he did not live to see it completed, it was finished under the leadership of his Deputy, Richard H. Hanna. What he had hoped for it came to pass, and, fittingly enough, his remains rest within the building.

The Ancient Arabic Order of Nobles of the Mystic Shrine began with the formation of Ballut Abyad Temple, at Albuquerque, on June 11, 1887. Ever since it has flourished, and to-day it has 1919 members.

The Order of the Eastern Star began with the formation of Queen Esther Chapter, No. 1, at Raton, on April 11, 1902. There are now 48 Chapters having a total membership of 5518.

In history, population, and geography, the State of New Mexico is in many respects unique among its sister States. Indeed, upon first entering the State, tourists and travellers from the East and the Middle West often feel that they are coming into a foreign land. There one finds a mingling of the sharp contrasts of the old and the new. White men entered the region sixty-nine years before the Pilgrims set foot upon Plymouth Rock. Relics and customs of those early days exist side by side with airplanes and radios and modern ways. The State's population is bi-lingual, and is divided among English-speaking people, or "Anglos," Spanish-speaking Americans or "natives," and Indians. Of the last named, some 50,000 to 60,000 who live within the State's boundaries occupy reservations covering about one-fourth of the State's area. While they have been superficially recast to fit the mould of white civilisation, they remain essentially the same primitive people they were two thousand years ago. Tourists may leave the California Limited at Albuquerque to witness at Isleta, at San Domingo, or at San Felipe, within the hour, ceremonial dances which were already ancient when Cæsar crossed the Rubicon. Geographically, the State is a vast plateau, subsiding by easy stages to the level of Texas, broken by scattered and still wild ranges of the Rocky Mountains. Except for a few areas where sufficient rain sometimes falls, the desert lands are unarable except along the tiny rivers. Because of these conditions towns are small, few in number, and widely scattered. Most of them are mere hamlets consisting of flat-roofed adobe houses. The State has existed under three governments—Spanish, Mexi-

can, and American. Its history has been checkered throughout with every possible variety of frontier event and surprise, and to-day the influence of the ancient Spanish culture, of which the Catholic Church is the principal embodiment, continues to dominate the lives of a majority of its people. It is against such a background and working on such a terrain, that New Mexico Masonry must be envisioned and judged. Those who are most familiar with both the Craft and the country know beyond all cavil that what Masonry has accomplished there, against many handicaps and under difficult conditions, is not the least of the trophies of Freemasonry's age-long genius for tolerance, charity, and brotherliness.

FREEMASONRY IN NEW YORK

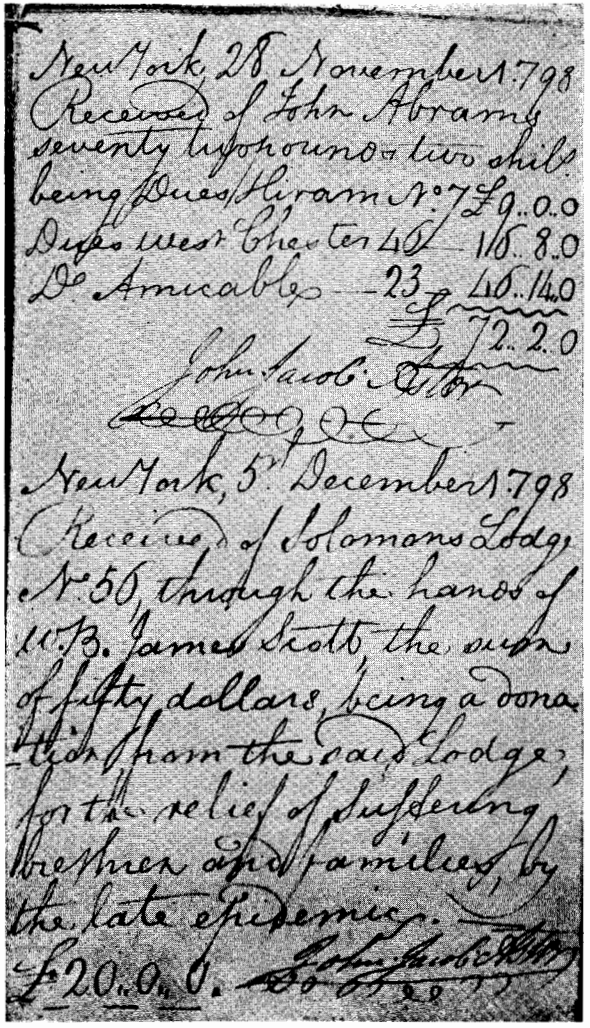
OSSIAN LANG

EARLIEST LODGES AND PROVINCIAL GRAND LODGE

THE membership of the first Provincial Grand Lodge of New York was made up almost exclusively of landed gentry and social leaders of the period. The Lodge was aristocratic. It chiefly served as a centre of union for the men who felt responsible for the course of affairs in the Province of New York. Political discussions and all reference to denominational religious matters were rigidly excluded. In itself that was a comfort at a time and in situations when men's convictions were constantly put to test. Since gentlemen met gentlemen there, the character of the Lodge was a guarantee that no violation of the moral code would be tolerated. Meeting as Brother with Brother, forgetting the dividing lines drawn by the code of etiquette peculiar to Colonial society, they could give free rein to their desire for enjoyment. They drank toasts—many of them. They sang, and the songs had zest. They listened to addresses on subjects interesting to men of culture. The atmosphere of the Lodge was conducive to both seriousness and light-heartedness. Having once assented to the obligations imposed by the Lodge, those no longer represented a weight. Rather, they were merely a mutual voucher of decency so that all members could be boys again, as real men will be when thev gather together as Brothers.

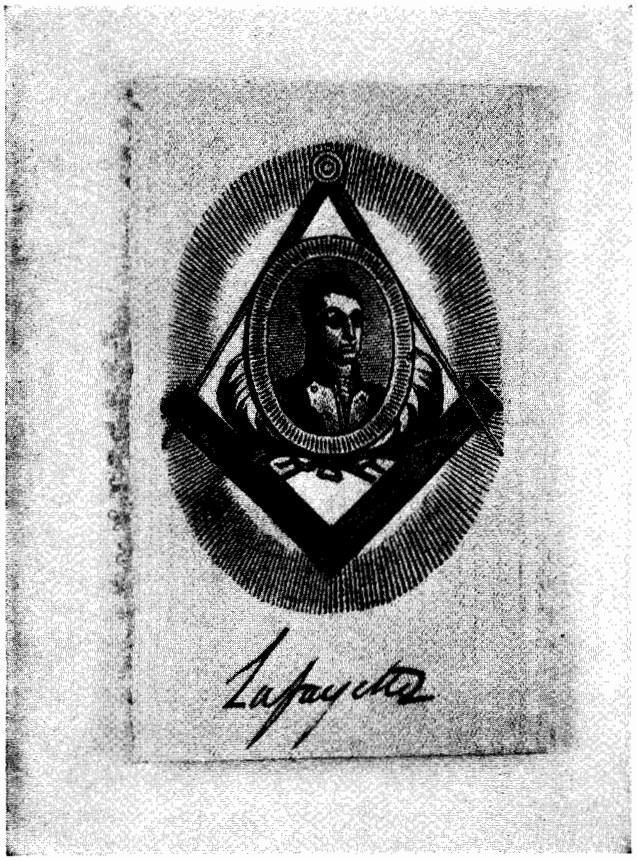
The first Deputation of Provincial Grand Master for any part of the world was issued on June 5, 1730, by the Duke of Norfolk, Grand Master of the Grand Lodge of England, to Colonel Daniel Coxe for the Provinces of New York, New Jersey, and Pennsylvania. The reason for the appointment given by the Duke was that " application has been made to us by our Rt. Worshipful and well beloved Brother, Daniel Coxe, of New Jersey, Esq., and by several of our brethren, free and accepted Masons, residing and about to reside in the said Provinces: New York, New Jersey and Pennsylvania that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces."

Colonel Coxe was an active, public-spirited, and constructive leader in the affairs of the Colonies. He was the first to outline and propose a statesmanlike plan for the " Union of the British Colonies on the Continent of North Amer-


New York, 28 November 1798
Received of John Abrams
seventy two pounds two shil
being Dues Hiram № 7 £9..0.0
Dupo west Chester 46 1/6 8.0
Do Amicable 23 46..14.0
£72..2.0
John Jacob Astor
New York, 5th December 1798
Received of Solomons Lodge
№ 50, through the hands of
W.B. James Scott, the sum
of fifty dollars, being a dona
tion from the said Lodge,
for the relief of suffering
brethren and families, by
the late epidemic.
£20..0..0. John Jacob Astor

Page from a Receipt Book of the Grand Treasurer, Showing the Signature of John Jacob Astor, 1798.

In the collection of the Grand Lodge Museum, F. & A. M., New York.



Badge Worn at the Dinner Given by the Grand Lodge, Washington Hall, New York, September 20, 1824, in Honour of the Distinguished Brother, General La Fayette.

In the collection of the Grand Lodge Museum, F. & A. M., New York.

ica," a plan which was revived half a century later, adapted to new conditions, and utilized by Benjamin Franklin in marking out the groundwork of the Constitution of the United States. Among Colonel Coxe's descendants were several who contributed noteworthy service to America. What Coxe himself did for Freemasonry, if anything, is yet to be determined, since only a beginning has thus far been made in carrying out necessary research.

Tantalising clues intimate that a Masonic Lodge was at work in New York as early as 1731, but tangible evidence of this is wanting. In those days, as is well known, Boston, New York, and Philadelphia were the chief North American seaports and trade centres. Anything that stirred gossip in Old London Town was sure to interest them. Masonic doings received frequent mention in the news prints of those days over there, and even catchpenny exposures of the " secrets " of Freemasons had been put on the market as early as 1730. References to Masonry appeared in the news prints of New York from 1733 onward, perhaps even from an earlier date.

Until Daniel McGregor, historian of the Grand Lodge of New Jersey, started on his untiring search for evidences of American Freemasonry in the early days, and until he produced unimpeachable evidence in 1931 which showed that an active Lodge met regularly in New York City at the Black Horse Tavern, the soothing assumption had been fostered that search for signs of organised Freemasonry in New York of the earlier 1730's was a waste of time. In the *New York Weekly-Journal* of January 24, 1737 (1738), Bro. McGregor found a news item saying that David Provoost, merchant, popularly known as " Ready-money Provoost," " being about to Depart this Province, at a Lodge held that evening, January 19, 1737, desired leave to resign his Office " as Master of the Lodge, and that Captain Mathew Norris, Esquire, son of Sir John Norris, admiral of the British fleet, had been elected in his place. What the name of the Lodge was, when it was Constituted, and whether or not it was Warranted by Colonel Coxe, are questions not yet answered. A " letter to the editor " printed in the *New York Gazette* of November 26, 1737, warns the public that a dangerous " new and unusual sect of society " of Freemasons " at last has extended to these parts " and meets behind closed doors, with " a Guard at the Outside to prevent any approach near to hear or see what they are doing."

The second Provincial Grand Master of New York was Captain Richard Riggs, commander of the Fusileers at Fort George on the Battery. While visiting London in 1737, he received his Deputation from the Earl of Darnley, Grand Master of England. He returned to New York on May 19, 1738. Four months later the *New York Gazette* announced that " the members of the Lodge are desired to meet at four o'clock in the afternoon " on Wednesday, September 22, at the Black Horse Tavern. Here again the Lodge at the Black Horse Tavern is referred to. No other Lodge being mentioned, a reasonable inference is that there was none other in the town at that time. Captain Riggs died at New York in 1773.

The third Provincial Grand Master was Francis Goelet, appointed in 1751

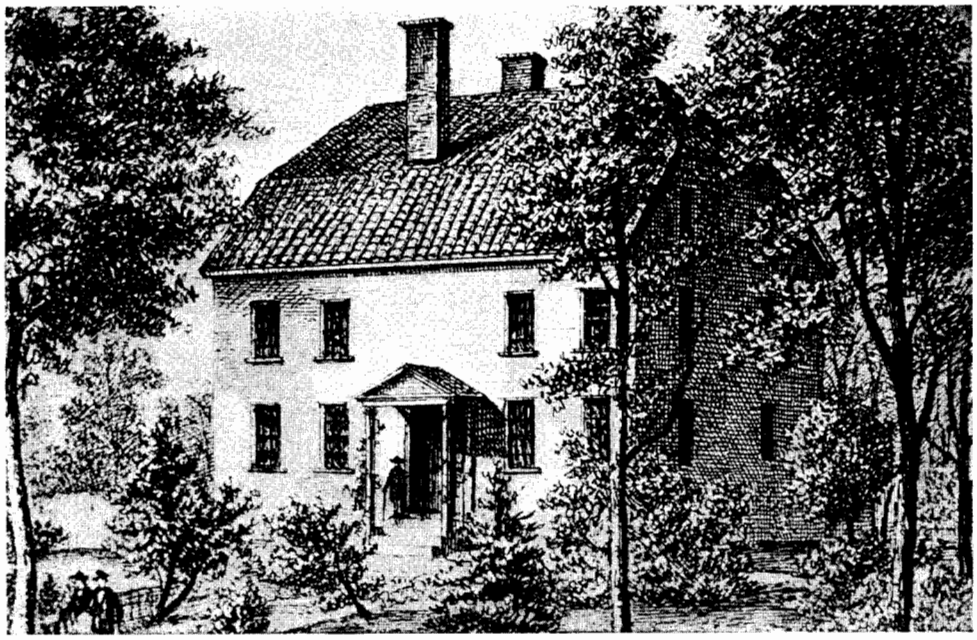
by Lord Byron, Grand Master of England. The celebration of the Festival of St. John the Baptist, in 1753, was reported in a local newspaper as shown below. At that " elegant Entertainment " the Brethren drank " his Majesty's health " and other loyal toasts:

" The Ancient and Right Worshipful Society of FREE and accepted MASONS of this City assembled at the Spring Garden, and being properly cloathed made a regular Procession in due Form to the King's Arms Tavern in Broad Street, near the Long Bridge, where an elegant Entertainment was provided."

About the zeal of George Harison, the next Grand Master, there is abundant evidence. He established at least seventeen new Lodges during his eighteen years of service (1753–71), and most of them have survived to this day. His Deputation was dated June 9, 1753, but doubtless owing to delay in its transmission from London it was not received in New York till some time in October. An announcement in the New York *Mercury* " by order of the Grand Master," endorsed by " H. Gaine, Secretary," asked the members of the Provincial Grand Lodge of the Free and Accepted Masons in New York to meet at the King's Tavern on Wednesday, December 19, 1753.

Harison's Installation took place on St. John the Evangelist's Day. The following interesting account of the event appeared in the *Mercury*. The editorial " Query " was doubtless intended to confound the detractors of the Craft and to appease public opinion.

On Thursday last at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons, a Commission from the Honourable John Proby, Baron of Craysfort, in the Kingdom of Ireland, Grand Master of England, appointing George Harison, Esquire, to be Provincial Grand Master, was solemnly published, we hear, to the universal satisfaction of all the brethren present after which, it being the festival of St. John the Evangelist, service at Trinity Church. The order to which they proceeded was as follows: First walked the Sword Bearer, carrying a drawn sword; then four stewards with White Maces, followed by the Treasurer and Secretary, who bore each a crimson damask cushion, on which lay a gilt Bible, and the Book of Constitution; after these came the Grand Wardens and Wardens; then came the Grand Master himself, bearing a trunchion and other badges of his office, followed by the rest of the brotherhood, according to their respective ranks—Masters, Fellow Crafts and 'Prentices, to about the number of Fifty, all clothed with their jewels, aprons, white gloves and stockings. The whole ceremony was conducted with utmost decorum, under a discharge of guns from some vessels in the harbour, and made a genteel appearance. We hear they afterwards conferred a generous donation of fifteen pounds from the public stock of the Society to be expended in cloathing for the poor children belonging to our charity school; and made a handsome private contribution for the relief of indigent prisoners. In the evening, by the particular request of the brethren, a comedy, called " The Conscious Lovers," was presented in the Theatre in Nassau Street to a very crowded audience. Several pieces of vocal music, in praise of the Fraternity, were performed between the acts. An epilogue suitable to the occasion was pronounced by



King's Arms Tavern, New York.



The Rev. William Walter.

Mrs. Hallam, with all grace of gesture, and propriety of execution, and met with universal and loud applause.

Query: Whether the performance of public and private acts of beneficence, such as feeding the hungry and clothing the naked, be most correspondent to the Genius of Christianity, or to the Institution of the Prince of Darkness?

From this time on notices of individual Lodges began to increase. The *Mercury* of December 23, 1758, announced a celebration of the Festival of St. John to be held by Temple Lodge at Fountain Tavern. Nine years later the same paper mentioned a like celebration planned by " the brethren composing *St. John's*, *Trinity*, *Union*, and *King Solomon's* Lodges." We read that on January 2, 1768, the festival was celebrated at Trinity Church by several other Lodges, among them Hiram Lodge which on that occasion " contributed alone one hundred pounds " for poor relief.

Harison was for many years surveyor of the Port of New York. Later he held the position of city recorder. When revolutionary activities got under way in 1765, he was marked " loyal " on the roster of an exclusive social club that rated Robert R. Livingston as " disaffected." Harison died in May 1773, and was thus spared the trials of the War for Independence. Harrison Street in the lower part of the present Borough of Manhattan was named after him.

The following Lodges are known to have been Constituted by George Harison:

St. John's No. 2 (now No. 1). New York, December 7, 1757.

Temple. New York, 1758 or earlier.

La Parfaite Union (French Lodge). New York, November 1, 1760.

Jean Baptiste Rieux was the first Master of this Lodge. He was named as such in the Warrant granted by Harison.

St. John's Independent Royal Arch No. 8 (now Independent Royal Arch No. 2). New York, December 15, 1760.

This Lodge may be even older. It was reconstituted on May 13, 1761.

St. John's No. 1 (now No. 1 Grand Lodge of New Jersey). Newark, New Jersey.

St. John's No. 1. Fairfield, Connecticut, 1762.

Zion No. 1. Detroit, Michigan, April 24, 1764.

This Lodge wrote to the Grand Lodge of New York in 1816, saying that " owing to the late war " [1812–14], in which Detroit surrendered, the Lodge had been " obliged to suspend its labours for so long a time as thereby to forfeit its Charter." It asked for a renewal and that was granted on March 6, 1816.

Union No. 1 (now Mount Vernon No. 3). Albany, February 2, 1765.

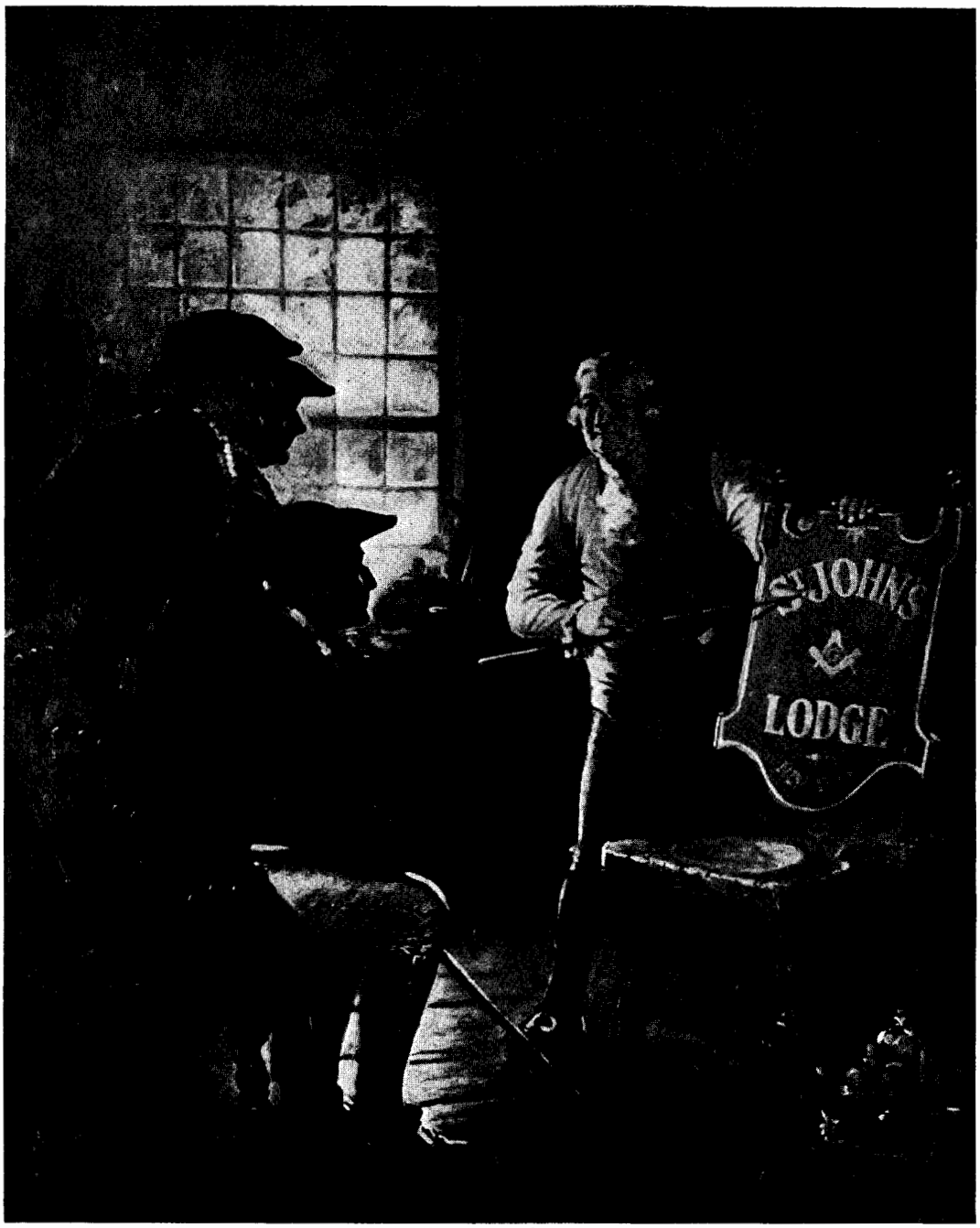
This Lodge sprang from a military Lodge warranted by the Grand Lodge of Ireland in 1737 to Brethren of a regiment which was located at Albany from 1754 till 1758. It continued under copy of that Warrant until it was reconstituted by George Harison.

St. John's No. 1 (now No. 6 Grand Lodge of Connecticut). Norwalk, Connecticut, May 23, 1765.
St. John's No. 1 (now No. 8 Grand Lodge of Connecticut). Stratford, Connecticut, April 22, 1766.
St. Patrick's No. 8 (now No. 4). Johnstown, May 23, 1766.
Trinity. New York, 1767 or earlier.
This Lodge may have been established even before Harison's time. Its Charter was renewed bv him.
Union. New York, 1767.
King Solomon's. New York, 1767.
Master's No. 2 (now No. 5). Albany, March 5, 1768.
King David's. New York, February 17, 1769.
This Lodge was later located in Rhode Island.
Hiram. New York, 1769 or earlier.
Solomon's No. 1. Poughkeepsie, April 18, 1771.
This Lodge was constituted and its officers installed by Chancellor Livingston, Master of Union Lodge, New York City, as a personal representative of Harison.

The writer is indebted to Grand Secretary Henry C. Shellard, of the Grand Lodge of Ireland, for a photostat from the Records of that Grand Lodge which shows that on July 7, 1763, a Lodge, No. 399, was Constituted in New York City under a Warrant issued by the Grand Lodge of Ireland to " Jeremiah Van Renselaer, James Mullin, and Thomas Clark," to be respectively Master, Senior Warden and Junior Warden. Having made no Return for a number of years, this Lodge was struck from the Roll on October 7, 1813. Since the Grand Lodge of Ireland at that time entertained fraternal relations with the Ancient Grand Lodge of England and not with the premier body, and since the Grand Lodges of England, Scotland, and Ireland exercised joint Masonic Jurisdiction in the colonies of Great Britain by common consent, the Constitution of Lodge No. 399 was justified and regular in every way.

Sir John Johnson, son of Sir William Johnson, distinguished diplomat and friend of the American Indians, was Harison's successor in Office. His Deputation by Lord Blaney was dated 1767, but he was not Installed until 1771. St. George Lodge, No. 1 (now No. 6), of Schenectady, Constituted on September 14, 1774, appears to have been the only Lodge Warranted by him. Sir John was a Tory of the Tories. He went to Canada when the War for Independence began, and for some reason or other he took the Provincial Warrant with him. Before departing he appointed Dr. Peter Middleton as his Deputy.

Dr. Middleton was a son-in-law of Governor Cadwallader Colden and thus related to George Harison, whose Grand Warden he was in 1766 and as whose Deputy he later acted. It was he who Warranted St. John's Regimental, No. 1, a Lodge composed of Brethren in the Colonial army. In 1776 he re-Warranted American Union Lodge, Constituted shortly before by Massachusetts while its members were in camp at Roxbury, Massachusetts, and before they were trans-



From a painting by James Calvert Smith. © *New York "Masonic Outlook."*

The Committee Inspecting the New Sign.

ferred to New York. Deputy Grand Master Middleton changed the name of this Lodge to Military Union. It was the leading fraternal organisation in the Colonial army and had a stirring history. In 1791 the later Grand Lodge of the State of New York received a letter from Marietta, then only a frontier settlement in that part of the Northwest Territory later known as Ohio, conveying the information that a number of Brethren had incorporated themselves into a Lodge under the Warrant of American Union Lodge, No. 1.

The departure of Sir John Johnson with the Provincial Charter practically put an end to the Provincial Grand Lodge that had emanated from the Premier Grand Lodge of England.

SECOND PROVINCIAL GRAND LODGE

The founding of the Grand Lodge in 1781 was chiefly the work of one Lodge, known as No. 169. This Lodge originally had its home in Massachusetts, having been Constituted in Boston by a Warrant granted to it by the Antient Grand Lodge of England and dated July 13, 1771. The latter Lodge, Constituted in 1751–52, was called " Antient " to distinguish it from the premier Grand Lodge of England which had been established in 1717. The latter was dubbed " Modern " because, about 1730, it had departed, as some believed, from " antient practices and usages."

When the War for Independence broke out, the Brethren of Lodge No. 169 remained loyal to Great Britain. The Rev. William Walter, rector of Trinity Church in Boston, was a member of that Lodge. He was a Harvard man, as his father and uncle and grandfather had been, and of illustrious family connections. It was said that he became a Mason in an Antient Lodge while he was in London in 1764. In 1776 William Walter followed the British troops to Nova Scotia and from there to New York.

After New York City was taken by General Howe, it became a haven of refuge for Loyalists from everywhere. Among the earliest to arrive were the Brethren of Lodge No. 169. They brought their Warrant with them. Some twenty or more Lodges connected with the regimental units—dragoons, footguards, artillery, and horse—were also there. These were of the Antient, and of the Scot and the Irish Constitutions with which the Antients were in close relation. The few Brethren who had remained in the town and were members of old St. John's, of King David's, of Independent Royal Arch, and of other Lodges of the Modern Constitution also held together in their particular groups. The Warrant of St. John's Lodge had been carried away by those who had followed General Washington, but the furniture of the Lodge Room, as well as the Jewels and Regalia, had been left behind.

Lodge No. 169 saw that with so many other Lodges present a Grand Lodge might be started. Consequently it called a meeting to which a number of the other Lodges were invited. On January 23, 1781, the called Assembly met as a Grand Lodge " in ample form." Bro. McCuen (McEwen) presided. William

Walter was elected Grand Master by unanimous vote. For Wardens the Rev. John Beardsley, a native of Connecticut and a Yale man, and John Studholme Brownrigg, ensign of the 38th Regiment, were chosen. The London " Grand Lodge of Ancient York Masons," presided over by the Duke of Atholl, Grand Master, issued a Provincial Grand Lodge Warrant to Lodge No. 169 under date of September 5, 1781. Since ocean travel was hazardous in those days, and they were willing to entrust the Warrant only to a ship sailing under convoy, it was not received in New York until late in 1782.

Meanwhile the inchoate Grand Lodge met frequently to complete its organisation and transact such business as occasion demanded. In June, 1781, the Brethren celebrated the Feast of St. John the Baptist by going to church and then dining together. The Feast of St. John the Evangelist was observed in like manner, as was also St. John the Baptist's Day in 1782. In connection with the celebration of the first-named feast, the question arose as to whether or not Masonic propriety would admit of allowing Brethren of regular Lodges of the earlier Provincial Grand Lodge to participate. Some of the Lodges had legal scruples about this matter. Here the Grand Master stepped into the breach and addressed a letter to the Grand Lodge which not only removed all doubts but prepared the way for a later complete union of all Lodges of New York under the ægis of the Grand Lodge.

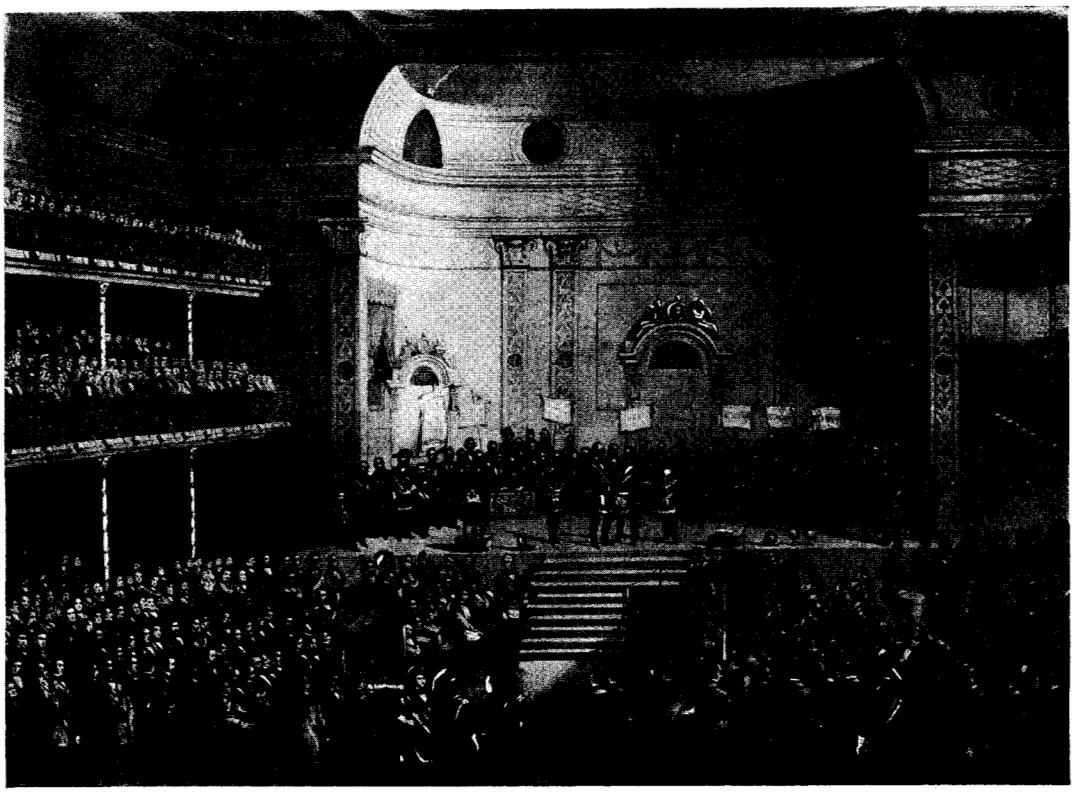
On December 5, 1782, the Grand Lodge met in Roubalet's Assembly Hall, with the Rev. Dr. William Walter, Grand Master, presiding, and the other Officers mentioned in the Warrant at their several Stations. James McEwen, Past Master of Lodge No. 169, was appointed Provincial Deputy Grand Master. William Cock, Master of Lodge No. 212, was made Grand Secretary, and Joshua Watson, Master of Lodge No. 210, was made Grand Treasurer. A Deputy Grand Secretary, four Deacons, and three Grand Stewards were also Installed. The Provincial Grand Lodge of New York was Constituted. Nine Lodges took part in the formation.

The first public appearance of the Grand Lodge occurred on St. John the Evangelist's Day, December 27, 1782, with all the Officers and Brethren marching in procession to St. Paul's Chapel, where Bro. the Rev. Dr. Samuel Seabury delivered the sermon. Dr. Seabury later became the first Bishop of the Independent Episcopal Church of America, having been consecrated as such in Scotland. The collection taken on this December day was donated to the charity fund of the Grand Lodge. On St. John the Baptist's Day, 1783, the Rev. Dr. Charles Inglis, rector of Trinity Church, officiated. The Lodges which attended those festivals of the two St. Johns were No. 169, No. 210, No. 213, No. 52, No. 478, and St. John's Lodge, No. 4, composed of former members of St. John's Lodge, No. 2, which had been " healed and admitted into the mysteries of the Ancient Craft " on February 4, 1783, and granted a Warrant on February 13 of that year.

The Grand Lodge held regular monthly meetings in 1783. Several new Lodges were Constituted, among them Hiram Lodge, No. 5, Concordia Lodge,



The Inauguration of Washington, New York, 1789, on the Balcony of Federal Hall.



Union of Grand Lodges of New York at Tripler Hall, December 27, 1850.

No. 6, composed of German Brethren, and Lodge No. 7 " in His Majesty's Loyal American Regiment." Lodge No. 90, an Ancient Lodge, was admitted by affiliation.

A rather interesting departure that occurred in 1783 was the appointment of a Committee to grant relief to the needy and to take care of the general affairs of the Craft during the interval between the quarterly Communications of the Grand Lodge. This Committee included the three oldest Masters of the Lodges. They, with the two Grand Secretaries, constituted a " Grand Steward's Lodge."

Another noteworthy move was the establishment of a Committee made up of " the several Grand Officers, together with the respective Masters-in-the-Chair of the Lodges within the jurisdiction," to inaugurate " correspondence with the different Grand Lodges of America." This also took place in 1783. After letters of greeting had been sent to Lodges in the several States, among the very first acts of this Committee on Correspondence was the appointment of a sub-Committee to respond to a request from Connecticut for advice as to how " to determine the most eligible mode for the Grand Officers-elect of Connecticut obtaining a Grand Warrant from the Grand Lodge of England."

Meanwhile peace had been declared. The independence of the United States had been recognised by a definitive treaty between Great Britain and the United States. The evacuation of New York by the British had been decided upon. That explains why nearly all the principal Grand Officers of 1781 had vacated their Offices and departed for Nova Scotia before the end of 1783. At about this time the Rev. John Beardsley was succeeded by William Cock, Master of Lodge No. 210, as Junior Grand Warden. Patrick McDavitt, a prominent New York merchant, Master of Lodge No. 169, succeeded John S. Brownrigg as Senior Grand Warden. Samuel Kerr, a retired merchant, followed Archibald Cunningham as Deputy Grand Master.

In a Grand Lodge of Emergency held on September 19, 1783, when the Rev. William Walter took affectionate leave of his New York Brethren to proceed with his family to Nova Scotia, it was " resolved that the Grand Warrant, by which this Lodge is established in the Province of New York—should be left and remain in the care of such brethren as may hereafter be appointed to succeed the present Grand Officers, the most of whom being under necessity of leaving New York upon the removal of His Majesty's troops." There were present at this Grand Lodge of Emergency the Masters and Warrants of Lodges No. 169, No. 210, No. 212, No. 213, No. 441, No. 487, No. 4, and No. 6.

William Cock, Deputy Register of the Court of Chancery in New York, had taken over the Grand Mastership only temporarily. An agreement had been formed between him and William Walter as to who the first Grand Master of the independent Grand Lodge of the " State " of New York should be. Accordingly, at a Communication held on February 4, 1784, William Cock resigned and nominated the Hon. Robert R. Livingston for the Office of Grand Master. The nomination was greeted with enthusiasm, upheld by unanimous

vote, and the new Grand Master was Installed by proxy. A letter preserved in the archives of the Grand Lodge of New York indicates that the great Chancellor would have been present in person if he possibly could have done so.

The Chancellor's acceptance of the Office was to be of the greatest importance to Freemasonry. In itself, the fact that the Rev. William Walter, an outstanding supporter of the British cause, could have been succeeded in the Grand Mastership by a great constructive leader who was second to none in forwarding the cause of the Colonies furnishes a striking example of the thought that lies at the root of Freemasonry: " All we are Brethren." Freemasonry drew together these two noble exemplars of its spirit after the conclusion of the War for Independence, when each could then again follow the inclination of his own heart and mind.

LIVINGSTON, MORTON, CLINTON, TOMPKINS—(1784–1822)

When Livingston, " the Cicero of America," became Grand Master, he was thirty-six years old, having been born in New York City on November 27, 1746. He had been a delegate to the Continental Congress. He had been associated with Jefferson, Franklin, John Adams, and Sherman. He was one of the Committee which drafted the Declaration of Independence, and later a member of the Committee which drew up the Constitution of the State of New York. From 1781 to 1783 he was Secretary of Foreign Affairs for the United States. He held the supreme judicial office of the State of New York from 1777 to 1801, when he became Minister to France. As such he negotiated the Louisiana Purchase which added to the United States all that territory extending from the northern border of Mexico to the Rocky Mountains and till then held by France.

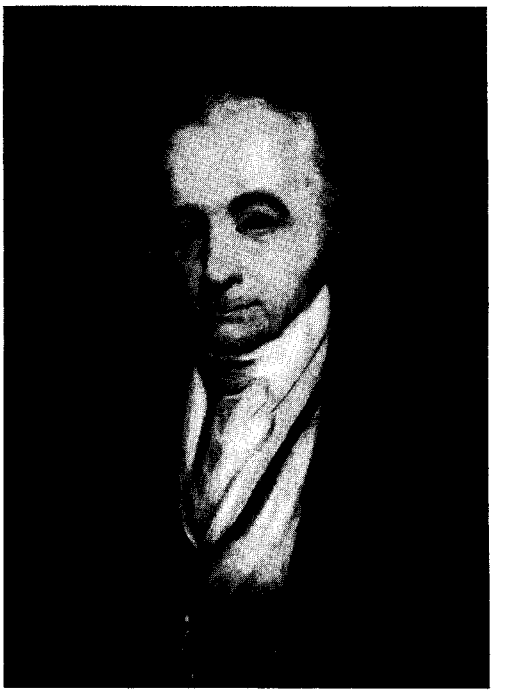
While chancellor of the State of New York, and being then Grand Master, Livingston administered the oath of office to Washington at the President's inauguration. In connection with this event it is interesting to note that General Jacob Morton, then Grand Secretary and later Grand Master, was marshal of the day. General Morgan Lewis, who escorted Washington, was also a member of the Fraternity and its Grand Master from 1830 to 1844. The Bible on which the President was sworn was that of St. John's Lodge, No. 2 (now No. 1). This Bible was later carried on a black cushion in the public procession in which the Grand Lodge and all Lodges under its Jurisdiction took part at the funeral of Washington in 1799.

The first problem confronting Grand Master Livingston was to gather into the Grand Lodge all those Lodges that had been established under authority of the premier Grand Lodge of England. The fact that he himself had been Master of a Lodge (Union Lodge, No. 8) originally identified with the premier Grand Lodge made it easier to overcome existing scruples.

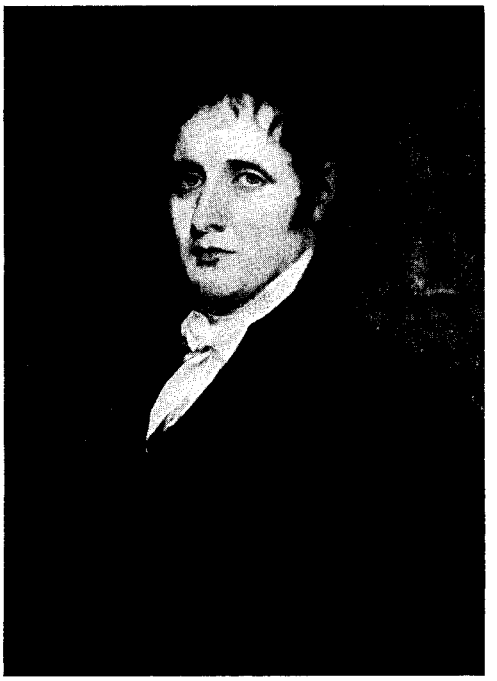
On March 3, 1784, Chancellor Livingston " was installed, inducted in the chair, and proclaimed Grand Master of this Right Worshipful Grand Lodge,



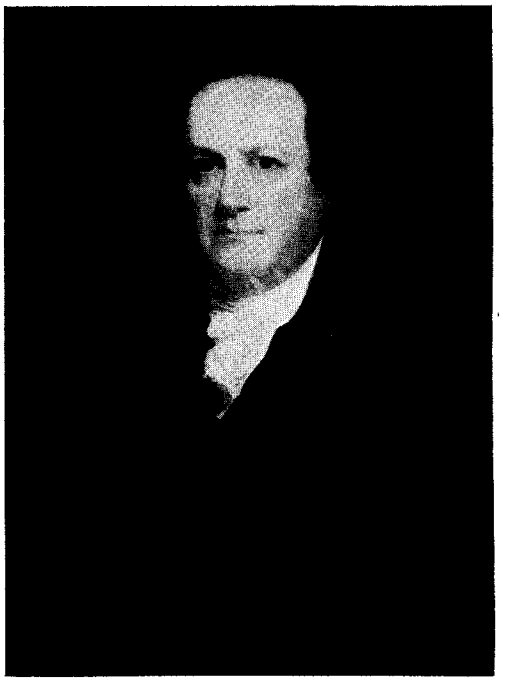
Robert R. Livingston, LL.D.



Jacob Morton.



Daniel D. Tompkins.



De Witt Clinton.

after which he received the salutations of the several Lodges present, with the ceremonies usual on such occasions." The only Lodges on the Grand Lodge Register at the time of Livingston's election on February 4, a month before, were No. 169, No. 210, No. 212, St. John's Lodge, No. 4, Hiram Lodge, No. 5, and Union Lodge, No. 8, all of which were located in New York City.

St. John's Lodge, No. 2, presented its Warrant on March 3, was added to the Roll, and its Master and Junior Warden were appointed joint Grand Secretaries. " All other Lodges in the State, in the same situation as St. John's Lodge, No 2, and willing to conform to the Regulations of this Grand Lodge " were invited to be " received in a like manner as St. John's Lodge, No. 2, and be entitled to all the Rights and Privileges of the other Lodges now in this City." Royal Arch Lodge, No. 8, was enrolled on June 2. Other Lodges Constituted in Colonial times were admitted on June 23, 1784. They included Solomon's Lodge, at Poughkeepsie, which had been Constituted in 1767 by Robert R. Livingston while acting as Deputy of George Harison; Union Lodge, at Albany; Masters Lodge, at Albany; and St. John's Lodge, No. 1, at Clark's Town.

On June 3, 1785, the Grand Lodge was attended by Representatives of the following Lodges: No. 169, No. 210, No. 4, No. 5, Union Lodge, No. 8, St. John's Lodge, No. 2, and Independent Royal Arch Lodge, No. 8, all of New York City. By Union Lodge and Masters Lodge, both of Albany. By Solomon's Lodge, of Poughkeepsie, and by St. John's Lodge, No. 1, of Clark's Town. At this meeting the Grand Lodge granted Warrants for Lodges in Dutchess County, at or near Fort Edward and near Fishkill. It denied a Petition for a Lodge at Perth Amboy, New Jersey.

The first *Book of Constitutions* adopted by the Grand Lodge, printed in 1785, was dedicated

To His Excellency, George Washington, Esq.,

In Testimony, as well of his exalted Services to his Country, as of his distinguished Character as a Mason, the following Book of Constitutions of the most ancient and honourable Fraternity of Free and Accepted Masons, by order and in behalf of the Grand Lodge of the State of New York, is dedicated.

By his most Humble Servant,

JAMES GILES, G. Secretary.

In 1786 one Lodge asserted its independence. This called forth a ruling of the Grand Lodge that " no Lodge can exist in this State but under the jurisdiction of the Grand Lodge." Early in 1788 the Grand Lodge also decided that " the word *Provincial* now on the Grand seal is inappropriate," and ordered " that the Grand Secretary cause the seal to be altered," and " that the words *Grand Lodge of the State of New York* be sunk on the seal in place of the present inscription." In the same year a Grand Secretary of Foreign Affairs was elected to have charge of correspondence with other Masonic Jurisdictions.

The rank of the New York City Lodges on the basis of priority of Constitu-

tion was established on June 3, 1789. The resolution calling for such action had been passed two years before. The list was as follows:

St. John's Lodge No. 1 (former No. 2).
Independent Royal Arch Lodge No. 2 (former No. 8).
St. Andrew's Lodge No. 3 (former No. 169).
St. John's Lodge No. 4 (former No. 210).
St. Patrick's Lodge No. 5 (former No. 212).
St. John's Lodge No. 6 (former No. 4).
St. John's Lodge No. 7 (former No. 5).
Holland Lodge No. 8.

The last named Lodge, which had been Warranted on September 20, 1787, was made up of descendants of old New Amsterdam families. Though it Worked in the Dutch language, the Grand Lodge required that it keep its Records in English as well as in Dutch, so as to make them available for inspection.

In 1795 a resolution was adopted declaring that " the Grand Master has full power and authority when the Grand Lodge is duly assembled to cause to be made in his presence a Free and Accepted Mason at sight, but that it can not be done out of his presence without a written Dispensation."

The principle of exclusive territorial Jurisdiction was proclaimed in 1796 by the following resolution: " Resolved and declared by this Grand Lodge, That no Charter or Dispensation for holding a Lodge of Masons be ever granted to any person or persons, whomsoever, residing out of this State, and within the jurisdiction of any other Grand Lodge."

Keeping in mind the relative purchasing value of money then and now, it would appear that the per capita contribution, in dues and for relief, made by the Lodges of those times equals about four times the average contribution of to-day. The sums expended by the Committee on Charity appointed in 1783 not infrequently amounted to as much as $200 for one needy person. The list of recipients of such charities is indeed interesting. Widows of Loyalists who had lost all their possessions appear as pensioners. Exiled Brethren from the Island of Madeira, victims of measures taken against Masons by the Portuguese Government, were formally received into the Grand Lodge, lavishly entertained, and given every comfort and needed aid. On one St. John the Baptist's Day a collection amounting to " £40 exclusive of coppers " was given to the Society for the Relief of Distressed Debtors Confined in Prison, " to be applied by them to the benevolent purposes of their institution." At another time £10 was granted to a needy prisoner then confined in jail. The Committee which reported on the matter commented that the cause of the incarceration appeared to be of a family nature into which it was not their province to inquire as it would lead to an indelicate and impertinent inquiry. At one time prisoners confined in jail for debt were given permission, on request, " to congregate on St. John Baptist Day and celebrate as a Lodge."

When Chancellor Livingston was appointed United States Minister to France in 1801, General Jacob Morton, one of the most popular citizens of New York, was elected to succeed him as Grand Master. The Deputy Grand Master elected at the time was Edward Livingston (1764–1836), a brother of the chancellor, who was then mayor of the City of New York. From 1829 to 1831 Edward Livingston was a United States senator. He was Secretary of State for the United States from 1831 to 1833, and he served as United States Minister to France from 1833 to 1835. Distinguished leaders also filled the other Offices of the Grand Lodge at this time.

DeWitt Clinton (1769–1828) succeeded General Jacob Morton as Grand Master. He was a constructive statesman, of phenomenal popularity in his time, who held the Grand Mastership for fourteen years, from 1806 to 1820. In 1800 Clinton had been a United States senator, and at the time of his election as Grand Master he was mayor of the City of New York. He occupied this position for nine years. Later, in 1812, he was his party's candidate for President of the United States. He served as governor of the State of New York for two terms, from 1817 to 1823 and from 1825 to 1828, a total of nine years. He was founder and patron of several literary, scientific, art, and educational societies. Outstanding achievements, carried through by him almost single-handed, were the establishment of the public education systems of both New York City and the State of New York, and the opening of the Erie Canal which connected the Great Lakes with the Atlantic Ocean and thus gave New York City supremacy among American seaports.

Sincere by nature and keenly appreciative of the spirit and scope of Freemasonry, Clinton scrupulously upheld the non-political character of the Institution. Yet whenever an opportunity arose for the Craft to render a public service consistent with its professions, he never hesitated to enlist the help of the Lodges. Two such occasions deserve mention as outstanding: One gave to the Fraternity the distinction of having shared in the support of a non-sectarian educational undertaking from which sprang the common school system of the City of New York. The other afforded a demonstration of the Fraternity's patriotic zeal.

Before 1808 private and church schools were the only institutions supplying elementary education in New York City. Schools maintained by the churches, specially intended for children of the poor, were known as charity schools. The Craft's interest in these charity schools is revealed by the records of the Grand Lodge. On St. John the Baptist's Day, 1793, the Grand Lodge attended service at Trinity Church. Rev. Dr. Beach, Grand Chaplain, delivered the sermon. An anthem was sung by the children of the Episcopal Charity School. Odes from Handel's " Messiah " were recited. And " a collection made for the benefit of the Charity School of Trinity Church, amounting to £77, odd shillings," was taken up. At another celebration the collection was turned over to the charity school of the Presbyterian church on Beekman Street.

In 1805, when New York City had a population of 75,700, a Free School

Society was established. DeWitt Clinton was the leader and first president of that organisation. A book containing the autograph signatures of the first contributors to the Society's fund, with Clinton's signature heading the list, is preserved in the library of the New York Historical Society. Early in 1809 a Committee appointed " to devise and report a plan for the education of children of poor Masons " recommended to the Grand Lodge that a fund " sufficient to defray the expense of an establishment to consist of fifty children " be raised. In order to ascertain the cost of tuition, needed books, and other supplies, a conference was held with the trustees of the first free school, opened in Henry Street in 1809. The Society agreed to take over the fifty children of Masons for the sum of $300 a year, " one half less than would be required for their education in a separate school." On St. John the Evangelist's Day, 1809, the fifty children were "delivered over to the New York Free School." All the Lodges of the city contributed their share of the expense involved by this undertaking, and in addition they contributed added money for supplying the children with proper clothing. About the close of the year 1817 this school passed under the control of the State school fund and its pioneer work as a privately supported institution thus came to an end.

During the War of 1812 DeWitt Clinton called upon the Lodges of New York City to relieve the destitution of the people of Buffalo. Every Lodge responded to his call. Under Clinton's leadership the Grand Lodge offered to perform one day's labour on fortifications at such time as the Committee of Defense should designate. In September the members of all the Lodges of New York and Brooklyn did the work assigned them. A second day of work was contributed to finish what later became known as Fort Masonic, on Brooklyn Heights.

In 1817 the *Transactions* of the Grand Lodge were printed for the first time. The publication of such proceedings has been uninterruptedly continued from that day to this.

Daniel D. Tompkins, who was Vice-president of the United States from 1817 to 1825, held that office when he became Grand Master. At the very gathering which elected him, a difficult situation arose. Upstate discontent, due to the fact that practically all Grand Officers were members of New York City Lodges, had been brewing ever since Chancellor Livingston left for France. The up-State Country Lodges also felt that they had no real share in legislation because the distance from headquarters imposed upon their Representatives considerable hardship and expense which few were willing to bear. Moreover, Past Masters had a vote in the Grand Lodge, and this gave further advantage to the New York City contingent. " Taxation without representation " had been the watchword of the War for Independence, and anything suggesting the recurrence of such a condition, this time in Masonry, appeared to be intolerable. The result was that the up-State Lodges withheld dues.

Under the Grand Mastership of DeWitt Clinton a move had been made to allay sectional grievances by dividing the State into three Grand Districts with A Grand Visitor for each. Those liaison Officers were to serve as Instructors and

Guides to promote harmony among the Lodges, and to collect outstanding dues, making allowance for their own expenses and for compensation for the time that had to be devoted to the Work. These Grand Visitors rendered their first reports on June 8, 1820. One of them turned in only $30. Ebenezer Wadsworth, another of them, turned in $1291.87, and $1130 was allowed him for compensation. Joseph Enos, another Grand Visitor, turned in $1300, and the whole amount was allowed him for his Work. After deducting expenses from the reported sums, the Grand Lodge decided that the plan was too expensive and voted to do away with Grand Visitors. When this occurred, naturally the up-State Lodges regarded the removal of those Officers simply as another attempt of the New York City contingent to retain control of the Grand Lodge.

Realising the seriousness of the situation, Daniel Tompkins called a Grand Lodge of Emergency. At its meeting the system of visitation by Grand Visitors was admitted to be " essential to the preservation of that intimate connection between the Grand Lodge and all Lodges under its jurisdiction." A Committee was appointed and ordered to submit an equitable plan in the following December. But nothing was reported at that time. The result was a Convention of western New York Lodges, held at Canandaigua. There it was proposed that the Lodges elect eighteen District Grand Visitors to represent them at Grand Lodge meetings as their accredited proxies.

In 1822 Grand Master Tompkins declined re-election. Grand Visitor Joseph Enos, who had been a leading figure in the Canandaigua Convention, was chosen to succeed him.

DISSENSION AND THE MORGAN EXCITEMENT

In 1823 the up-State Delegates came prepared to elect as Grand Officers only men not connected with New York City Lodges. The result of this action was two Grand Lodges. One had Joseph Enos at its head. A schismatic " City Grand Lodge " had Martin Hoffmann as its Grand Master. He had been Deputy Grand Master of the Grand Lodge of the State for sixteen years, from 1804 to 1820.

In 1825, Stephen Van Rensselaer, chancellor of the University of the State of New York, was elected Grand Master. With the help of DeWitt Clinton the schism of 1823 was healed. On June 7, 1827, the union was celebrated. On that day the official title became The Grand Lodge of the Most Ancient and Honorable Fraternity of Free Masons in the State of New York.

Van Rensselaer remained Grand Master until 1830. Meanwhile a crisis arose which put the Masonry of New York to the severest test ever experienced by the world of English-speaking Masons. This eight years' nightmare is commonly referred to as " The Morgan Excitement."

The three principal actors in the " Morgan Excitement " were David Miller, a village printer; Thurlow Weed, a wily politician; and Captain William Morgan, a stonemason by trade and an adventurer by disposition. There were, besides, a score of supes and a million dupes. The scenes were laid in western

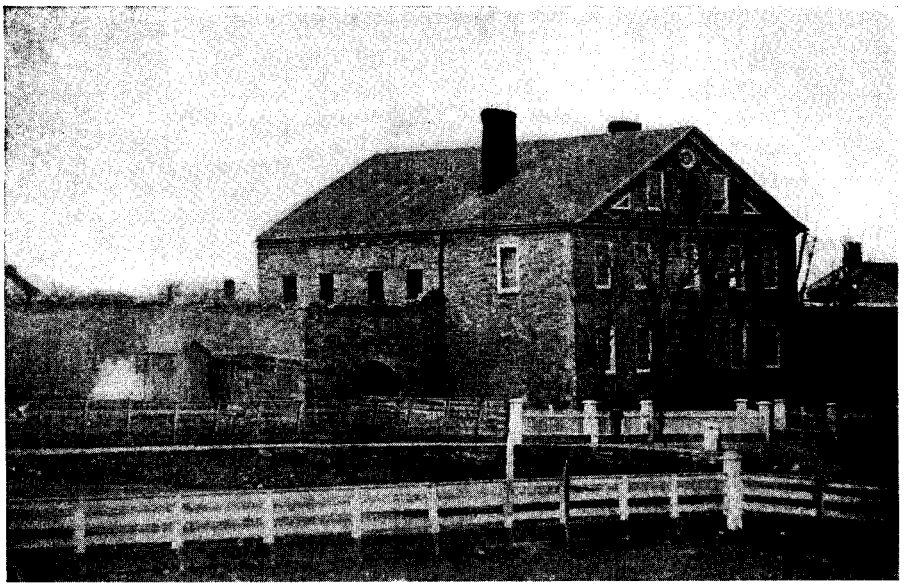
New York, Canada, and the United States at large. The time was from 1826 to about 1840.

Captain Morgan was a Virginian by birth, at the time some fifty years old. He earned his title in the War of 1812 by his good work at the Battle of New Orleans. After that battle he tried his hand at trading; he operated a brewery in Canada, and when all had gone wrong he returned to his trade of stonemason and took his family to Batavia, New York, where he had friends. If, when, and where he was made a Mason has not yet been ascertained. The general belief is that he was " book-made." Nevertheless he may have been Initiated somewhere, and in any event he visited the Lodge at Batavia. There, doubts arose as to his Masonic character. When he tried to take part in the formation of a Royal Arch Chapter, he was refused. This so angered him that he threatened to publish an exposure of all Masonic Degrees.

Miller, another of the persons involved, conducted a local newspaper at Batavia, and like Morgan had got himself into debt. He had been Initiated in the Batavia Lodge, but had been denied advancement because of his questionable business transactions. Morgan's threat interested him. The idea of printing an exposure of Masonic Degrees seemed likely to keep his press going day and night and to produce millions in money. Ever on the lookout for the " main chance," Morgan agreed to let Miller publish his promised exposures. All that was needed was money for bringing out the book. Miller made a start on the venture by announcing in his newspaper that a complete exposure of all Masonic Degrees would soon appear in print. Great excitement in that part of the State furnished water for the publicity mill. At this juncture Miller's printshop got afire. The blaze brought out the fire company but did no serious damage. All this was more copy for news, of course.

And just then the hoped-for " angel " who would finance the undertaking appeared on the scene. He came from New York City. He had been expelled from the Fraternity there after having passed through Lodge, Chapter, and Commandery, and was now ready to supply needed cash for Miller's proposed enterprise. Besides, he agreed to furnish information about Degrees of which neither Miller nor Morgan had any knowledge. A contract was signed whereby Morgan was bought out, but it later so turned out that the bills of payment given to him were not negotiable. Though Morgan rued his bargain, he could get no redress. Then he appealed to some of his friends and asked their help.

What happened afterwards is involved in seemingly impenetrable mystery. One story runs that some Brethren came to an agreement with Morgan that they would take him to Canada and give him enough money to start life there anew. The known facts are that he was thrown into prison for one of his many small debts. Bro. Loton Lawson paid the debt and so obtained the prisoner's release. As Morgan left the prison building he and Lawson entered a waiting carriage in which were seated Nicholas G. Cheseboro, Master of the Lodge at Canandaigua, Colonel Edward Sawyer, and John Sheldon. The carriage at once drove away, presumably to Canada. All else was obscurity which neither official nor private



The Jail at Canandaigua, New York, in Which William Morgan Was Incarcerated in 1827–31.

Eli Bruce was also imprisoned here.



Block House at Fort Niagara New York, Where It Is Believed that Morgan Was Held.

investigations could ever dispel. So far the upshot of the matter simply was that Morgan had disappeared.

The four men in whose company Morgan rode away were later indicted, first, for conspiracy to seize William Morgan and carry him to foreign parts, there to secrete and confine him; second, for carrying the conspiracy into execution. That is the limit to which the charges could be brought.

Morgan disappeared on September 12, 1826, but Miller kept the excitement alive for his own advantage. It quickly spread to all parts of the State and even beyond. Masons were charged with having murdered Morgan. The favorite version of the incident was that he had been rowed in a boat to the middle of the Niagara River " at the black hour of midnight," and that, after heavy weights had been attached to his body, he had been " plunged into the dark and angry torrent."

Immediately after having obtained all facts officially ascertained in connection with Morgan's abduction, Governor Clinton, Past Grand Master and the foremost Mason of the State, issued a proclamation calling upon all officers and civil magistrates of the State to " pursue all just and proper measures for the apprehension of the offenders." In October the governor offered several pecuniary rewards for authentic information concerning any and every offender in the matter and as to the place to which Morgan had been conveyed. In a third proclamation the governor offered $1000 " for the discovery of William Morgan, if alive; and if murdered, a reward of $2000 for the discovery of the offender or offenders, to be paid on conviction." The immediate effect of all this was to give political pot-hunters opportunity for riding into office on the wave of public excitement. Thurlow Weed's was the master mind that built up an anti-Masonic political party as a consequence.

Seven months after Governor Clinton's third proclamation, and more than a year after Morgan's disappearance, a corpse was found on a beach of Lake Ontario. Thurlow Weed attended the inquest that was presently held, and there the body was declared to be that of Morgan. An elaborate funeral procession formed of anti-Masonic partisans followed the corpse to the place of interment. A month after the burial the body was exhumed. At another inquest, held in the presence of the widow of the deceased, she identified the corpse as that of her husband, Timothy Munroe, and ordered it to be conveyed to Canada for burial.

An exciting political campaign being just then in progress, anti-Masonic partisans insisted that the second inquest had been only a ruse perpetrated by the " Mingos," as they dubbed the Masons, for the purpose of deceiving the public. The vote cast for avowedly anti-Masonic candidates in that election afforded them much satisfaction. On being asked what he thought of the deceit practised on the voters, Weed replied in a cynical phrase which has held its place in the political vocabulary to this very day, " Well, anyway, it was a good-enough Morgan till after election."

Nineteen anti-Masonic Conventions, two of them made up of " Seceding Masons," were held in New York State alone in 1827. In the national Presiden-

tial election of 1832 the anti-Masonic party polled 340,800 votes. That year Vermont cast its vote for the anti-Masonic candidates for President and Vice-President. Despite all the anti-Masonic activity, Andrew Jackson, an active Mason, was elected President. He carried three-fourths of the States.

During " The Morgan Excitement " hundreds of Lodges in the State of New York stopped Work and either turned in their Charters or threw them away. Out of more than 500 Lodges, having a membership of some 20,000 in 1829, only 52 Lodges, numbering about 1500 members, remained in 1832. By far the largest defection occurred in rural sections of the State. Sorely tried as were the faithful members, they stood loyally by the Grand Lodge and acquitted themselves as men firmly persuaded of the beneficent mission of Freemasonry in the sight of God and resolved to carry on, whatever the consequences.

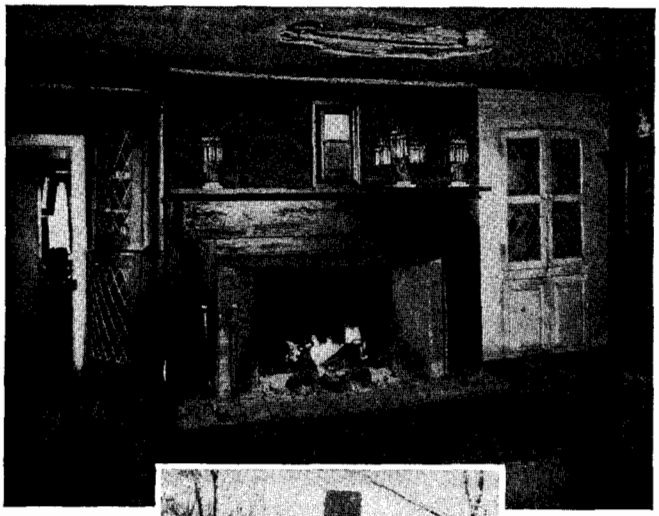
In 1830 Chancellor Van Rensselaer was succeeded in the Grand Mastership by Major-General Morgan Lewis, son of Francis Lewis, one of the signers of the Declaration of Independence. He himself was noted for his outstanding services to the United States. He had been a close personal friend of George Washington. He had served the State of New York as chief justice, as governor, and in various other important public offices. During our second war with England he had been quartermaster-general of the armies of the United States. His acceptance of the Grand Mastership did much to cause the people of the State to lose confidence in the anti-Masonic demagogues.

Thurlow Weed, political leader of the anti-Masonic movement, wrote the following in his autobiography:

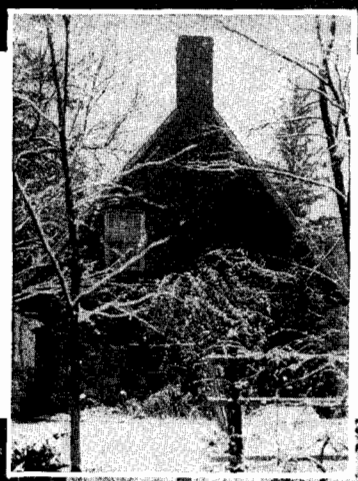
The election of 1833 demonstrated unmistakably not only that opposition to Masonry as a party in a political aspect had lost its hold upon the public mind, but that its leading object, namely, to awaken and perpetuate a public sentiment against secret societies, had signally failed. The Jackson party was now more powerful than ever in three fourths of the States of the Union. The National Republican party was quite as fatally demoralized as that to which I belonged. This discouraging condition of political affairs, after a consultation with W. H. Seward, Francis Granger, Trumbull Cary, Bates Cook, Millard Fillmore, Frederick Whittlesey, John H. Spencer, Philo C. Fuller, Edward Dodd, George W. Patterson, Timothy Childs, Lewis Benedict, John Townsend, Thomas Clowes, Nicholas Devereux, James Wadsworth, Thomas C. Love, and others, resulted in a virtual dissolution of the Anti-Masonic party.

Referring to the persecution to which the Craft had been subjected, General Morgan Lewis said the following when he was Installed as Grand Master:

The circumstance is one to be contemplated more in pity than in anger, except, perhaps, as it regards those who certainly had the power, and whose duty it was rather to stifle than to fan the embers of discord, until they had blown them into a flame of persecution, better adapted to the darkness of the Middle Ages than to the enlightened period of the present day. When we behold these men connecting the excitement, which, if they did not create, they



Above: Living-room.
Right: The Tappan Shrine in winter.



Below: Front of the Tappan Shrine, showing, left, a frame structure erected subsequent to the Revolution. The window in the roof to left of the tree opens from the room which was occupied by Washington.



The Masonic Washington Shrine at Tappan, Purchased by the Grand Lodge of New York.

Courtesy of Grand Lodge, F. & A. M., State of New York.

have certainly cherished and increased, with political party views, the conclusion is irresistible that they have been actuated by sinister and selfish, not by virtuous and laudable, motives.

The concluding part of General Morgan's address to the Grand Lodge also deserves mention. In this he said:

We have our mysteries. So has our holy religion. The writings of our patron saint are full of them. We shall not, therefore, I trust, discard the one or the other.

Our forms have also been made the subject of ridicule. A sufficient answer to this is that forms are essential to the existence of all societies. As they are arbitrary, they will sometimes give scope to the carpings of the too fastidious; but they never can with justice be held to derogate from the fundamental principles of any institution. I have been a member of this useful and honourable Fraternity for more than half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's; and I can with truth affirm that I never knew a man who became a Mason, and whose practise conformed to the precepts it inculcates, who did not become a better man than he had been theretofore.

NEW SCHISMS AND THE RESTORATION OF UNITY

When the sky cleared after " The Morgan Excitement," and Freemasonry had been reinstated in public favor, the membership of the Order increased by leaps and bounds. Certain ambitious persons then resolved that the time had come to restore those solemn public processions on St. John the Baptist's Day which had been outstanding annual events of earlier times. The Grand Lodge had decided in 1826, however, that such exhibitions were " highly prejudicial to the interest and respectability of the Order," and that they were not to be permitted except by the Grand Master's Dispensation and " only upon very extraordinary occasions."

Early in 1836, William F. Piatt, Master of Lafayette Lodge, No. 373 (now No. 64), submitted to the Grand Lodge a request endorsed by several New York City Lodges asking that a public procession be held on June 24. Assent was emphatically refused. The next year York Lodge, No. 367, invited other City Lodges to join in a public procession and feast on St. John the Baptist's Day. Three Lodges agreed to the plan. Henry C. Atwood, Master of York Lodge, No. 367, a pugnacious person by nature, took the lead in this undertaking. Aided by William C. Piatt the demonstration was carried out despite official interdicts.

Three months later both those Masters, together with a number of other recalcitrant Brethren, were expelled from the Craft. Within a week after that took place, 127 rebels adopted a " Declaration of Rights and Independence "

and resolved themselves into a " St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York." Although a bargain price of nine dollars for the three Degrees was offered as an inducement for the purpose of gaining new members, Atwood had a hard time to keep his organisation going. Beginning in 1848 a triumvirate of influential leaders, John W. Simons, General Daniel Sickles, and Robert McCoy, took the initiative and made the schismatic body a formidable rival of the regular Grand Lodge presided over by the Hon. John Dwight Willard.

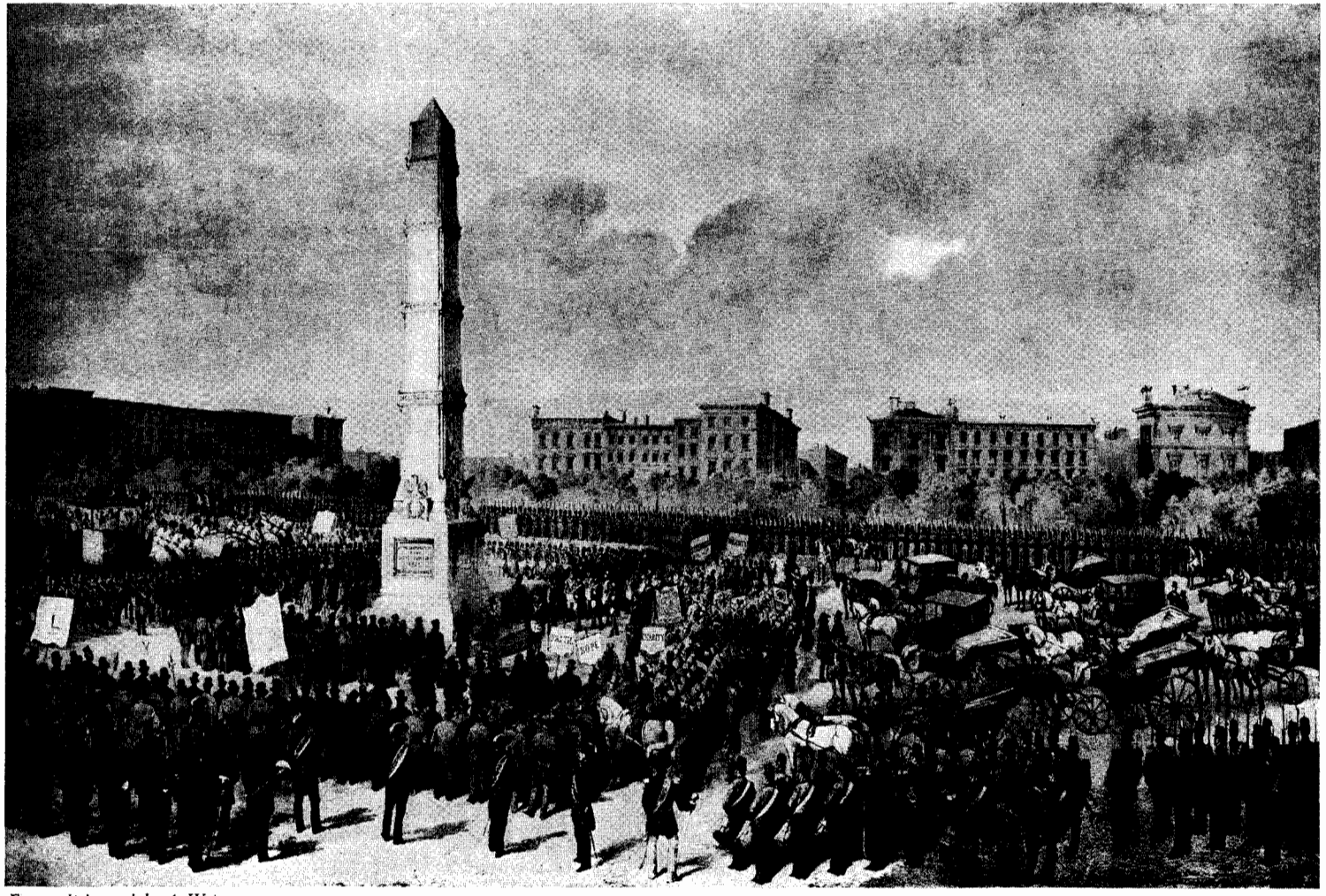
Having become persuaded of the illegitimacy of the " St. John's Grand Lodge," Simons and McCoy concentrated their endeavour upon effecting a union with the regular Grand Lodge. Their tactful handling of arbitration and the great willingness of Grand Master Willard brought about the desired result. On St. John the Evangelist's Day, 1850, the union was consummated and celebrated with imposing ceremonies. Twenty-five Lodges of the dissolved organisation were taken over and given new Warrants in return for those under which they had been Working.

Meanwhile another schism had taken place. Again an honest but aspiring and contentious person was the cause. His name was Isaac Phillips. Twice Phillips had been defeated in an attempt to be elected to Office, once to the post of Grand Secretary and the following year to that of Grand Master. As a lawyer he raised the issue that a change in the Constitution which deprived Past Masters of their former right to vote in Grand Lodge was " unconstitutional and revolutionary," and must be considered " void and of no force or effect." The change, originally made chiefly by the vote of the up-State country Lodges, had later been revived. Phillips called upon those who stood ready " to continue the organisation of the Grand Lodge according to its original Constitution, to unite for that purpose." Among his associates were Past Deputy Grand Master Willis, Grand Treasurer Horspool, and Past Grand Secretary Herring. They seized the Records, monies and other property of the Grand Lodge, and with their following, which included a majority of the New York City Lodges, they formed a new Grand Lodge. This took place in 1849.

The Phillips Body managed to keep going for nine years. In 1858 a fusion with the regular Grand Lodge was effected on exceedingly generous terms. One of the articles of union provided that all Past Masters who had served one year in the Chair prior to December 31, 1849, were to be members of the Grand Lodge. All archives, funds, and other properties were returned. All difficulties were adjusted " freely and fully as though no differences had occurred heretofore." In 1859 Judge John L. Lewis, Jr., Grand Master, proclaimed, " We have effected a durable union of the entire Craft in our State under one governing body, and without sacrifice of principle."

MASONIC HALLS AND RELIEF OF DISTRESS

In 1843 the Grand Lodge decided to erect a Masonic Hall and to found " an asylum for worthy, decayed Masons, their widows and orphans." At once the



From a lithograph by A. Weingartner.

Masonic Ceremonies at the Dedication of the Worth Monument at Madison Square, New York, November 25, 1857.

New York City Lodges energetically set to work to raise the needed funds. The anti-Masonic hue and cry stopped progress for a while. After that came the schisms which have just been described. By 1858, however, the Hall and Asylum Fund amounted to about $28,000. Of that amount Bro. Edwin Forrest, the eminent tragedian, contributed $500. Then the outbreak of war between North and South, together with other troubles, again caused delay. It seems to have been highly unfortunate that the idea of the hall and the idea of the asylum were associated in the minds of the Brethren at the same time. That encouraged them in an ill-grounded belief that the hall would in some way provide funds for the care of the unfortunate. This attitude, and a very natural desire for worthy, dignified headquarters, favored the immediate erection of a new Masonic Hall.

In 1871, when a terrible fire destroyed more than 14,000 buildings in Chicago, the Grand Lodge of New York sent $17,536 to the Grand Master of Illinois to be used for relief purposes. Two years later $3404 of that amount was returned as unneeded. This refund was then turned into the Hall and Asylum Fund. Presently a new interest was awakened, and in 1875 the Masonic Hall was dedicated. It stood at the northeast corner of Twenty-third Street and Sixth Avenue, on the site now occupied by part of the monumental headquarters building that was opened in 1909. The hall of 1875 was noble and impressive both outside and inside. Napoleon Le Brun, one of the foremost architects of his day, was the designer of the edifice. At the head of the main stairway stood a beautiful marble statue of " Silence," sculptured by renowned Augustus Saint-Gaudens, who did the work at the suggestion of Past Grand Master Willard.

The Order's hope that the building would provide rental revenue sufficient to establish and support an asylum was soon dissipated. A heavy debt that rested on the property kept the Brethren worried for more than a dozen years about the payment of interest. When Frank Lawrence became Grand Master, he made it his chief object to have that debt cancelled, and finally he succeeded. In 1889 he sent this cheering message to the Craft: " The great task is done. The last dollar is paid. We are free."

Now the road was clear to push the plan for a Masonic Home to realisation. Various schemes were resorted to in order to raise additional needed funds. The aim appealed to Bro. Ole Bull, the famous blind Norwegian violinist, who donated the proceeds of his farewell concert* to the " Widows' and Orphans' Fund."

An extensive site for the proposed Masonic Home was acquired at Utica and there the corner-stone of the first building was laid on May 1, 1891. At last the enterprise had been started. Since then many other buildings have been added

*One number on the program Ole Bull rendered on that occasion was entitled " To the Memory of Washington." Upon being received in the Grand Lodge after the concert and invested with the magnificent regalia of the Grand Lodge, Ole Bull said, " The tribute to the memory of Washington is not my own. It is the tribute of the people of Norway which I only echo. The principles for which the people of this country drew their swords and shed their blood electrified the people of Norway and animated them in their exertions for liberty. The admiration of the Norwegians for the institutions of America and for their great founder were early implanted in my heart, and the admiration for Washington and the love of liberty, are impressed there and are eternal."

to the establishment. Soon after the first building was completed, Bro. Edwin Booth, the eminent actor, donated $5,000 toward a Children's Building. That was opened in 1896.* The beautiful Daniel D. Tompkins Memorial Chapel was added as a tribute to the memory of that Vice-President of the United States who became Grand Master. The Grand Encampment of Knights Templar of the State of New York supplied a building for housing girls, and the Scottish Rite Bodies donated a cottage for babies. A magnificent million dollar Soldiers and Sailors Memorial Hospital was built by the whole Craft and opened in 1922. In addition to all the handsome and commodious structures mentioned, there are now modern cowbarns that house an excellent dairy herd which provides milk, cheese, and butter for the inmates of the Masonic Home, and in addition there are a hay barn, a silo, and many other buildings needed by the model farm that forms part of the institution.

On Round Lake, some forty miles from Utica, is a delightful Masonic Home Camp in a location unsurpassed for beauty and healthfulness. Here are a hospital, dormitories, a special building for babies, and all sorts of other requirements needed to supply real recreation to young and old. This establishment affords a welcome change of surroundings during the summer months. Ever since 1906 William J. Wiley, Superintendent of both Home and Camp, has been the master mind that has inspired the splendid development of the extensive plant.

Charity work done by individual Lodges, by Districts, and by groups of Districts affords another chapter in the history of New York Masonry. In a recent year Brethren of the Craft raised more than $600,000 for relief in their respective communities and in the country at large. To this sum must be added $2500 sent to Porto Rico to aid stricken children; $2000 sent to Santo Domingo for relief; and $18,000 contributed to the National Red Cross Society. These items and others, aside from $675,000 spent by the trustees on philanthropic work in their own charge, amounted to approximately $1,279,500. Nor does this include expenditures for welfare undertakings maintained by the various Masonic Districts.

The Fifth Manhattan District, for example, sends about 800 boys to summer camps. Other Districts also maintain camps. The Seventh Manhattan District maintains a camp for under-privileged girls. In some Districts funds are maintained for aiding sufferers from tuberculosis, for aiding young people to obtain advanced education, for supplying Christmas cheer to the poor, and for other similar philanthropic purposes. The Ninth Manhattan District maintains a special organisation, similar to that of the Trustees of the Grand Lodge Hall and Asylum Fund. Lodges in this District are chiefly composed of Brethren of German descent who not only loyally support the Work of the Craft at large but at their own cost also maintain at Tappan, New York, a Home for the aged. Families of these Brethren in the Old Country, as well as Ma-

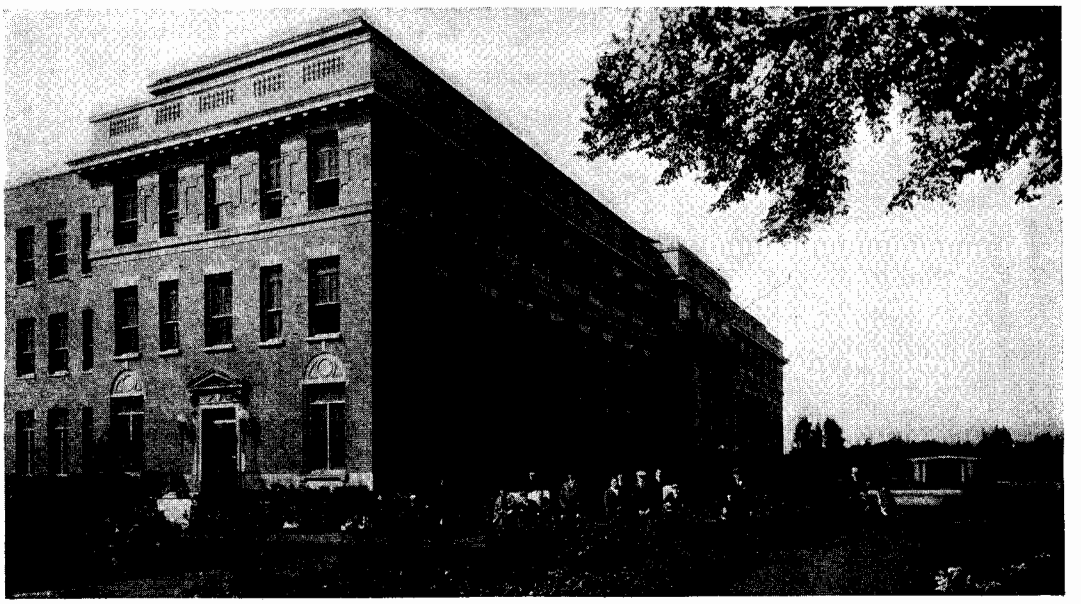
*The Edwin Booth Theatre that formerly stood opposite the Masonic Hall on Twenty-third Street, New York City, resembled it in architectural design.



Masonic Home, Utica, New York—The Administration Building.



Home and Hospital Farm, Tompkins Memorial Chapel in Centre Background.



Soldiers and Sailors Memorial Hospital, Utica, New York.

sonic and other eleemosynary and educational institutions there, know that the heart of the Ninth Manhattan District does not forget. That knowledge is indeed a comfort in the dark days which seem to have no end. And since 1878 this District has owned its own Masonic Hall!

Many Districts contain Masonic Halls that count among the noteworthy architectural monuments of the respective localities. There are a total of nearly 400 Masonic Halls in the State. The present headquarters of the Grand Lodge, extending from Twenty-third Street to Twenty-fourth Street, and twenty stories high, was opened in 1909. Aside from twelve splendidly equipped Lodge rooms and all that pertains to them so far as concerns the convenience and ceremonial requirements of members, the building also contains the offices of the Grand Master, the Grand Secretary, and the Trustees of the Hall and Asylum Fund. The Grand Lodge Library and Museum are housed in it, and it provides quarters for the Committee on Foreign Correspondence, the Masonic Employment Exchange, the Board of Relief, and for various other departments.

GENERAL ACTIVITIES

Just as during former wars so also there was an abnormal influx of candidates into Masonry during and immediately after the World War. A Sea and Field Lodge was organised to hasten the admission of enlisted men who had been ordered overseas, and who desired to have the benefits of Masonic fellowship. No adequate understanding of the purposes of the Fraternity could be gained under such conditions. When the men returned it became evident that something would have to be done to disseminate instruction in order both to save the Craft from misuse of its privileges and to turn promising newcomers into forceful members. Lectures were provided, educational bulletins were broadcast, local study circles were initiated, and an official periodical was published. Finally, all these endeavours and others were focused in a program that was put in charge of a Board of General Activities.

One unexpected result was that many of the new members who had counted on gaining material profits from the Order were disappointed in their anticipations. They neglected their Lodges, they failed to meet their financial obligations, and in the end their names had to be struck from the Roll. On the other hand, however, a new spirit set to work among the younger Brethren who had caught the meaning of Freemasonry. One evidence of this awakening was that *The Masonic Outlook*, house organ of the Grand Lodge, was soon able to attract and hold more than 90,000 subscribers.

Under the leadership of the Grand Master, the Board of General Activities devised other constructive features designed to satisfy the demand for information. One of these was the preparation of twenty-two educational booklets for free distribution. More than 800,000 copies of those booklets were sent out. Another device was to make the Grand Lodge Library* accessible to members in

*The library now contains more than 15,000 volumes. Incorporated with it is a Grand Lodge Museum containing a mass of historical records and many priceless treasures. Among the latter is a letter written by George Washington the Great, to which a lock of his hair is attached.

all parts of the State, by establishing a circulation department. Books ordered are mailed prepaid to any part of the State, simply with the understanding that the borrower shall pay return postal charges on them. No set courses of study are offered. The primary aim of the Board is to foster a desire for Masonic reading and study. As Brethren become interested in particular subjects, they tend to form their own courses of reading according to individual taste.

Another service that has attracted widespread attention is known as the Sojourner's Plan. It grew out of a desire to retain in the Fraternity the many Brethren who annually drift away and lose connection with their particular Lodges because of removal to new surroundings. Under this plan each Lodge is asked to supply the Grand Lodge promptly with notice of the removal of a Mason from his home Lodge to any other place within the State or outside it. Upon receipt of such information, a notification is at once sent to the Master of the Lodge in that community in which the New York Brother has taken up his new residence. This gives the Brother's new address and suggests that an invitation to attend meetings be extended to him. At the same time a notice is sent to the sojourner telling him the name of the Lodge nearest his new residence, indicating the meeting night, and giving the address of the Master. The notice also states, of course, that the sojourner will be welcome, and that by visiting the Lodge he will be able to keep up his Masonic acquaintances. Officers of various Grand Lodges have become much interested in the Sojourner's Plan, which has from the outset proved very successful. In many cases correspondence is conducted entirely with them.

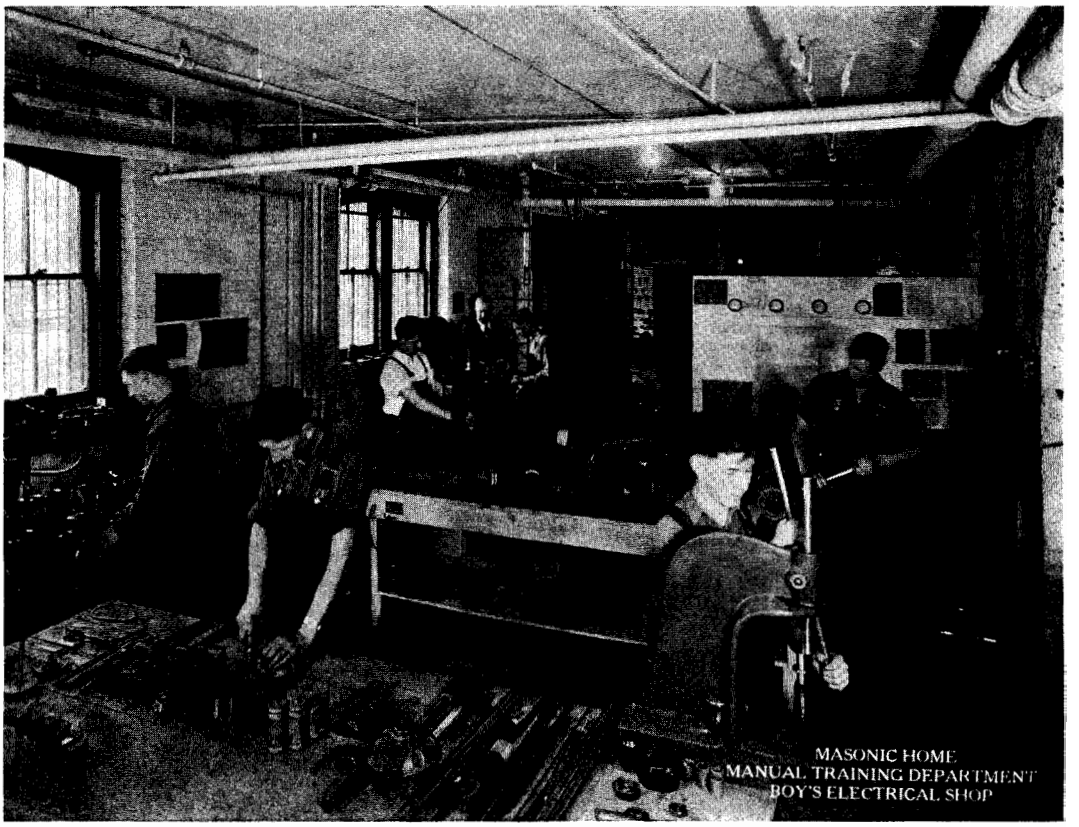
FOREIGN RELATIONS

Since the very beginning of organised Masonry in New York endeavours have been made to maintain fraternal personal relations with other Jurisdictions. Such efforts have included the appointment of a Committee on Foreign Correspondence in Colonial times; the addition of a Foreign Grand Secretary to the Grand Master's staff in 1788; the pioneer move of 1838 which required that annual reports on foreign Jurisdictions be submitted to the Grand Lodge. All these steps indicate a broad view of the central thought of Freemasonry.

In Colonial days each of the Provincial Grand Masters made visits to headquarters in London. Records of the English Lodges frequently mention the presence of visitors from New York. Those of Old Dundee Lodge, of London, tell of visiting Brethren from New York, in 1751. In 1850, during the time of the schisms, the Grand Master of England was asked to arbitrate between the factions. Both Judge Willard and Isaac Phillips wrote to him for suggestions. In 1851, Bro. Willard, then Past Grand Master, appeared in the Grand Lodge of England as the official Delegate of New York to explain the plans then under way for bringing about a union. The Grand Lodge of England stood by the " Willard Grand Lodge " and asked " the erring Brethren to reconsider their differences of opinion." Other visits to the Parent Grand Lodge included that of Grand Master Vrooman who held Office from 1889 to 1891. Upon his return he brought



Home and Hospital, Utica, New York, Scottish Rite Cottage for Children.



Home and Hospital, Utica, New York, Manual Training, the Boys' Electrical Shop.

back facsimiles of Records relating to the connections of both the " Modern " and " Antient " English Grand Lodges with the Grand Lodge of New York. Among other treasures he brought back was a large water-color portrait of John Studholme Brownrigg, the first Junior Grand Warden of the Grand Lodge of New York. This had been painted by the Rev. John Studholme Brownrigg, M.A., a descendant. In 1919 an official Delegation of the Grand Lodge of New York attended the Peace Celebration in England. Another Delegation was present at the laying of the foundation-stone of the great Masonic Peace Memorial of the United Grand Lodge of England in 1927. Since the close of the World War, Officers of the Grand Lodge of New York have held an annual Conference with Officers of the Parent Grand Lodge in London.

Records of the Lodges of Scotland also tell of visits paid by New Yorkers, and on May 7, 1874, General Charles Roome, then Past District Grand Master, later Grand Master of New York, attended a meeting of the Grand Lodge of Ireland. Judge Willard, whose presence in the Grand Lodge of England has already been mentioned, made frequent visits to Europe. On one occasion he had copied from the Records of the United Grand Lodge of England all documents relating to Provincial Masonry in Pennsylvania, New Jersey, and New York. As the Grand Representative of the Lodges of the Grand Orient of France, located near New York, he attended meetings of that Body in 1850. He also visited the National Grand Lodge of Switzerland the same year. In 1855 he was delegated to represent the Grand Lodge of New York at a Universal Masonic Congress, held in Paris at the call of H. R. H. Prince Lucien Marat, Grand Master of the Grand Orient of France. The aim of this Congress was an interchange of social and fraternal expressions of mutual regard. New York City was proposed as the meeting place of a future Congress, but that never met.

While a resident of Staten Island, Giuseppe Garibaldi was made a Mason in Tompkinsville Lodge, No. 471, and on December 20, 1870, Kalakaua, King of the Hawaiian Islands, was received as a Fellowcraft by Grand Master Anthon. The Third Degree was conferred upon Kalakaua in New York Lodge, No. 330. Though it may seem extraordinary that those distinguished foreigners entered Masonry while resident in New York City, this becomes more comprehensible when it is recalled that New York, as the chief port of entry and the metropolis of the United States, has from the first been the most cosmopolitan city in the country.

As has already been said, a French Lodge, La Parfaite Union, was Constituted in New York in 1760. Other French Lodges were Constituted there in the latter part of the eighteenth century. Of those, L'Union Française, Constituted in 1797, is the only one that remains. Two other French Lodges at work today are La Sincérité and La Clémente Amitié Cosmopolite, Warranted respectively in 1855 and 1857. In an open Grand Lodge of 1794, Bro. Reinier Jan Vandenbroeck Conferred the three Degrees on Jean Baptiste Couret by special resolution.

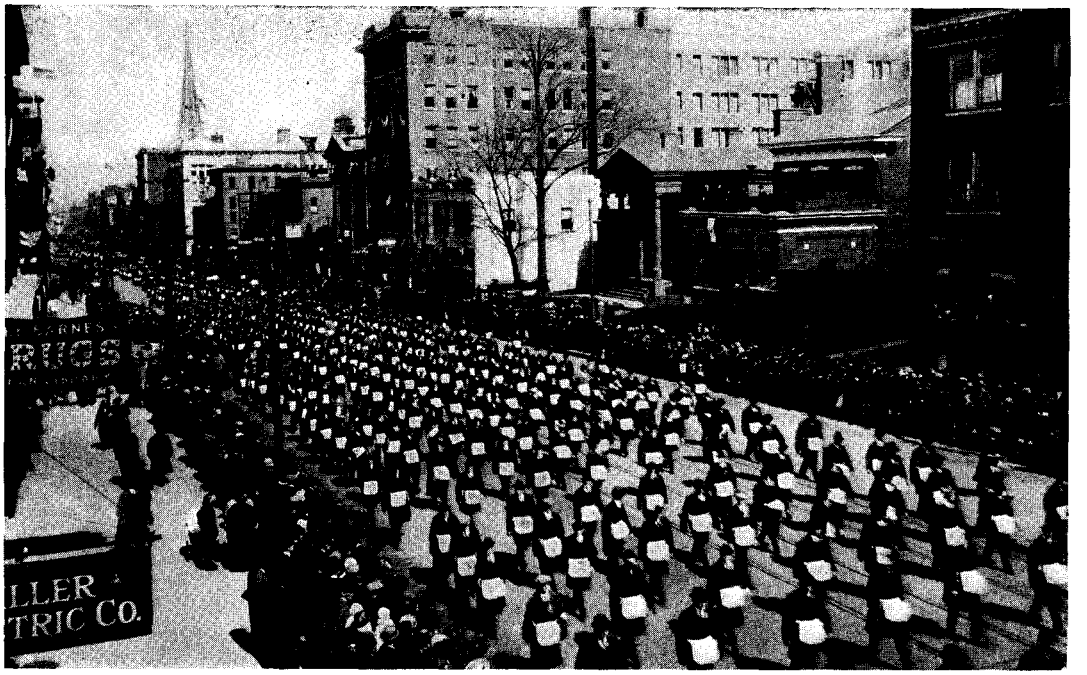
One German Lodge took part in the formation of the second Provincial

Grand Lodge in 1781. The oldest German Lodge now in existence in this Jurisdiction is Trinity Lodge, No. 12, which was Constituted in 1795. German Union Lodge, No. 54, was Constituted in 1819, and Pythagoras Lodge, No. 86, in 1841. After the collapse of the republican uprisings in Germany in 1848, many other German Lodges were added to the Jurisdiction of the Grand Lodge of New York. In 1931 there were in New York City alone 29 German Lodges having a membership of 7922. Those form the Ninth Manhattan District. At that time many of the German Lodges were Working in the English language.

The Tenth Manhattan District, commonly spoken of as the " Latin District," is composed of 20 Lodges; 4 are French, 2 are Spanish, 13 are Italian, and 1 is Greek. On January 1, 1931, the total membership of these Lodges was 5671. Damascus Lodge, No. 867, is composed of Syrian Brethren. Koaziusko Lodge, No. 1085, is Polish. In addition to these there are Czech, Hungarian, Swedish, Danish, Norwegian, Latvian, and Dutch Lodges, not to speak of those made up of Scotsmen, Irishmen, and men of other nationalities. Of necessity, an ideal situation showing the Masonic thought at work as a great unifying force encourages every endeavour to extend fraternal relations with foreign Grand Jurisdictions which meet the rigid requirements for mutual recognition agreed upon by the Grand Lodge of New York.

In a sincere belief that the Great War had chastened the few Grand Jurisdictions which had departed from the fundamental Landmarks of the Craft, the Grand Lodge of New York in 1920 took the lead in promoting a Universal Masonic Congress for the purpose of forming acquaintances and removing obstacles in the way to a world-wide union of regular Masons. As a clearing house, a Masonic International Association was formed at Geneva, Switzerland, The intrusion of an illegitimate organisation caused the first blockade. That out of the way, the domination of affairs by the Grand Orients of France and Belgium created a situation which rendered impossible a continuance of co-operation by the Grand Lodge of New York. Fraternal intercourse with the Grand Orient of France had been interdicted ever since that organisation had abolished the requirement that no candidate can be admitted to Masonic fellowship unless he has first declared his belief in God. The French Grand Orient refused to recede from this position. Next, it turned out that the Grand Orient of Belgium actually, and the Grand Lodge of France practically, also ignore the fundamental requirement. Formal rupture of relations with the Belgium Body was voted by the Grand Lodge of New York, and the Grand Lodge of France never had been accepted into our fellowship. That ended New York's connection with the Masonic International Association.

Undaunted, the Grand Lodge of New York sought to realise its purpose by means of another plan. By a liberal interpretation of its scope, this plan has yielded results far greater than were ever anticipated. The plan was got under way in 1922 by Past Grand Master S. Nelson Sawyer, chairman of the Committee, who offered a resolution directing a Committee to obtain accurate information regarding foreign Masonic Jurisdictions and to report its findings to



Parade of Masons at Utica, New York, April 22, 1922, on the Occasion of the Laying of the Corner Stone of the Soldiers and Sailors Memorial Hospital.



Masonic Ceremony at the Dedication of the Soldiers and Sailors Memorial Hospital.

the Grand Lodge. This resolution was unanimously approved that same year.

Meanwhile, requests had been received from countries in which no Grand Lodge then existed, asking that the Grand Lodge of New York establish Lodges there. Two of those requests were complied with, and as a result the Grand Lodge of New York set up Lodges in Finland and in Rumania. In 1923 came a call from Syria, endorsed by Masons connected with the American college at Beyrout. That call led to the establishment of two Lodges in Beyrout the next year, and the subsequent Constitution of others at Damascus. Amioun Lodge, Chouf Lodge, Zahle Lodge, and two other Lodges are now in Beyrout. The three New York Lodges Constituted in Finland in 1922 and 1923, located respectively at Helsinki, Tampere, and Abo, were formed into an independent Grand Lodge of Finland by Past Grand Master Arthur S. Tompkins in 1924. The nine New York Lodges in Rumania entered the Grand Orient of Rumania in 1926 by consent of Grand Master William A. Rowan. The seven Lodges in Syria prefer to remain in the Jurisdiction of New York until they feel adequately prepared for maintaining an independent centre of union.

The harvest of the annual visits to Masonic Jurisdictions in foreign lands is summarised admirably in five sentences of the address delivered in 1931 by Grand Master Charles Johnson at the 150th Anniversary of the Establishment of the Grand Lodge of New York:

> We point with much pride to our foreign activities. Our Masonic Brethren in many of the European nations have much to contend with in the way of opposition, both open and insidious. By personal contact we believe we have been able to encourage, help, sympathise with, and understand our Brethren in other countries, as no written correspondence could possibly enable us to do.
>
> The Grand Lodge of New York has recognised more foreign Jurisdictions than any other Grand Lodge, and we may also say very definitely that these recognitions have been based upon personal and accurate knowledge of the Masonic situation in the respective countries. We have not depended upon correspondence, which is necessarily fragmentary and always incomplete, but from personal contact the Grand Lodge of New York has secured first-hand information which may be considered reliable.

FREEMASONRY IN NORTH CAROLINA*

FRANCIS D. WINSTON

FOREWORD

North Carolina Masonry subscribes to the following declarations!

THE MASONIC BELIEF

There is one God, The Father of all men. The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practise. Man is immortal. Character determines destiny. Love of man is, next to love of God, man's first duty. Prayer, communion of man with God, is helpful.

THE MASONIC TEACHING

Masonry teaches man to practise charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore His mercy, and hope for happiness.

THE above declarations have the official endorsement of the Grand Lodge of North Carolina. They formed part of the report of the Committee on Masonic Education which was submitted by its Chairman, R.·.W.·. Bro. J. Edward Allen. Other Grand Jurisdictions have adopted similar declarations of principle.

The Colony of Carolina was fertile soil for the growth of Masonry. After the division of that Colony into North Carolina and South Carolina, the Institution of Masonry rapidly spread over the more thickly settled portions of our State. On St. John's Day, June 24, 1789, in an historical address before St. John's Lodge, now Lodge No. 3, of New Bern, François Xavier Martin, jurist and publicist, gave the following narrative of Masonry's coming to the Colonies.

" Masons crossed the Atlantic with the first settlers of the British Colonies in America, and soon after the Grand Master of England appointed Provincial

*The writer of this article wishes to acknowledge his obligations to the following persons for their kindness in supplying him with suggestions, material, and valuable help of other kinds: Hon. John H. Anderson, Past Grand Master, now Grand Secretary of Grand Lodge; Prof. J. Edward Allen, of the Committee of Foreign Correspondence of the Grand Lodge; Rev. C. K. Proctor, Superintendent of the Oxford Orphanage; F. M. Pinnix, editor of *The Orphans' Friend* and *The Masonic Journal*. Hon. Marshall DeLancey Haywood, late marshal and librarian of the Supreme Court of North Carolina and late Historian of the Grand Lodge of this State.

Grand Masters and Constituted regular Lodges in the New World. The Carolinas, whose settlement is of later date, had no Provincial Grand Master until 1736 (A. L. 5736), when the Earl of Loudoun appointed John Hammerton, Esquire, to that dignity. From him a regular succession can be traced to Joseph Montford, Esquire, who was appointed by the Duke of Beaufort."

This extract is quoted from the *Ahiman Rezon and Masonic Ritual*, published at New Bern in 1805 by John C. Sims and Edward G. Moss at the order of the Grand Lodge of North Carolina and Tennessee. The formation of the State of Tennessee out of part of North Carolina, in 1796, left Lodges in the new State operating under the Grand Jurisdiction of the Mother State. This was kept up for several years under an amicable fraternal arrangement, the final separation coming later.

Provincial Grand Master Hammerton (1736–'37; 1741–'43, etc.) was a South Carolinian. There are no records of any Charters in North Carolina issued by him or his successors in Office in that State. Several Lodges in the Jurisdiction obtained Charters directly from England. Of those, St. John's Lodge, now Lodge No. 1, of Wilmington, was so Chartered in 1755. That Lodge was No. 213 in the English Jurisdiction. In 1767 Royal White Hart Lodge, of Halifax, received English Charter No. 403. It has been at Work since November 1, 1764, " by virtue of a letter of authority obtained from Cornelius Harnett, Grand Master of the Lodge in Wilmington." There is no record of authority conferring the Grand Master's powers on Harnett. His high character is ample justification for saying that he would not have acted without authority.

An interesting historical fact in connection with the North Carolina Jurisdiction is that dues have been received from North Carolina Lodges by the Grand Lodge at Boston. The Records of that Grand Jurisdiction plainly show the fact. The " First Lodge in Pitt County " was formed under such authority. It held its meetings in the home of Colonel Allen, who resided on the public road leading from Halifax to New Bern. Major Henry Hanrahan Harding, late of Pitt County, a Mason and citizen of noble character, related this narrative. Colonel Allen was a native of Crown Point, in New York State, and a near kinsman of the celebrated Revolutionary hero, Ethan Allen. He came to Pitt County and established his home. His daughter married Henry Hanrahan. The Allen and Hanrahan home was about half way between Halifax and New Bern, and a convenient stopping place for judges and lawyers going to and from the towns named. Colonel Allen was an ardent Mason; he and his neighbours formed a Lodge which was Instituted under the name " Crown Point Lodge," thus bearing the appellation of the home of Ethan Allen. Major Harding remembered well that a certain room in the home was always called " the Masons' Room," and that it bore the legend of having witnessed " Masonic Mysteries and Secrets." Major Harding had in his possession a Certificate of membership in that " First Lodge in Pitt County," and permitted a copy of it to be made for the Grand Lodge. Bro. Edwin B. Hay, of Washington, District of Columbia, a government handwriting expert, made the copy. This was later presented to the

Grand Lodge and now adorns the walls of the Masonic Temple in Raleigh.* The following is an interesting copy of that document.

Right Worshipful Thrice Worthy And Respectable Brethren:

We having found in the W. what we sought for, we duly arrise to greet you with our affectionate salutation together with our united wishes by the hands of our Esteemed Brother Clemant Holliday, hoping that all who profess the royal art do enjoy Health and Prosperity.

We therefore having due regard for our said Brother do recommend him as worthy and can testify that he has been regularly initiated in the three degrees of Masonry and as a Member of this Lodge. We are well assured he has the three grand principles at heart, And flatter ourselves he will be acceptable to you and that you will do him whatsoever services he may stand in need of and we shall esteem it as done ourselves and readily embrace every opportunity of returning the kindness.

We are truly Dear Sirs,

Your most sincere Faithful and Affectionate Brethren,

Thomas Cooper, M.
Peter Blin, S. W.
John Simpson, J. W.

By the Master's Order

Jas. Hass, Secretary

From the first Lodge in Pitt County North Carolina the 27th. Day of March Anno Domini 1768 and of Masonry 5768.

It is apparent that the Officers who signed the Certificate are those named in the original Charter obtained from Henry Price, Grand Master of Masons in North Carolina. In confirmation of all the above, the following statement from Sidney Morse's *Freemasonry in the American Revolution* is of interest.

In North Carolina, Freemasonry was introduced from several sources, Warrants having been issued by the Grand Lodge of England, for Lodges at Wilmington (1755) and Halifax (1756); by Scotland, at Fayetteville; by Virginia, at Warrenton (1766); and by Joesph Montford, commissioned in 1771 by the Grand Lodge of England, as Provincial Grand Master of North America, for Lodges at New Bern (1772), Kinston (1777), Edenton (1775), and Windsor and Winton (1775). Thus, no less than eleven Lodges had been at Work in North Carolina, of which ten were of English, or Provincial, and one of Scotch origin, before the close of the Revolution. Unhappily, the bitter partisan strife of Whig and Tory caused the destruction of many of the old records. Partial Minutes have come down to us, however, which prove that the Lodges were as a whole intensely patriotic, since so many members were absent on military service during the Revolution that meetings were often impossible. Grand Master Monfort, his Deputy, Cornelius Harnett, and Colonel Robert Howe

*See p. 186, vol. II, *Nocaldre*.

were among the leading patriots in North Carolina, the last two having been excluded by Sir Henry Clinton from his general offer of amnesty. The Presidents of the three Provincial Congresses, and of the Provincial Council which exercised the authority of the State in the intervals between the Congresses, and many of the leading officers of the militia, and of all North Carolina Continental line, were Masons.

The following officers of the Continental line were Grand Masters of the Grand Lodge of North Carolina: Samuel Johnson, Richard Caswell, William R. Davie, William Polk, John Louis Taylor, John Hall, Benjamin Smith, and Robert Williams.

The oldest subordinate Lodge now Working in North Carolina is St. John's Lodge (now No. 1), of Wilmington, which was Chartered in 1755 as Lodge No. 213 by the Grand Lodge of England. That number was later changed several times. When Royal White Hart Lodge, at Halifax, the second oldest Lodge now in the State, first began Work, on November 1, 1764, it was " by Virtue of a Letter of Authority obtained from Cornelius Harnett, Grand Master of the Lodge in Wilmington." Whether Harnett then held Provincial authority of any kind, as he afterwards did, or whether he acted upon a misapprehension as to his powers, cannot be said. At any rate, Royal White Hart Lodge later secured a Charter—No. 403—from the Grand Lodge of England, under date of August 21, 1767. That number likewise underwent several changes later on. Although the early Records of the Lodge in Wilmington are lost, many original Records of great value are still preserved in Royal White Hart Lodge, No. 2, of Halifax; in St. John's Lodge, No. 3, of New Bern; and in Unanimity Lodge, No. 7, of Edenton. The Colonial and Revolutionary Records of Blanford Bute Lodge are also preserved, and are now owned by Johnston-Caswell Lodge, No. 10, of Warrenton.

The Records of the Provincial Grand Lodge of Boston show that as early as 1766 a Lodge called the " First Lodge in Pitt County" existed in North Carolina. Thomas Cooper was Worshipful Master of this Lodge. He was later made Deputy Provincial Grand Master, as shown by the following Commission which has been copied from the Records of the Grand Lodge of Boston.

. . . now, therefore, Know ye, That by Virtue of the Power and Authority committed to us by the Right Honourable and Right Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons, Do hereby nominate, Appoint and Authorise our said Right Worshipful Brother, Thomas Cooper, to be our Deputy Grand Master within the Province of North Carolina aforesaid, and do empower him to congregate all the Brethren that at present reside (or may hereafter reside) in said Province, into one or more Lodges, as he may think fit, and in such place or places within the same as shall most redound to the general benefit of Masonry: He taking special care that Masters, Wardens, and all other Proper officers to a Lodge appertaining be duly chosen at their next Meeting preceding the Feasts of St. John the Baptist, or

St. John the Evangelist, or both, as shall be most convenient, and so on annually. Also no person be admitted into any Lodge within this Deputation at any time but regularly made Masons. And that all and every the regulations contained in the Printe Book of Constitutions (except so far as they have been altered by the Grand Lodge in London) be kept and observed, with such other instructions as may be transmitted by us or our Successors. That an Account in writing be annually sent to us, our Successors or our Deputies, of the Names of the Members of the Lodge or Lodges, and their places or abode, with the days and places of their meeting, with any other Things that may be for the Benefit of Masonry in those parts; and that the Feasts of St. John the Baptist, or St. John the Evangelist, be kept yearly, and Dine together on those Days or as near them as may be. That for each Lodge constituted by him, he is to Remit to the Grand Secretary in this place three guineas and one half, two of which is for Registering them here. Lastly a Charitable Fund must be established for the relief of poor distress'd Brothers in those Parts, in such manner as is practised elsewhere by Regular Lodges.

Given under our hand and the seal of Masonry at Boston, in New England, the thirtieth day of December, Anno Domini One Thousand, Seven Hundred, and Sixty-seven; and of Masonry, Five Thousand, Seven Hundred and Sixty-seven. Witness the Deputy Grand Master and Grand Wardens whose names are hereunto subscribed.

John Rowe, D. G. M.
Archibald McNeill, S. G. W.
John Cutler, J. G. W.

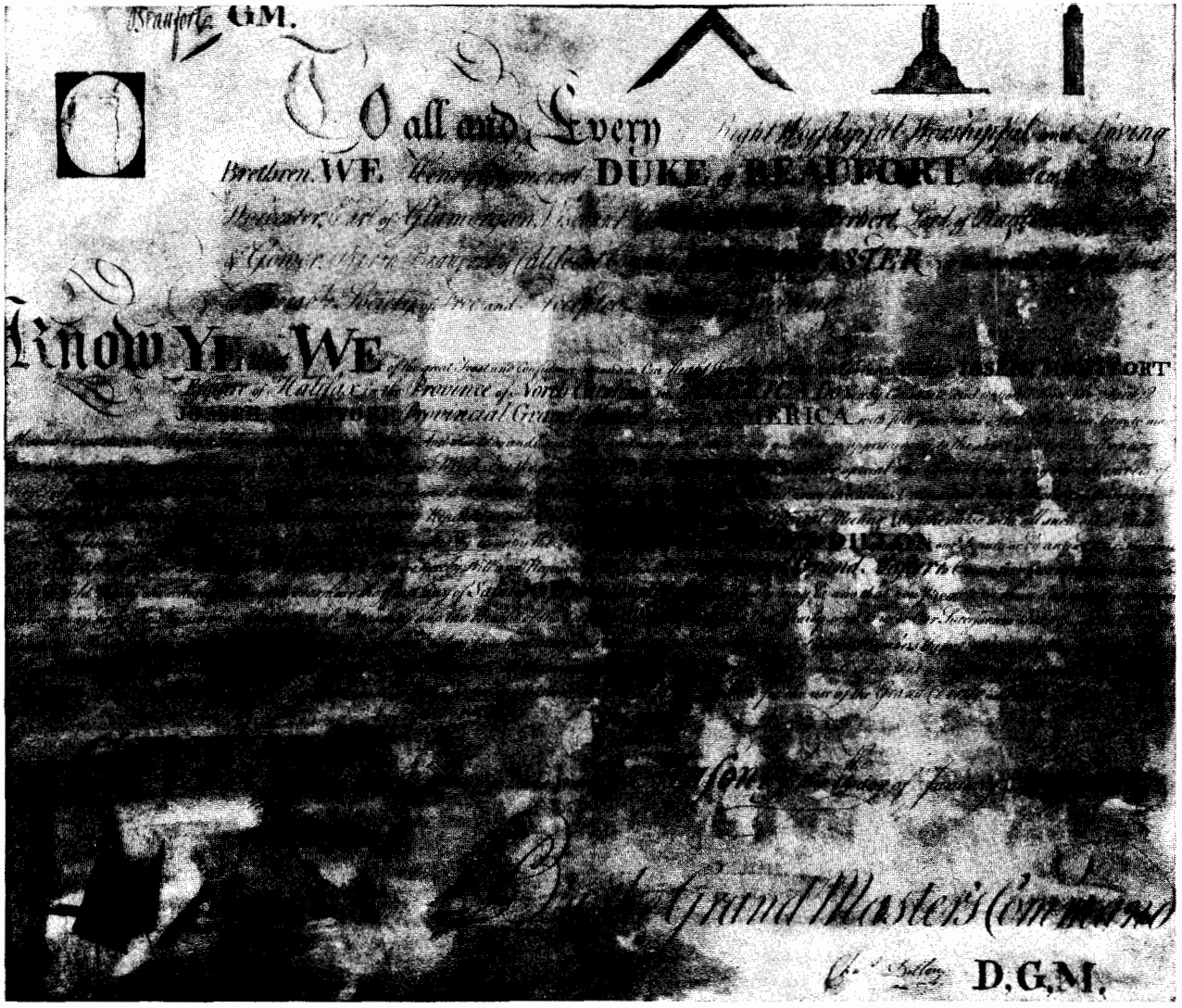
By the Grand Master's Command
Abr'm Savage, G. Secretary.

So far as is now known, Deputy Provincial Grand Master Cooper never Chartered any Lodges by authority of this Commission. A few years later Joseph Montfort, Worshipful Master of Royal White Hart Lodge, at Halifax, received a Commission vesting him with higher authority than was at that time delegated to any other Provincial Grand Master in the Western Hemisphere. The original of this Commission is still preserved by the Grand Lodge of North Carolina, and is held in the Hall of History at Raleigh. It reads as follows:

Seal *BEAUFORT, G. M.*

To All and Every our Right Worshipful, Worshipful and Loving Brethren: We, Henry Somerset, Duke of Beaufort, Marquis and Earl of Worcester, Earl of Glamorgan, Viscount Grosmont, Baron Herbert, Lord of Ragland, Chepstow, and Gower, Baron Beaufort of Caldecot Castle, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons, Greeting:

KNOW YE that we, of the Great Trust and Confidence reposed in our Right Worshipful and well beloved Brother, Joseph Montfort, Esquire, of Halifax, in the Province of North Carolina, in America, Do hereby Constitute and Appoint him, the said Joseph Montfort, Provincial Grand Master of and for America, with full power and Authority in due form to make Masons and Constitute and Regulate Lodges, as Occasion may Require. And also to Do and Execute



Courtesy of Hon. Alexander B. Andrews.

Commission of Joseph Montfort as Grand Master of, and for, America.

The only commission that was ever issued to any man to be Grand Master of America.

all and every such other Acts and things appertaning to said Office as usually have been and ought to be done and executed by Other Provincial Grand Masters; he the said Joseph Montfort taking special care that all and every the Members of every Lodge he shall Constitute have been Regularly made Masons and that they do observe, perform, and keep all and every the Rules, Orders, and Regulations contained in the Book of Constitutions (Except such as have been or may be Repealed at any Quarterly Communication or other General Meeting), together also with all such other Rules, Orders, Regulations, and Instructions as shall from time to time be transmitted by Us, or by the Honourable Charles Dillon, our Deputy, or by any of our Successors, Grand Masters or their Deputys for the time being. *AND* we hereby Will and Require you our Provincial Grand Master to cause four Quarterly Communications to be held Yearly, one whereof to be upon or as near the feast Day of St. John the Baptist as conveniently may be, and that you promote on those and all other occasions whatever may be for the Honour and Advantage of Masonry and the Benefit of the Grand Charity, and that you yearly, send to us or our successors, Grand Masters, an Account in Writing of the proceedings therein and also of what Lodges you Constitute and when and where held, with a list of the members thereof, and copies of all such Rules, Orders, and Regulations as shall be made for the good Government of the same, with whatever else you shall do by Virtue of these Presents. And that you at the same time remit to the Treasurer of the Society for the time being at London, Three Pounds, Three Shilling sterling for every Lodge you shall constitute, for the use of the Grand Charity and other necessary purposes.

Given at London under our hand and seal of Masonry this 14th day of January, *A. L.* 5771, *A. D.* 1771.

By the Grand Master's Command
Charles Dillon, D. G. M.
Witness:
Jas. Heseltine, G. S.

The choice of Joseph Montfort as Provincial Grand Master was very fortunate. The Minute Books of the Lodges at New Bern and Edenton, as well as in his home town, Halifax, show that he paid frequent visits to them. What is more important still, he Chartered a number of new Lodges, as will be shown. He also appointed a full complement of Grand Lodge Officers to aid him in carrying on the Work. James Milner was appointed Deputy Provincial Grand Master, but died soon thereafter, on December 9, 1772. A lawyer, he held a high place in his profession. In accordance with Bro. Milnor's request, his body was buried beneath the old church in Halifax. More than a century and a quarter later, when the debris of this old wooden structure was cleared away following its collapse, his tomb was brought to view. It is still in a splendid state of preservation and may be seen in Halifax.

Milnor's successor as Deputy Provincial Grand Master of America was Cornelius Harnett, Worshipful Master of St. John's Lodge, of Wilmington, now Lodge No. 1. Harnett, one of the best-known statesmen of his time,

finally fell a martyr to the cause of freedom. In addition to high offices held by him prior to the War for Independence, he took a leading part in the deliberations of the patriots during that war. Finally he was chosen President of the Council of the entire Province of North Carolina. Having been captured by the British while he was seriously ill, he was placed in an open prisoners' stockade at Wilmington, and died there in the spring of 1781.

The Provincial Grand Secretary of America under Provincial Grand Master Montfort was William Brimage, judge of the Court of Vice Admiralty for the Port of Roanoke, at Edenton, though his place of residence was in Bertie County during the greater part of his stay in North Carolina. When the War for Independence began, the Whigs elected Brimage to be a member of the Provincial Congress. He declined to serve, however, and soon afterwards he espoused the cause of the King. After various vicissitudes, including imprisonment on the charge of raising a Tory insurrection, Judge Brimage left North Carolina and went to Bermuda. He resided there for a while, then went to England, where he died on March 16, 1793. Through his daughters, numerous descendants of Judge Brimage still live in North Carolina, Tennessee, and elsewhere. None bear his name, however, for his only son who reached manhood died unmarried. The property of William Brimage was confiscated by the State, but was returned to him after the War for Independence. His legal residence was at Brimage's Neck, on Cashie River, in Bertie County. His membership was in Royal Edwin Lodge, No. 4, now Charity Lodge, No. 5, of Windsor. Some of his descendants bearing the names Outlaw and Miller still live in Bertie County.

From the above it will be seen that of all the Masonic Officials who held Provincial authority in North Carolina during the Colonial period, not one was living in the State at the close of the War for Independence. Consequently there was not in the State any authority higher than that of the Particular Lodges, several of which had managed to preserve an existence throughout the progress of hostilities. When peace was finally declared, several of the Lodges were revived after having lain dormant throughout the war. It was therefore apparent to all that an independent Grand Lodge would have to be established in North Carolina. The first step taken toward organising this Grand Lodge was a circular letter sent to the various Lodges in the State by Union Lodge of Fayetteville, then Working under authority presumed to have been issued (but not yet proven) from the Grand Lodge of Scotland. This Lodge was afterwards Chartered, on November 18, 1789, under the name of Phœnix Lodge, by the Grand Lodge of North Carolina, upon agreement to surrender its previous authority. The establishment of the Grand Lodge of North Carolina, after the War for Independence, is thus described by the historian, François Xavier Martin, in the *Ahiman Rezon:*

The Great Architect of the Universe having permitted a dissolution of the political bands which united North Carolina to Great Britain, propriety seemed to point out that the lodges of this State should not remain longer under any

allegiance to or dependence on the Grand Lodge or Grand Master of that Kingdom. In (*A.L.*) 5786 the Union Lodge, of Fayetteville, being advised thereto by a number of visiting brothers from the different parts of the State, proposed that a convention of all the regularly constituted lodges of North Carolina should be held at Fayetteville, on the 24th of June, (*A.L.*) 5787 (*A.D.* 1787), to take under consideration the propriety of declaring by a solemn act the independence of the lodges of North Carolina, and to appoint a State Grand Master and other Grand Officers. The great distance to and small intercourse between the different parts of this extensive State having prevented a sufficient number of delegates from attending, the convention adjourned to the town of Tarborough, where the (Masonic) declaration of independence took place, and a form of government was adopted. The Most Worshipful Samuel Johnston having been appointed Grand Master, and the Right Worshipful Richard Caswell (then Governor of this State), Deputy Grand Master, the first Grand Lodge was held on the following day.

So far as is known, the Lodges which existed in North Carolina prior to the War for Independence were the following:

Solomon's Lodge, near the present town of Wilmington, said to have been Chartered by Viscount Weymouth, Grand Master of England in 1735 (but the existence of which has not yet been proven). (See *History of Freemasonry and Concordant Orders.*) The North Carolina Records, however, show nothing concerning this Lodge.

St. John's Lodge, in Wilmington, Chartered in 1755 by the Grand Lodge of England. This Lodge, still in existence, is Lodge No. 1 on the Roll of the Grand Lodge of North Carolina.

Hanover Lodge, near Wilmington, is said to have been first Chartered as an army Lodge while the North Carolina troops were in the northern Colonies during the French and Indian War. There is no documentary proof, however, of the existence of this Lodge at that time.

Royal White Hart Lodge, in the town of Halifax, first began Work on November 1, 1764, " by virtue of a letter of authority obtained from Cornelius Harnett, Grand Master of the lodge in Wilmington," to quote the language of the old manuscript Records still preserved at Halifax. A new Charter, under date of August 21, 1767, was issued to this Lodge by the Duke of Beaufort when he was Grand Master. This Charter is still preserved in the archives of Royal White Hart Lodge, now No. 2 on the Roll of the Grand Lodge of North Carolina.

The " First Lodge in Pitt County," as it was called, was Chartered by the Grand Lodge of Boston as early as 1766, for there is mention of it on the Records at Boston. This Lodge probably passed out of existence, however, before the War for Independence began.

St. John's Lodge, in New Bern, has its original Records which show that it was Chartered by Provincial Grand Master Montfort on January 10, 1772. This Lodge is now No. 3 on the Roll of the Grand Lodge of North Carolina.

St. John's Lodge, in Kinston, was Chartered by Provincial Grand Master Montfort, though its original Records have been lost. It is now Lodge No. 4 on the Roll of the Grand Lodge of North Carolina.

Royal Edwin Lodge, in Windsor, is another Lodge that was Chartered by Provincial Grand Master Montfort, though its original Records are also lost.

Immediately after the War for Independence it was made Lodge No. 5. That number has since been assigned to Charity Lodge of the same town.

Royal William Lodge, in Herford County, which was Chartered by Provincial Grand Master Montfort, surrendered its Charter in November 1799. None of its Records are known to exist.

Unanimity Lodge, in Edenton, has its original Records, which show that it was Chartered by Provincial Grand Master Montfort. Its first meeting was held under Dispensation on November 8, 1775. It is now Lodge No. 7 on the Roll of the Grand Lodge of North Carolina.

Blandford, or Blandford-Bute Lodge, was in Bute County. That county was eventually divided into Warren and Franklin Counties. The Lodge was of the Colonial period. It held its first meeting, probably by Dispensation, on April 29, 1766, and owes its origin to Blandford Lodge (No. 3) of Petersburg, Virginia. At a meeting held on December 12, 1788, this Lodge accepted a new Charter under the name of Johnston-Caswell Lodge, the new Charter being issued by the Grand Lodge of North Carolina.

Dornoch Lodge, in Warren County, earlier known as Bute County, sent Delegates to the Convention which organised the Grand Lodge of North Carolina after the War for Independence. The Convention held that the Lodge's Delegates should be given seats on the floor, since they had been made Masons lawfully, but were not permitted to vote for the election of Officers.

As has been stated, the Convention which was to have been held at Fayetteville in June 1787 did not take place. The Convention which organised the Grand Lodge assembled at Tarborough in December of that year. John Mare, of Unanimity Lodge, in Edenton, was President of the Convention, and Benjamin Manchester, of St. John's Lodge, in New Bern, was Secretary. The following Officers of the new Grand Lodge were elected on December 11: Samuel Johnston, later governor of the State, was chosen to be Grand Master; Governor Richard Caswell, to be Deputy Grand Master; Richard Ellis, to be Senior Grand Warden; Michael Payne, to be Junior Grand Warden; Abner Neale, to be Grand Treasurer; James Glasgow, to be Grand Secretary. The Lodges and their Representatives at the first session of the Grand Lodge were as follows: Unanimity Lodge, of Edenton, John Mare and Stephen Cabarrus; St. John's Lodge, No. 2, of New Bern, Benjamin Manchester and Abner Neale; Royal Edwin Lodge, No. 4, of Windsor, John Johnston, Andrew Oliver and Silas William Arnett; Royal White Hart Lodge, No. 403 (English Constitution), of Halifax, William Muir, Samuel McDougall, and John Geddy; Royal William Lodge, No. 8, of Winton, Hardy Murfree, Patrick Garvey, and William Person Little; Union Lodge (afterwards Phœnix Lodge), of Fayetteville, James Porterfield; Bland-

ford, Bute Lodge, of Warren County, Edward Jones and William Johnson; St. John's Lodge, No. 3, of Kinston, Richard Caswell, James Glasgow, and William Randall; and John Macon and Henry Hill, Dornoch Lodge, No. 5. In the earliest written Records of the Grand Lodge it is recorded that Old Cone Lodge, of Salisbury, was present at the meeting held in December 1787 and that John Armstrong was its Delegate; nearly a year later Old Cone Lodge received its new authority by the following action of the Grand Lodge, dated November 20, 1788: " Brother John Armstrong presented a petition from sundry brethren in and near Salisbury, praying a warrant to hold a lodge at that place by the name of ' Old Cone,' which was granted, and the Worshipful Brothers James Craig appointed Master; Alexander Dobbins, Senior Warden; and John Armstrong, Junior Warden."

In 1791, when there were eighteen Lodges on the Roll of the Grand Lodge, the much disputed question of seniority and precedence was settled by ranking the Lodges in the following order: No. 1, St. John's Lodge, of Wilmington; No. 2, Royal White Hart Lodge, of Halifax; No. 3, St. John's Lodge, of New Bern; No. 4, St. John's Lodge, of Kinston; No. 5, Royal Edwin Lodge (now Charity Lodge), of Windsor; No. 6, Royal William Lodge, of Winton; No. 7, Unanimity Lodge, of Edenton; No. 8, Phœnix Lodge (formerly Union Lodge), of Fayetteville; No. 9, Old Cone Lodge, of Salisbury; No. 10, Johnston-Caswell Lodge, of Warrenton; No. 11, Caswell Brotherhood Lodge, of Caswell County; No. 12, Independence Lodge, of Chatham County; No. 13, St. John's Lodge, of Duplin County; No. 14, Rutherford Fellowship Lodge, of Rutherford County; No. 15, Washington Lodge, of Beaufort County; No. 16, Tammany Lodge, of Martin County; No. 17, American George Lodge, of Hertford County; No. 18, King Solomon Lodge, of Jones County.

In November 1797 the Grand Lodge of North Carolina was legally incorporated by Chapter X of the *Laws of 1917*, which reads as follows: " Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by authority of the same, That the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, Wardens and Members, who are at present, or in the future may be, of the Grand Lodge of North Carolina, be, and they are hereby, constituted and declared to be a body corporate under the name and title of the Grand Lodge of North Carolina, and by such name they shall have perpetual succession and a common seal, and they may sue and be sued, plead and be impleaded, acquire and transfer property, and pass all such by-laws and regulations as shall not be inconsistent with the Constitution and laws of this State or of the United States, anything to the contrary notwithstanding."

When North Carolina ceded to the United States its vast domain west of the mountains for the purpose of erecting the State of Tennessee, and when Masonic Lodges had begun to spring up in that region, the two States were under a single Masonic Jurisdiction known as the Grand Lodge of North-Carolina and Tennessee. This state of affairs continued for some years. On December

2, 1811, a Convention of all the Lodges of the State of Tennessee met at Knoxville, and drew up a Petition filled with fraternal expressions of Brotherly love and asking that the establishment of a separate Grand Lodge in Tennessee be authorised. At the next Session of the Grand Lodge this Petition was granted, and the Grand Master was authorised to take such action as was necessary to carry out the wishes of the Brethren west of the mountains. On September 30, 1813, the Charter of the New Grand Lodge was sent to Tennessee. This, the only Charter for a Grand Lodge which has ever been issued, reads as follows:

SIT LUX *et Fuit*

To All and Every of Our Right Worshipful, Worshipful, and Well-beloved Brethren

Greeting:

Know Ye, That the Most Worshipful Robert Williams, Esq., General, etc., Grand Master of the Grand Lodge of North Carolina and Tennessee of Ancient York Masons, has ordained and directed as follows, viz.:

I, Robert Williams, Grand Master of Masons, by the powers and authorities vested in me as such by the Ancient Landmarks of our Order, and by and with the advice and consent of the Grand Lodge of North Carolina and Tennessee for this purpose had and obtained, Do hereby Declare and Ordain that the following Lodges within the State of Tennessee, viz.: Tennessee Lodge No. 41, in the town of Knoxville; Greenville Lodge No. 43, in the town of Greenville; Newport Lodge No. 50, in the town of Newport; Overton Lodge No. 51, in the town of Rogerville; King Solomon Lodge No. 52, in the town of Gallatin; Hiram Lodge No. 55, in the town of Franklin; Cumberland Lodge No. 60, in the town of Nashville; Western Star Lodge No. 61, in Port Royal, Be, and they are hereby, authorised and empowered either by themselves or by their Representatives, chosen for that purpose, to constitute a Grand Lodge for the State of Tennessee. And I do, as Grand Master of Masons, by and with the advice and consent of our Grand Lodge aforesaid, renounce and release unto the said Lodges all jurisdiction over them; and I do hereby transfer and make over to said Lodges all the powers and authorities which our Grand Lodge had, by ancient usage, a right to exercise over them or either of them, upon the following terms and conditions, to-wit: That the said Lodges, or a majority of them, shall within twelve months after the reception of this authority by them, either by themselves or by Representatives duly appointed by them for that purpose, meet in Convention, and then and there make such rules, regulations or laws for the government of the Grand Lodge of Tennessee as they may think proper; and that said Grand Lodge, when thus constituted shall once in each year and every year elect a brother of our Order as Grand Master of said Grand Lodge; that they also shall elect a Grand Senior Warden, Grand Junior Warden, Grand Secretary and Grand Treasurer; and the Grand Master so elected and installed, under his own sign manual shall appoint a Deputy Grand Master, Grand Senior Deacon, Grand Junior Deacon, Grand Chaplain, Grand Pursuivant, Grand Marshal, Grand Sword Bearer, and one or more

Grand Tylers, also such members of Stewards and other inferior officers as he may from time to time think proper to make.

It is further Ordered and Ordained that the Grand Lodge of Tennessee, thus constituted, shall be vested with all powers and authorities which any other Grand Lodge, known among our Craft, has a right to use and exercise; and that they may make and constitute new Lodges at their discretion within their jurisdiction, and the Charters of each and every Lodge, as well as those by them to be made and those recited in this instrument, to arrest and dissolve upon such terms as the said Grand Lodge of Tennessee may think proper to prescribe.

And it is further Ordered and Ordained that the said Grand Lodge of Tennessee take special care that the Ancient Landmarks of our most ancient and honourable Institution shall be in every instance whatever solemnly kept and preserved.

In testimony whereof I do hereunto set my hand and cause the Great Seal of Masonry to be affixed, at Raleigh, this 30th. day of September, A. L. 5813, A. D. 1813.

Robt. Williams.

[SEAL]

Test:

A. Lucius, Grand Secretary.

In the early part of the nineteenth century the Grand Lodge of North Carolina began to consider the desirability of erecting a building in which to hold its meetings. On the Feast of St. John the Baptist, June 24, 1813, the corner-stone of a wooden building was laid. This building stood at the corner of Dawson and Morgan Streets in the city of Raleigh. A few years after the war between the States, efforts were made to raise funds for the erection of a Temple at the corner of Fayetteville and Davie Streets, opposite the present Municipal Building. Those efforts were unsuccessful. The Grand Lodge remained in its old quarters until about the year 1880. After that it met in the local hall of the Lodges in Raleigh, and continued to do so until the completion of the present Masonic Temple at the corner of Fayetteville and Hargett Streets. The corner-stone of this Temple was laid on October 16, 1907. The first meeting of the Grand Lodge was held there on January 12, 1908.

In the Grand Lodge of 1838, a resolution was passed looking to the estabment of a charity school under the care of Grand Lodge. The State of North Carolina was then evolving its first workable public school law. In other Grand Jurisdictions there were flourishing schools under the auspices of Masonry; such were contemplated for North Carolina. In 1847 Grand Lodge undertook such an establishment and unanimously passed a resolution declaring that " in this seminary of learning there was to be education free from charge for such poor and destitute orphans, and children of living brother Masons, who have not the means to confer the benefits upon their offsprings; upon a fair and equitable plan of admission to be determined upon by the Grand Lodge." In 1850 Grand Lodge took action as to the location of such a school.

Oxford, in Granville County, was finally selected. A Committee consisting of J. B. Bynum, of Lincoln County, J. A. Lillington, of Davie County, and Patrick Henry Winston, of Bertie County, was directed to prepare an address setting forth the system of education proposed and the course of study. The address was issued. It contained some startling statements. The following is a copy.

It is not to be disguised that in most of the colleges of the Union the system of education has not kept pace with the improvements of the age. It is the intention of the Grand Lodge that their institutions shall be able to furnish all young men with as full and complete collegiate education as can be obtained at any similar institution in the Union. No gentleman's education can be regarded as complete, nor ought to be regarded as complete, without a knowledge of the dead languages, but it is certainly improper that two thirds of a young man's life should be occupied in this one branch of education—to be forgotten in most instances very soon after he engages in busy avocations of life, to the exclusion of those other more useful species of knowledge which will better prepare him to act well his part as a man.

Remember that this was written and broadcast in our North Carolina press in 1851. The Committee urged in this address that something of astronomy, natural philosophy, chemistry, geology, electricity and galvanism, as taught in some schools, be combined, but that a larger emphasis should be placed upon architecture, the power of steam and its application to machinery, various processes of manufactures, metallurgy, natural history, and engineering.

Property was purchased in Oxford. An Act of the General Assembly was passed for a Masonic college to be called St. John's College. Contracts were let, and the building erected. On June 24, 1855, the corner-stone of St. John's College was laid by Grand Lodge. It is an interesting story to read of the ups and downs of those in charge of the work. The college was opened July 13, 1858. When the war between the States came on, it was moved in the Grand Lodge that St. John's College be converted into a military school. This, however, was not carried; indeed, the suggestion received scant support. St. John's College went down before the wave of war that swept the State. After the war between the States various attempts were made to conduct a girls' school, and for a year or two such a school was conducted there. The property belonged to the corporation. The contractors and builders had never been paid. In 1868 a sale was held according to the terms of the deed of trust that secured the debt, and the Grand Lodge of North Carolina became the owner of the property.

Space does not permit the interesting story of the various efforts to bring the property to some useful purpose. The crucial hour came in the Grand Lodge held in December 1872. John H. Mills, giant in intellect, heart, and body, moved " That St. John's College be made into an asylum for the protection, training, and education of indigent orphan children." It was a great hour. The argument was lengthy. A vote was taken. A tie vote was announced.



Swimming-pool, Oxford Masonic Ophanage, Oxford, North Carolina.

The Hon. John Nichols, then Grand Master and afterwards member of Congress, broke the tie in favour of the orphanage, and the resolution was adopted. Bro. John Mills was elected Superintendent, and arrangements were made to appropriate $500 annually to the work. In February 1873 the first child was received at the institution. A student of the Horner School witnessed the incident. There was no ceremonial. The student, afterwards Grand Master of the Grand Lodge, had carried a bundle of clothing as a donation to the institution. John H. Mills was standing in the doorway looking down the path that led to the main building. His greeting was gruff but honest. The bundle was placed as directed. Just then a carryall wagon came up the driveway. A dull cloud hung in the sky. The man in the wagon stopped at the front of the building. Superintendent Mills asked him his mission. His answer was indifferent. " I am looking for the man who wants this boy," he said. The boy was delivered. Mills' gigantic frame shook with emotion. He lifted the pale child from the wagon as though with the paw of a lion. He raised him above his head as if he were presenting him as a votive offering to Heaven. He dropped the child upon his own breast, then kissed him. It was the kiss of love. From that hour the orphanage was safe, though its struggles have been many. Thus orphanage work began in our State. The example set by Masonry was soon followed by churches, other orders, and fraternities, and by individuals charitably inclined. The Masonic orphanage is now perfect in all its equipment. Five thousand children have been cared for. The State gives $30,000 annually to its support. A very large majority of its children, since the foundation of the institution, have been those not of Masonic parentage. Its doors are open to all. Worthy tribute might well be paid to the officer in charge in 1931, but space forbids.

Though it is not within the province of this article to give further detail to Masonic activities in this State, it may be related in passing that on January 12, 1914, the Masonic and Eastern Star Home was formally opened near Greensboro to house those Brethren and their wives who need assistance. The Grand Lodge and its institutions are now great and prosperous. More than 40,000 Masons are now members of Lodges in this Jurisdiction. The many noble achievements of Masonry have in the main dispelled those groundless prejudices of the old days, prejudices chiefly held by those who knew not the Institutions' true character.

FREEMASONRY IN NORTH DAKOTA

WALTER LINCOLN STOCKWELL

NORTH DAKOTA became a State on November 2, 1889. The Grand Lodge of Ancient Free and Accepted Masons of North Dakota was organised at the town of Mitchell, now in the State of South Dakota, on June 12, 1889, when the Grand Lodge of Dakota Territory divided. A few of those who were present on that memorable occasion are still alive.

Part of the present State of North Dakota was in the original grant made by England at the conclusion of the War for Independence. The remainder of the State, that which is contiguous to the Missouri River, formed part of the Louisiana Purchase. Although the region had been visited by two white men, O. O. Verendrye and O. O. Thompson, even before 1800, for the most part it remained unknown until after the middle of the nineteenth century. True it is that Meriwether Lewis and William Clark spent the winter of 1803–04 near the present site of Washburn, on the Missouri River, while on their famous expedition into the northwestern regions. This camp site will be marked by the Grand Lodge some day because of the Masonic connections of those two intrepid American explorers. There was a Hudson's Bay Company trading post and a settlement at Pembina more than a century ago, as well as other trading posts along the Red River of the North. The United States Government established posts at Abercrombie, Pembina, Fort Rice, Fort Totten, Fort Buford, Fort Abraham Lincoln, and one or two other points. Early Masonic history centres about those military posts.

The first Lodge in the present Jurisdiction of North Dakota was established at Fort Pembina. On September 13, 1863, Grand Master A. T. C. Pierson, of the Grand Lodge of Minnesota, granted a Dispensation to form a Lodge. This Dispensation was given to a detachment of soldiers who were going to garrison the post at Fort Pembina. The Brethren named in the Dispensation were Bro. C. W. Nash, afterwards Grand Master, Bro. L. L. Armington, Bro. A. F. Chamberlain, and Bro. Charles H. Mix, together with eight others. The Lodge was known as Northern Light Lodge. Its first meeting was held in January 1864 in the quartermaster's building, a site now owned by the Grand Lodge and suitably marked. That winter Degrees were conferred upon several Brethren from Fort Garry, now Winnipeg, Province of Manitoba, Canada. Because of the removal of the soldiers who had been interested in this Lodge, the Dispensation was renewed and the Lodge itself was later removed to Fort Garry. Bro. John Schultz was named as Worshipful Master. Bro. A. G. Bannatyne, the second story of whose trading house was used as the Lodge room, was Senior Warden. Bro. William

Inkster was Junior Warden. Though the Lodge was Chartered in 1867, the Charter was never delivered. Because of troublesome times in the late 60's the Lodge ceased to exist. It had, however, already laid the Masonic foundations in this Jurisdiction and in the Canadian Northwest.

After the Sioux Indian massacre that occurred in western Minnesota during the summer of 1863, troops commanded by General H. H. Sibley pursued certain bands of those Indians along Apple Creek, to the south of Bismarck. Attached to General Sibley's staff was Lieutenant Beaver, a young Englishman, an Oxford graduate, a soldier of fortune, and a Mason. In a skirmish with the Indians late in July he was killed. Among the troops were many well-known Minnesota Masons, R.·.W.·.Bro. John C. Whipple, Deputy Grand Master, being one of them. An Emergent Lodge was convened on the last Sunday in July, 1863, with Bro. A. J. Edgerton, afterwards Federal judge in South Dakota, as Worshipful Master. Bro. J. C. Braden, afterwards Grand Master, acted as Senior Warden, and Bro. Patch, as Junior Warden. The remains of Bro. Beaver were buried with Masonic honours in the rifle pits overlooking Apple Creek. Later the body was disinterred and removed elsewhere. A marker has been placed on the site of this first Masonic service in North Dakota. On August 9, 1864, the Masonic funeral of Bro. Charles B. Clark, a soldier in General Sully's command, took place at Fort Rice, north of Mandan. Seventy-eight Masons, officers and soldiers, were present. Bro. M. W. Getchell, Worshipful Master of Cataract Lodge, No. 2, of Minneapolis, presided. Not many days later, on August 25, another Masonic funeral took place at Fort Abercrombie at the burial of Bro. Frederic Duhn. Bro. C. W. Nash, who had been Worshipful Master of the Lodge established at Fort Pembina the preceding fall, presided at this funeral. Doubtless there were also other Masonic ceremonies conducted during those Indian campaigns but of them there is apparently no record.

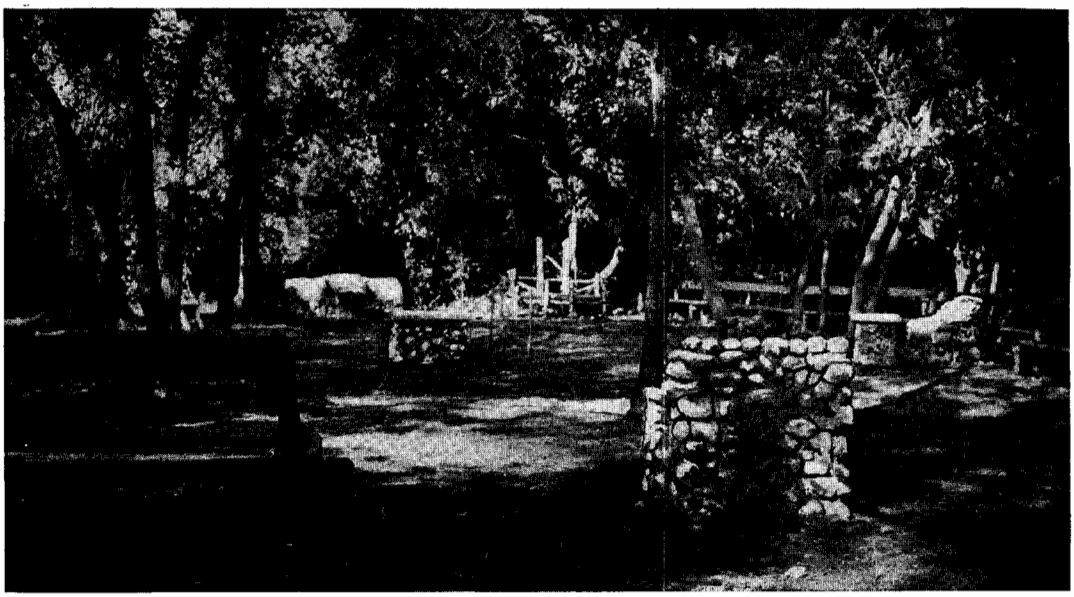
The second Lodge established in North Dakota was Yellowstone Lodge at Fort Buford. A Dispensation was granted on January 26, 1871, to Bro. Asa Blunt, an army officer, and eleven others, six of whom were officers of the Seventh United States Infantry. Thirty-two Master Masons were Raised. This Lodge was Chartered on January 10, 1872, as No. 88. In June 1874 it ceased to exist because the removal of the troops left it without an Officer or Past Master. The site of the Masonic Hall on the Fort Buford reservation has been definitely located and so soon as this land can be purchased for a reasonable price it will be included in the State Park, and a marker will be placed there.

This brief account brings us to the beginnings of permanent Masonry in the State of North Dakota. The days of Military Lodges and military Masonic ceremonies were gone. The coming of the Northern Pacific Railroad to North Dakota in the early 70's led to the establishment of a settlement known as Fargo, at the Red River Crossing on the North Dakota side. Fargo has for years been the chief city of the State. On November 22, 1872, a Dispensation was issued to organise Shiloh Lodge in Fargo. The Charter—No. 105—was granted on January 14, 1874. The first Master of this Lodge was Bro. W. H. Smith. Bro.

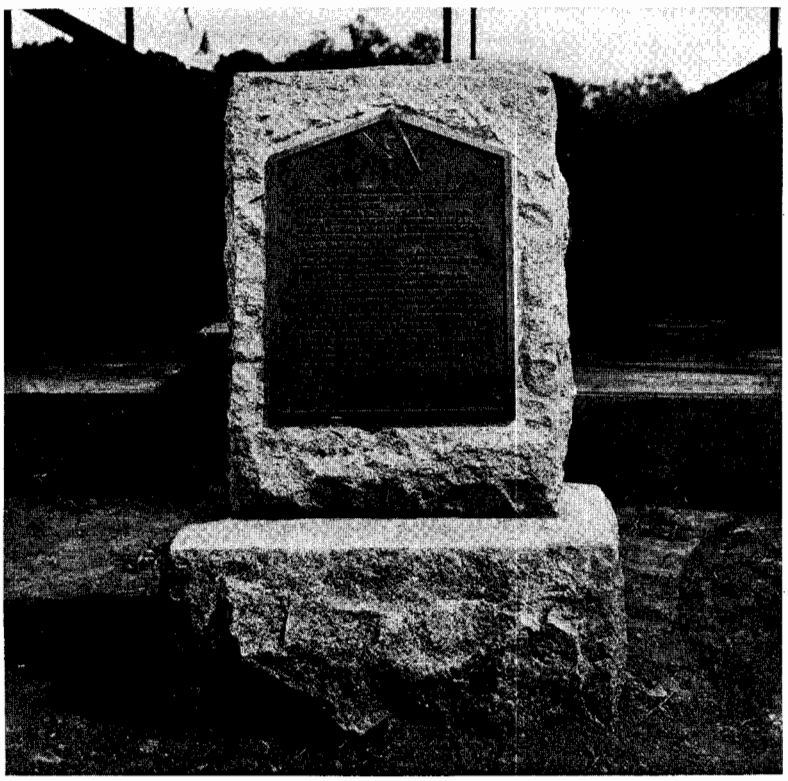
Samuel G. Roberts was Senior Warden and Bro. Jacob Lowell, Sr., was Junior Warden. Both Bro. Roberts and Bro. Lowell were well-known citizens who played prominent parts in the development of Fargo. The Northern Pacific Railroad reached Bismarck in 1872. At once a busy pioneer town sprang up, destined to play a very important part in the life of Dakota Territory and afterwards in that of the State of North Dakota. A Dispensation to form a Lodge was issued in 1874 but because of certain irregularities a Charter was refused and another Dispensation was issued. On January 12, 1876, a Charter was issued to Bismarck Lodge, No. 120, with Bro. Colonel Clement A. Lounsberry as Worshipful Master, Bro. John B. MacLean as Senior Warden, and Bro. Colonel E. M. Brown as Junior Warden.

Now comes one of the most interesting episodes in the Masonic history of the Dakotas. While Minnesota had been establishing Lodges in the northern part of Dakota Territory, the Grand Lodge of Iowa had been organising others in the southern part of the Territory, especially in that part of it adjacent to the State of Iowa. On June 22 and 23, 1875, a Convention of the Lodges of Dakota Territory met at Elk Point and formed the Grand Lodge of Dakota Territory, as was their right. The claim was made that notice had been sent to Lodges in the northern part of the Territory, at least to the Lodge in Fargo and to the supposed Lodge at Pembina. Knowledge of a Lodge at Bismarck was disclaimed. In any event, neither Shiloh Lodge, No. 105, of Fargo, nor Bismarck Lodge, No. 120, was represented, and in consequence neither became part of the Grand Lodge of Dakota Territory. Those two Lodges continued on the Register of the Grand Lodge of Minnesota with the approval of the Officers of that Jurisdiction, in spite of the well-known American Masonic idea of territorial sovereignty. On this point a bitter controversy raged between these two Grand Lodges for several years. Finally, on June 7, 1879, Shiloh Lodge, No. 105, came under the Jurisdiction of Dakota Territory as Lodge No. 8. Not until June 1880, however, did Bismarck Lodge, No. 120, become a member of the Territorial Grand Lodge. Before that took place, three other Lodges, those of Pembina, of Casselton, and Acacia Lodge at Grand Forks, had been organised and Chartered. Thus, instead of becoming Lodge No. 2 on the register of the Grand Lodge of North Dakota, Bismarck Lodge became Lodge No. 5. During the 80's, up to the time of the division of the Territory into a northern and a southern part, twenty-six Lodges had been organised. Eight of them were along the main line of the Northern Pacific Railroad, and seven of them were south of that line. Sixteen Lodges were north of the Northern Pacific Railroad line and only two or three of the sixteen were outside what is commonly known as the Red River Valley.

With 31 Lodges having a total membership of 1322 Masons, the Grand Lodge of North Dakota began its separate existence. Among the Brethren who formed the Grand Lodge were some of the best-known citizens of the State. Bro. Dr. James W. Cloes, of Jamestown, was elected Grand Master; Bro. Frank J. Thompson, of Fargo, was Deputy Grand Master; Bro. John F. Selby, of Hills-



Open Air Lodge Room on Masonic Island, Lake Metigoshe, Near Bottineau, North Dakota.



Masonic Marker on the Site of the First Masonic Lodge in North Dakota, at Pembina Masonic Park.

boro, was Senior Grand Warden; Bro. Dr. A. B. Herrick, of Lisbon, was Junior Grand Warden; Bro. Charles E. Jackson, of Pembina, was Grand Treasurer; Bro. David S. Dodds, of Lakota, was Grand Secretary; Bro. Rev. W. T. Currie, of Grand Forks, was Grand Chaplain; Bro. William H. Topping, of Grand Forks, was Grand Marshal; Bro. William H. Gannon, of Ellendale, was Senior Grand Deacon; Bro. Warren S. Wilson, of Sanborn, was Junior Grand Deacon; Bro. James H. Marshall, of Bismarck, was Senior Grand Steward; Bro. Roswell W. Knowlton, of Fargo, was Junior Grand Steward; Bro. George L. McGregor, of Jamestown, was Grand Sword Bearer; Bro. Henry Baldwin, of Park River, was Grand Pursuivant; Bro. Louis B. Hanna, of Page, was Grand Tyler. During the more than forty-five years that have elapsed since the organisation of the Grand Lodge of North Dakota, the entire State has been settled. The Register of the Grand Lodge records 129 Chartered Lodges having a membership of over 15,000.

The Grand Lodge of North Dakota has from the beginning emphasised the educational side of Freemasonry. Bro. Theodore S. Parvin, the distinguished first Grand Secretary of Iowa, who founded the Grand Lodge library, presented the Grand Lodge with the books which formed the nucleus of the collection. When that library was destroyed by fire in 1893, Bro. Parvin again furnished a nucleus from which, during the last thirty-nine years, one of the most complete Grand Lodge libraries in this country has developed. The library is strictly a Masonic and reference collection. It serves not only members of the Craft but also every other seeker after Light. It is one of the fine cultural and educational institutions of the State, and its service is widely and favourably recognised. Since 1915 the library has been under the direction of Miss Clara A. Richards, a trained librarian.

For over twenty years the Grand Lodge of North Dakota has been carrying on a programme of service and education, and some ten years ago the Committee on Masonic Service and Education was established. According to the Grand Lodge By-Laws, the function of this Committee is " to bring to the whole Craft information upon the laws, customs, traditions, symbolism, history, and philosophy of Masonry, and to translate Masonic principles into the life and conduct of individual Masons." A full-time Executive Secretary is responsible for carrying this work forward. For several years Bro. William J. Hutcheson has been the Executive Secretary.

Since 1916 the Grand Lodge has maintained an Educational Fund, sometimes called an Educational Foundation. From this fund loans are made to worthy young people seeking a higher education. The Foundation now has a capital fund of more than $25,000. It has already made some 650 loans totaling more than $50,000.

The relief work of the Dakota Grand Lodge has been under the direction of three Trustees. A fund of some $50,000 has been accumulated, and income from that is used to assist particular Lodges in their own relief work. An annual contribution of fifteen cents per capita is contributed from the general

fund, and each newly made Master Mason also contributes $5 to the relief fund. Beginning with the year 1932 a special tax of fifty cents per capita was collected to create a Home or Hospital Fund.

The Grand Lodge of North Dakota has in times past made substantial contributions to welfare work. In 1913 the Grand Lodge was assisted by the Grand Chapter, the Royal Arch Masons, and the Grand Chapter of the Order of the Eastern Star to erect and furnish a sixteen-bed cottage at the State Tuberculosis Sanitorium in Dunseith. This praiseworthy undertaking involved an expenditure of some $8000. During the summer of 1931 a cabin cottage costing $1000 was erected at Camp Grassick by the Grand Lodge. This institution, which is maintained by the North Dakota Tuberculosis Society, is a summer camp for undernourished children.

The Grand Lodge of Ancient Free and Accepted Masons of North Dakota adheres faithfully to the fundamentals of Freemasonry. It believes that, since Masonry is a progressive science, the Fraternity must always adapt its programme to the needs of the present. North Dakota Masons are forward-looking and acting.

During the Spanish-American War of 1898 the North Dakota Military Lodge under Dispensation No. 1 was attached to the First North Dakota Volunteer Infantry in the Philippine Islands. During the World War, North Dakota Military Lodge under Dispensation No. 2 was organised for overseas Work with the 164th United States Infantry.

Needless to say, many leaders in the early life of the Territory and State were Freemasons. A majority of the governors, United States senators, members of Congress, members of the Supreme Court, and State officials have been Masons.

The other Bodies of Masonry are represented in North Dakota by the Grand Chapter of Royal Arch Masons and by the Grand Commandery of Knights Templar which was organised when the Territory attained Statehood. The Grand Council of Royal and Select Masons was organised in 1916. The Grand Chapter of the Order of the Eastern Star, closely allied with Masonry though not a Masonic Body, was organised in 1894. The Scottish Rite Masons have four Consistories under the leadership of Inspector-General, Bro. Walter R. Reed. North Dakota is in the Southern Jurisdiction. The Grand Lodge of Ancient Free and Accepted Masons of North Dakota, which represents Freemasonry in this State, is indeed one of the constructive and stabilising influences in the Commonwealth.

FREEMASONRY IN OHIO

NELSON WILLIAMS

SYMBOLIC FREEMASONRY

FREEMASONRY first made itself known in that part of the great region lying northwest of the Ohio River, commonly called the Northwest Territory, many years before any part of the region was crowned with the dignity and sovereignty of Statehood. On April 30, 1802, the Congress of the United States passed an Act authorising the call for a convention to form a constitution for a new State to be known as Ohio, whose boundaries were to be essentially as they are at present. This convention assembled at Chillicothe on November 1, 1802. After almost a month of deliberation, a constitution of State government was ratified and signed on November 29, thus adding a new member to the sisterhood of States composing the Federal Union. There is positive proof, however, that Freemasonry was actively at Work in the Northwest Territory for more than a decade before the State of Ohio was carved from that vast domain, and undoubtedly this had much to do not only with creating sentiment in favour of Statehood but also with shaping the policies of the new State and solving its problems. Freemasonry came not as a thief in the night to pilfer from those of sturdy body and brave heart who with limited means were blazing a way through the unbroken forests that civilisation might advance. Rather, it came unheralded and without acclaim, as it always does. It came bearing aloft the torch destined to light the fires of fraternal brotherhood in the valleys and on the hills of the great territory then chiefly inhabited by Indians.

Previous to the Declaration of Independence, on February 15, 1776, to be exact, John Rowe, " Grand Master for North America and the territories thereunto belonging," who had been appointed by Lord Beaufort, Grand Master of Masons in England, commissioned " Joel Clark, Esquire, Master of the American Union Lodge, now erected in Roxbury (a part of Boston), or wherever your body shall remove in the Continent of America, provided it is where no Grand Master is appointed." Reference will be made later to the formal organisation of this Lodge.

By an Act of the Parliament of Great Britain passed in 1774, the whole of the Northwest Territory was annexed to the Province of Quebec and made a part of it. That Province had been created and established by the royal proclamation of October 7, 1763. Thus, when the Warrant for American Union Lodge, No. 1, was granted, according to the statement already quoted, the entire

Northwest Territory was under the dominion of England. Since no Masonic Lodge or Masonic Grand Lodge had been established and organised in that region, the Grand Lodge of England was fully authorised under the fundamental law of Freemasonry as practiced in America, to issue a Warrant for a Masonic Lodge there, or for a Lodge which would function there.

The claim of the English monarch to that vast northwestern region was ceded to the United States by the treaty of peace signed at Paris on September 3, 1783. There is no evidence that the Grand Lodge of England ever claimed Jurisdiction over that part of the Northwest Territory now included within the boundaries of the State of Ohio. It might be inferred, however, that this is shown by the granting of the Warrant for American Union Lodge, No. 1. This Lodge was revivified and established as a permanent one at Marietta, in the Northwest Territory, in June 1790.

Precisely when Freemasonry first entered the Northwest Territory, and by whom it was first introduced, cannot be stated with certainty, but there is evidence that it manifested itself some years before any organised Lodge existed in the region. Good authority states that on January 10, 1789, at the burial of Judge James Mitchell Varnum, a disinguished Mason who was one of the pioneer settlers at Marietta, the funeral ceremonies were conducted by Masons without an organised Lodge formation. Representatives of the Six Tribes of Indians, then holding a parley with the settlers at Marietta in an effort to draw up a treaty of peace, participated in the ceremonies. The redskins marched two by two in the procession, so it is said, an unusual concession, since their invariable custom was to march in single file. The account of this funeral tells that the Indians showed much interest in the ceremonies, and that they apparently had some knowledge of Masonic signs and symbols. How and where they could have received instruction in the Secret Art is at present wrapped in a veil of mystery which will probably never be removed.

On January 10, 1786, General Rufus Putnam and General Benjamin Tupper, distinguished military men and both Masons, who had been appointed by Congress in 1785 to survey lands that had been secured by treaty with the Indians in the territory northwest of the Ohio River, gave public notice to all citizens desirous of joining in the settlement of the Ohio River country to meet in Boston on March 1, 1786. Delegates were to be selected in counties where people had an interest in western settlement. On the appointed date a convention was held at the Bunch of Grapes Tavern, long a well-known and favourite meeting-place of Boston Freemasons. After choosing General Putnam as Chairman, a land company to be known as the Ohio Company was organised.

A second meeting of the Ohio Company was held in Boston on March 8, 1787. General Putnam and two others were then appointed as a Committee to negotiate with Congress for the purchase of approximately a million acres of land along the Ohio River in the southeastern part of the Northwest Territory. Without mentioning many other details, it is enough to say that the land was ultimately purchased. During the winter of 1787 General Putnam and forty-

seven other pioneers, many of whom were Freemasons, crossed the mountains of Pennsylvania and made their way to the mouth of Youghiogheny River. There they built a boat, said to have been forty-five feet long and twelve feet wide, and christened it the *Mayflower*. In this they floated down the Ohio to the mouth of the Muskingum River during the spring of 1788. They landed there and established the first white settlement in the Northwest Territory. The city of Marietta is built upon the very site of that early settlement.

No available record shows how many of these early pioneers were Freemasons, but it is known that several besides General Putnam, General Tupper, and Captain Jonathan Heart were members of the Fraternity. Those men carried the Rituals of Freemasonry in their heads, its principles in their hearts. Their lives were examples attesting the excellence of the Order's tenets and teachings, and of the virtues it enjoins. General Putnam was Master of American Union Lodge and Custodian of its Warrant, or Charter. Captain Heart, who was stationed at Fort Harmar on the bank of the Muskingum River opposite Marietta, was also a member of that Lodge and a Past Master, as well as a Past Grand Lecturer of the Grand Lodge of Connecticut. In 1777 this Lodge was within the Jurisdiction of New York, where there was a Grand Master. Consequently it applied to him for confirmation of its Acts. The Deputy Provincial Grand Master of New York issued them a new Warrant as Military Union Lodge, No. 1, but the Lodge continued to function under its old name.

On June 25, 1790, W.·. Bro. Putnam, with ten other Brothers, held a meeting at Marietta to consider the subject of Lodge organisation. A Petition signed by all those present was addressed to Bro. Jonathan Heart as Master of American Union Lodge, the army organisation, requesting him to revive and re-establish the Lodge as permanently located. To this Petition Bro. Heart replied promptly. Since his letter and the conclusions he reached played such an important part in the organisation of the first Lodge in the Northwest Territory, the following quotation* from it is given here:

Previous to the late Revolution, all authority exercised in America, with respect to Masonry, was derived from the Grand Lodge in Great Britain, delegated to deputies in and over certain districts, by virtue of which all regular lodges were then held. The Federal territories not coming within the district of any Grand Lodge holding under authority of the Grand Lodge of Great Britain, and the United States not as yet having formed a Federal head in Masonry, it may be in doubt whether, at this time, there is any power in America having jurisdiction over the Federal territories. From whence it follows, the power is still in the Grand Lodge in Great Britain, unless there can be found some power which has been delegated other ways than through the present Grand Lodges, and extending its jurisdiction to this country. Whether the warrant under which you wish to be convened affords protection is the next subject of inquiry.

*Since the original of this letter was undoubtedly lost in a fire of 1801 that destroyed the Records of the Lodge, what appears here is an exact reprint of an account that stands in an early history of American Union Lodge. The paragraph beginning with the words, " Wherefore, under every consideration with respect to . . . etc.," seems to be incomplete.

This warrant was granted* in the year 1776, previous to the Declaration of Independence, by Richard Gridley, Esq., Deputy Grand Master, whose authority extended to all parts of North America where no special Grand Masters were appointed, as may appear from the Book of Constitution, and as expressed in the same instrument. It will therefore follow that, there being no special Grand Master for this territory, a more ample authority for holding a lodge in this country could not be obtained, provided there was a competent number of the former members present. But there are only two, viz., Brother Putnam and myself, who were actual enrolled members. To remove this objection it is observable there are two others who are members and resident in this country —but at present at too great a distance to attend. There are also two of the petitioners who were constant visitors of this lodge during the war, one of them a Past Master [Brother Benjamin Tupper], who by custom is a member of all lodges. There are also others of the petitioners who have frequently visited the lodge at different times.

Wherefore, under every consideration with respect to your situation—the difficulty of obtaining authority, a doubt whether more ample authority can at this time be obtained—the right which is ever retained by the individuals of incorporating themselves where there is no existing power already lodged with particulars for that purpose.

Wherefore, being the present Master of the Lodge held under authority of said warrant, as may appear by having recourse to the records deposited in Frederick's Lodge, held at Farmington, State of Connecticut, and being the eldest Ancient Mason within said territory, I have thought proper, with the advice of Brother Putnam, member, and Brother Benjamin Tupper, Past Master, to grant the request contained in your petition, and will meet you in Campus Martius, on Monday, the 28th inst., at six o'clock P.M. for the purpose of forming you into a lodge.

I am, with every sentiment of respect, Brother,

Your most obedient and humble servant,

Jonathan Heart, M. A. U. Lodge.

In accordance with the decision he expressed in this letter, W.·.Bro. Heart ordered that a meeting of the Petitioners be called for June 28, 1790. The following Brothers were present at that meeting: W.·.Bro. Benjamin Tupper, Past Master, and Bros. Thomas Stanley, William Burnham, Griffin Green, William Mills, Robert Oliver, and William Stacy. The Lodge was opened in due form with W.·.Bro. Jonathan Heart as Master; W.·.Bro. Benjamin Tupper, Past Master, as Senior Warden; and W.·.Bro. Rufus Putnam, Past Master, as Junior Warden. The Warrant issued for American Union Lodge on February 15, 1776, by John Rowe, Grand Master of St. John's Provincial Grand Lodge, at Boston, was read. All those present were elected members of the Lodge, except Bros. Heart and Putnam who were already members. From then until the year 1815, American Union Lodge, No. 1, as it was called, was recognised as a legitimate and regularly formed Lodge of Master Masons.

*This statement is erroneous. Richard Gridley signed at the bottom as "Deputy Grand Master," but John Rowe, who issued the document, signed at the top as "Grand Master."

On March 22, 1801, the hall, the Charter and all other Records and papers of American Union Lodge, No. 1, were destroyed by fire. Although its old Records were nearly all reprinted in 1859, little is known about its activities during the period between its reorganisation, or rehabilitation, in 1790, and the year 1801. After the destructive fire, American Union Lodge, No. 1, requested the Grand Lodge of Pennsylvania, which was the Jurisdiction immediately adjoining on the East, to issue another Warrant to it, but this the Grand Lodge of Pennsylvania declined to do. It then appealed to the Grand Lodge of Massachusetts, which issued a conditional Dispensation authorising American Union Lodge, No. 1, to continue as a regular Lodge until a Grand Lodge should be organised in Ohio. The Lodge was reorganised under this Dispensation in January 1804.

On October 15, 1788, Judge John Cleves Symmes, a Freemason, together with certain associates, entered into a contract with the Treasury of the United States for the purchase of a large tract of land lying in the Northwest Territory between the Great and Little Miami Rivers and north of the Ohio River. They were able to pay for only part of the land purchased. On September 30, 1794, the government gave them a patent for 248,540 acres of the land covered by their contract. This land extended northward from the Ohio River. Meanwhile, the second white settlement in the Northwest Territory was established on the north bank of the Ohio River near the mouth of the Little Miami River and " in the Symmes purchase." At about the same time still another settlement, probably an offshoot of that on the Little Miami River, was established at a point nearly opposite the mouth of the Licking River. Both sites are now within the Cincinnati city limits. Some of the early pioneers in those settlements, among them General Arthur St. Clair, governor of the Northwest Territory, were Freemasons. Desirous of having an organised Lodge in their midst, these men Petitioned the Grand Lodge of New Jersey for a Warrant. Their Petition was granted, and on September 8, 1791, the Grand Lodge of New Jersey issued a Warrant for a Lodge to be known as Nova Cæsarea Lodge, No. 10. This Lodge was formally organised under its Warrant on December 27, 1794, although neither the Worshipful Master nor the Senior Warden named in the Warrant was present. This Warrant, still in a good state of preservation, is now in possession of the Lodge known on the Grand Lodge Roll of Ohio as Nova Cæsarea Harmony Lodge, No. 2, and commonly called " N. C. Harmony Lodge, No. 2."

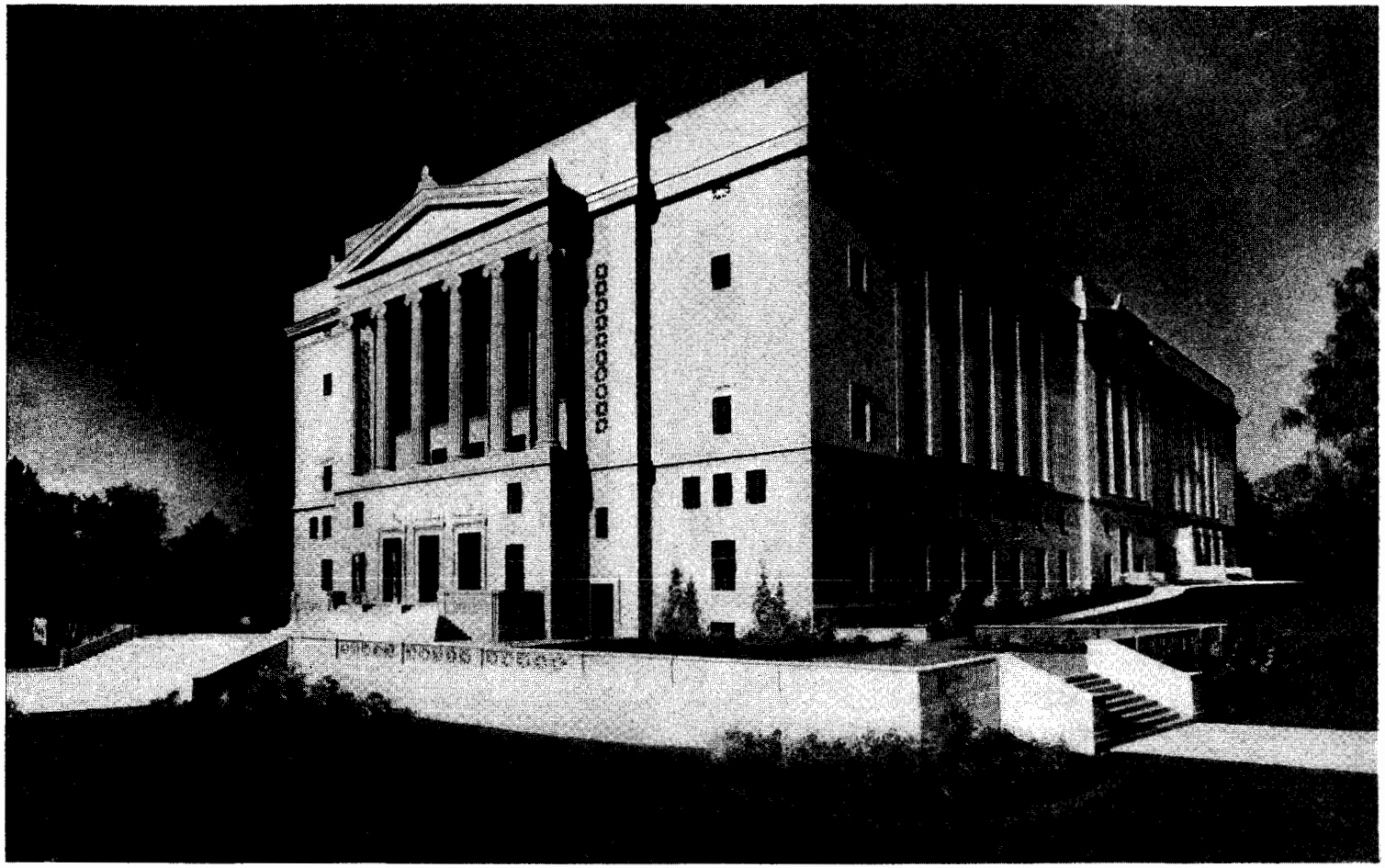
The Record of the *Proceedings* of the Grand Lodge of New Jersey at its Annual Communication held in 1805 shows that up to that time no report had ever been made to it by Nova Cæsarea Lodge, No. 10, since the time of granting its Charter. Among the Records of the Grand Lodge of New Jersey, however, is a copy of a letter dated December 10, 1805, addressed to it by Matthew Nimmo, late Master of Nova Cæsarea Lodge, No. 10. He returned the Charter with the statement that the Lodge could no longer pay its dues to the Grand Lodge. Apparently this action did not meet with the approval of some other

members of the Lodge, for they requested the return of the Charter. This the Grand Lodge of New Jersey refused to do. Following this surrender of the Charter, a number of former members of Nova Cæsarea Lodge, No. 10, Petitioned the Grand Lodge of Kentucky for a Dispensation granting the establishment of a Lodge in the city of Cincinnati. The Dispensation providing for the establishment of a Lodge to be known as Cincinnati Lodge, No. 13, was granted. This Lodge was organised, and on December 27, 1805, its Master was Installed by three Past Masters of Nova Cæsarea Lodge, No. 10. The Records of the Grand Lodge of Kentucky do not show just when the Dispensation for Cincinnati Lodge, No. 13, was issued, but that probably took place shortly before December 27, 1805. The Records do show, however, that a Charter was issued to Cincinnati Lodge, No. 13, on March 19, 1806.

It appears that although the Charter of Nova Cæsarea Lodge, No. 10, had been surrendered to the Grand Lodge of New Jersey at the time when the Grand Lodge of Kentucky Chartered Cincinnati Lodge, No. 13, the Charter had not in fact been cancelled and annulled. Consequently there was conflict of opinion as to the relative rights and authority of the two Lodges. This conflict continued until the Annual Communication of the Grand Lodge of Ohio held on January 7, 1812. At that time a Petition was presented to the Grand Lodge of Ohio soliciting mediation in the affairs of the Cincinnati and Nova Cæsarea Lodges of Cincinnati.

A resolution adopted by the Grand Lodge of Ohio recommended that Cincinnati Lodge, No. 13, pay its dues to the Grand Lodge of Kentucky, and that the Lodge have leave to withdraw its Charter from the Grand Lodge of Ohio and return it to the Grand Lodge of Kentucky. Further, that Cincinnati Lodge, No. 13, notify the Grand Lodge of New Jersey of any steps taken, request it to return the original Charter of Nova Cæsarea Lodge, No. 10, and assure it that all delinquent dues would be paid. The resolution also provided that Cincinnati Lodge, No. 13, should be known and called by the name of Nova Cæsarea Lodge henceforth, that it should be represented in the Grand Lodge of Ohio by that name, and that upon complying with these provisions it should be entitled to a Charter. Otherwise it was to have none. The Records of the Grand Lodge of Kentucky show that the Charter of Cincinnati Lodge, No. 13, was surrendered on August 27, 1812.

At the Annual Communication of the Grand Lodge of Ohio held on January 5, 1813, it was reported that differences existing between members of Nova Cæsarea Lodge, No. 10, and Cincinnati Lodge, No. 13, had been amicably settled, that each Lodge had paid its dues to its Mother Grand Lodge, that each had surrendered its Charter, and that the two Lodges desired to be formed into a single subordinate Lodge under the Jurisdiction of the Grand Lodge of Ohio. A resolution was thereupon adopted directing that a Charter be issued to the Petitioners for the establishment of a Lodge in Cincinnati to be known as Nova Cæsarea Harmony Lodge, No. 2. Upon later request, the Grand Lodge of New Jersey returned to Nova Cæsarea Harmony Lodge, No. 2, the Charter origi-



From a photograph by Underwood and Underwood.

Masonic Temple at Dayton, Ohio.

nally issued by it for Nova Cæsarea Lodge, No. 10. This Charter is still safely preserved, as has been explained.

Another of the Masonic Lodges early established in the Northwest Territory was located at a place known as Old Mingo Town, on the west bank of the Ohio River three miles south of the present city of Steubenville. A Warrant for a Lodge to be known as Mingo Lodge, No. 78, to be located in Old Mingo Town in the Northwest Territory, was granted by the Grand Lodge of Pennsylvania on March 4, 1799. On April 10, 1799, the Grand Master issued a Dispensation to Absalom Baird, empowering him to open and Constitute the Lodge and to Install its Officers. The Dispensation returned to the Grand Lodge showed that an Installation of Officers of the Lodge had taken place on May 21, 1799. This Lodge had a brief existence of only seven years. It was not functioning when the Grand Lodge of Ohio was organised in 1808.

On October 19, 1803, a Charter was granted by the Grand Lodge of Connecticut to Samuel Tylee and twenty-one other residents of the Connecticut Western Reserve for the establishment of a Masonic Lodge in the town of Warren. This was to be known as Erie Lodge, No. 47. Bro. Samuel Tylee was sent by the Petitioners to the Annual Communication of the Grand Lodge of Connecticut held at New Haven in 1804. Upon the granting of the Charter it was placed in Bro. Tylee's charge and he was appointed a Deputy Grand Master of the Grand Lodge of Connecticut for the purpose of Constituting Erie Lodge, No. 47, and Installing its Officers. On March 16, 1804, the Deputy Grand Master, thus appointed and authorised, assisted by other Grand Officers pro tempore, appointed for the purpose from among the Brethren present, opened a Deputy Grand Lodge, Constituted the Lodge, and Installed the Officers who had been chosen by the Petitioners. Later the Grand Officers made a report to the Grand Lodge of Connecticut.

The Grand Lodge of Massachusetts granted a Charter to a number of Masons living in and near the village of Chillicothe, Ross County, Ohio, on November 22, 1805. The Lodge was to be known as Scioto Lodge, No. 2, and to be located at Chillicothe. Colonel Thomas Gibson, Auditor of the Northwest Territory, was designated as the first Master; Jarvis Cutler, as Senior Warden; Nathaniel Willis, as Junior Warden. This Lodge actively participated in organising the Grand Lodge of Ohio. After the organisation of the Grand Lodge this became Lodge No. 6 on the Roll of particular Lodges in Ohio.

On October 19, 1803, the Grand Lodge of Connecticut issued a Charter to a group of Brethren residing at or near the town of Worthington, in what had been the Northwest Territory, for a Lodge to be known as New England Lodge, No. 48, and to be located in Worthington. Rev. James Kilbourne was named as first Master. This Lodge continued to function under its Connecticut Charter until that was surrendered to the Grand Lodge of Ohio in exchange for a temporary Dispensation. At the Annual Communication of the Grand Lodge of Ohio held in 1814, a Charter was granted to the Lodge at Worthington under the name of New England Lodge, No. 4.

When the Grand Lodge of Pennsylvania held its Annual Communication on June 24, 1805, it granted a Warrant for the establishment of a Lodge to be located at the town of Zanesville, Ohio, and to be known as Amity Lodge, No. 105. Lewis Cass was named as the Master, William Smyth as Senior Warden, and Peter Fuller as Junior Warden. Because of lack of travelling facilities in those days, or some other reason, this Lodge was not Constituted until sometime in 1806. The exact date of its Constitution is not known. Since, however, its first meeting took place on September 26, 1806, this Lodge was doubtless Constituted and Organised at about that time. At its first meeting, a set of Jewels was presented to the Lodge by the Grand Lodge of Pennsylvania. At a meeting of Amity Lodge, No. 105, held on August 2, 1807, it was unanimously resolved that the Lodge coincide with the opinion of Erie Lodge, No. 47, and of Scioto Lodge, No. 2, that a Grand Lodge of Masons should be formed in Ohio. A Committee of three from this Lodge was appointed to promote such an organisation.

On January 4, 1808, Representatives of six Ohio Lodges met in Chillicothe, according to arrangements previously made, for the purpose of organising the Most Worshipful Grand Lodge of Free and Accepted Masons of Ohio. These Lodges included American Union Lodge, No. 1, of Marietta, and Scioto Lodge, No. 2, of Chillicothe, both under obedience to the Grand Lodge of Massachusetts; Cincinnati Lodge, No. 13, of Cincinnati, under obedience to the Grand Lodge of Kentucky; Erie Lodge, No. 47, of Warren, and New England Lodge, No. 48, of Worthington, both under obedience to the Grand Lodge of Connecticut; and Amity Lodge, No. 105, of Zanesville, under obedience to the Grand Lodge of Pennsylvania. Bro. Robert Oliver, of American Union Lodge, No. 1, was made Chairman, and Bro. George Todd, of Erie Lodge, No. 47, was made Secretary of the Convention. Although New England Lodge, No. 48, had been very active in arranging for the Convention, the Representative of that Lodge was denied a seat because he lacked the requisite credentials.

First of all, a resolution declaring it to be expedient to form a Grand Lodge in the State of Ohio was proposed. Pending a discussion of it, the meeting adjourned till the following evening. Then the resolution was unanimously adopted and a Committee was appointed to prepare rules necessary for carrying it into effect. The Committee's report was adopted, and at an adjourned Session of the Convention, held on the evening of January 7, 1808, the following resolution reported by the Committee was unanimously adopted:

Resolved, That a Grand Lodge be formed, to be known and styled the Grand Lodge of Ohio, whose powers shall be to grant charters and dispensations, on proper application, to all such as shall apply and shall be deemed worthy, and shall have jurisdiction over the same, and shall in all respects be clothed with full powers, as a Grand Lodge, according to ancient and due form, and agreeably to the rules and landmarks of Masonry.

The Convention also ordered that the first Annual Communication of the

Grand Lodge should be held on the first Monday of January 1809. At that time each Lodge was to surrender to the Grand Lodge a copy of its By-Laws and the Charter under which it had been Working. The Grand Lodge was then to issue a new Charter to each Lodge and to number those Charters serially according to priority of date of the Charters surrendered.

After adopting this resolution, the Convention then elected Grand Officers to serve during the following year. General Rufus Putnam, of American Union Lodge, No. 1, was elected as first Grand Master; Thomas Henderson, of Cincinnati Lodge, No. 13, as Deputy Grand Master; George Todd, of Erie Lodge, No. 47, as Grand Senior Warden; and Isaac Van Horn, of Amity Lodge, No. 105, as Junior Grand Warden. Other line Officers were also chosen. At the final Session, which took place on January 8, 1808, it was resolved that members of the Convention should sign the *Proceedings*. When this was done, the Body adjourned. The Installation of the Grand Officers who had been elected was deferred until January 2, 1809, the date of the first Annual Communication. This was probably done because General Rufus Putnam, Grand Master-elect, was not present at the Convention that nominated him. These, then, were the steps leading to the organisation of the Most Worshipful Grand Lodge of Free and Accepted Masons of Ohio, a Sovereign Grand Lodge that now has a place among the leading Grand Lodges of the world. The Grand Lodge of Ohio was the sixteenth Grand Lodge of Free and Accepted Masons established in the United States. Those of Massachusetts, Virginia, Maryland, Pennsylvania, Georgia, New Jersey, New York, South Carolina, North Carolina, Connecticut, New Hampshire, Rhode Island, Vermont, Kentucky, and Delaware had already been organised.

Early years of the Grand Lodge of Ohio were not without their perplexities. At the first Annual Communication, held at Chillicothe, this problem arose: Could a Grand Lodge function when only four of its Constituent Lodges were represented, if five Lodges had participated in the organisation Convention? American Union Lodge, No. 1, of Marietta, sent no Representative to this Annual Communication, and New England Lodge, No. 48, of Worthington, whose Representative had been barred from participating in the organisation of the Grand Lodge, also sent none. Since only four Lodges had been represented, the question mentioned above was now raised.

The whole matter was referred to a Committee of three, of which General Lewis Cass, afterwards Grand Master of Masons in Ohio, was Chairman. The Committee's report stated that the presence of five Lodges was not essential to organising a Grand Lodge. It said that although Constitutions of several Grand Lodges, which had been examined, contained provisions requiring the presence of five Lodges in order to organise a Grand Lodge, and although the Committee thought it likely that such a requirement might properly be adopted by the Grand Lodge of Ohio whenever the number of its particular Lodges had increased, yet until the adoption of such a regulation by the Grand Lodge, so the Committee said, the precedent set by the Grand Lodge of England might

safely be followed. The report of the committee referred to a statement in Preston's *Illustrations of Masonry* in which it is said that, at the organisation of the Grand Lodge of England, which took place in 1717 at the Appletree Tavern in London, only four Lodges were represented. Those were the Lodge at the Goose and Gridiron Tavern in St. Paul's Churchyard; that at the Crown Tavern in Parker's Lane near Drury Lane; that at the Appletree Tavern in Charles Street, Covent Garden; and that at the Rummer and Grapes Tavern in Channel Row, Westminster. Those were the only four Lodges in the south of England at the time. In view of all this, the Committee stated that although the laws of most Grand Lodges require the participation of five Lodges, the ancient regulations of the Fraternity do not make any such requirement. The report as outlined here was finally adopted, and except for the Grand Master, who was not present, all the Grand Officers who had been elected at the Convention of the previous year were now regularly Installed.

A letter from the Grand Master-elect, General Rufus Putnam, stated that his physical condition made it impossible for him to serve, and that he was obliged to decline the high honour which had been conferred upon him. To the great regret of everybody, the proceedings were carried on in his absence. This Installation of Grand Officers was merely formal, since it was necessary only in order to complete the organisation of the Grand Lodge that had been begun the year before. On the fourth day of the Session Grand Officers were elected and Installed. The Grand Master was M.∴ W.∴ Bro. Samuel Huntington, at that time governor of the State of Ohio. By incorporating a few necessary changes, the Constitution of the Grand Lodge of Kentucky was adopted as the Constitution of the Grand Lodge of Ohio. A code of By-Laws consisting of forty-six Articles was adopted for the government of the Grand Lodge.

At the second Annual Communication of the Grand Lodge, which convened at Chillicothe on January 1, 1810, New England Lodge, No. 48, of Worthington, was represented, but American Union Lodge, No. 1, of Marietta, for reasons not stated in the Record of the Session, was not. Indeed, the old American Union Lodge, No. 1, was never again represented in the Grand Lodge of Ohio. At the Annual Communication held in 1816 its Charter was declared to be null and void. The reason for this action was that the authority of the Charter expired at the time when a Grand Lodge was formed in Ohio. It will be recalled that the Charter of American Union Lodge, No. 1, held from the Grand Lodge of Massachusetts, was largely a copy of the Charter granted by John Rowe to the Military, or Travelling, American Union Lodge. This Charter had been destroyed by fire, as has been explained.

American Union Lodge, No. 1, rebelled against the Grand Lodge's order that all particular Lodges surrender their Charters to it and receive new Charters. It refused to surrender its Charter. It even attempted to continue as an independent Lodge after the organisation of the Grand Lodge, although it had been one of the first Lodges to suggest an organisation Convention and had participated in the meeting. At the Annual Communication of the Grand Lodge

held in 1815, strong resolutions condemning the attitude of American Union Lodge, No. 1, were adopted. The Grand Lodge declared that by refusing to recognise its Jurisdiction the rebellious Lodge had forfeited its right to Labour and had become an unauthorised and unwarranted Lodge. The resolutions barred all members of American Union Lodge, No. 1, and all Masons who should sit in it with knowledge of its attitude, from again visiting or holding membership in the loyal, legitimate Lodges of the State. American Union Lodge, No. 1, was granted the right to hold one meeting, however, to consider the resolutions that had been sent to it by the Grand Secretary. Having failed to take any favourable action in the matter, American Union Lodge, No. 1, lost its Charter. An appeal was taken to the Grand Lodge of Massachusetts, but it also refused to sanction American Union Lodge, No. 1, in remaining independent of the Grand Lodge of Ohio.

At this same Annual Communication a number of members of American Union Lodge, No. 1, which had previously been under the Jurisdiction of the Grand Lodge of Massachusetts, presented a Petition praying that a Charter for a new Lodge be granted them. They asked that the Charter be in the nature of a revivor of their former Charter and that it be under the Jurisdiction of the Grand Lodge of Ohio. They also prayed that their original number be retained. This petition was granted. The Lodge became a constituent of the Grand Lodge of Ohio and from then on it was represented in the Grand Lodge at its Annual Communications. In accordance with earlier action by the Grand Lodge, its Roll of subordinates now retained American Union Lodge as No. 1. Nova Cæsarea Harmony Lodge became No. 2; Erie Lodge became No. 3; New England Lodge became No. 4; Amity Lodge became No. 5; and Scioto Lodge became No. 6.

From the close of the first Annual Communication the progress of the Grand Lodge of Ohio has been remarkable. In 1809 only 4 Lodges, numbering a small group of Masons, were represented. In 1931 the Grand Lodge numbered 618 Lodges having 208,559 Masons under their obedience. During the first ninety years of its existence the growth of the Grand Lodge of Ohio was not at all rapid. In 1898 it had 500 Lodges with a total membership of only 42,848. During this time it passed through two periods of stagnation. The first period began in 1826 and continued for several years during which " The Morgan Excitement " occurred. The second period of stagnation commenced in the early 80's and also lasted for some years. During this time what was known as " The Cerneau Fight " was waged with much bitterness and determination. It resulted in complete victory for legitimate Freemasonry in Ohio. The civil court to which the case was carried held that the courts should not interfere and that the Grand Lodge was supreme since no property rights were involved. Shortly after this decision was made the Lodges displayed great activity. Their number increased rapidly, as has been said. The membership grew from 42,848 in 1898 to nearly 209,000, an average annual increase of 5000 members throughout the first third of the twentieth century.

The Grand Lodge of Ohio may justly be proud that the membership Rolls

of its particular Lodges bear the names of many men who have distinguished themselves not only in Masonry but also in State and national affairs. General Rufus Putnam, elected as first Grand Master, was a distinguished American soldier of the War for Independence. General Lewis Cass, another of its early Grand Masters, also became Grand Master of Masons in the State of Michigan, to which he had removed and of which he became governor. The first Installed Grand Master was M.·.W.·.Bro. Samuel Huntington, who was governor of Ohio at the time of his election. Four Presidents of the United States have held membership in Ohio Lodges. Those were James A. Garfield, William McKinley, William H. Taft, afterwards chief justice of the Supreme Court of the United States, and Warren G. Harding. Many members of Lodges under obedience to the Grand Lodge of Ohio have held high place in other Masonic Grand Bodies of Ohio and in national Masonic Bodies. In all those positions they have shown a knowledge of the fundamental precepts and teachings of the Symbolic Degrees of Freemasonry and have strictly adhered to them.

CAPITULAR FREEMASONRY

Capitular Freemasonry was co-existent with Symbolic Freemasonry in that part of the Northwest Territory now known as the State of Ohio from the very establishment of the first settlement there, made at Marietta in 1788. No Chapter was formally organised in the Northwest Territory, however, until 1792. Records show an " R. A." after some names of those present at Marietta on June 28, 1790, when American Union Lodge, No. 1, was organised, or reorganised, as a Lodge to be permanently located there. These letters certainly indicate that the participants were Royal Arch Masons. And there can be no doubt that several of the pioneers who formed the settlements at Marietta and near Cincinnati had received the Royal Arch Degree, perhaps in organised Chapters of Royal Arch Masons, perhaps in connection with or supplementary to the Master Mason Degree in the Lodge. The first unquestionable evidence of any activity in Capitular Freemasonry in the Northwest Territory, however, was the organisation of American Union Chapter, No. 1, at Marietta. This Chapter appears to have grown spontaneously out of the body of American Union Lodge, No. 1. For in those early days other Degrees besides the Symbolic ones were often conferred under the authority of a Lodge Charter.

On June 16, 1792, a Royal Arch " Lodge " was opened at Marietta by Robert Oliver, Rufus Putnam, and Griffin Green. Although described only as Master Masons, these men must have been Royal Arch Masons as well, as the following quotation from the Minutes of the meeting seems to show:

ROYAL ARCH LODGE
Under the Sanction of American Union Lodge No. 1
MARIETTA CAMPUS MARTIUS
June 16, 1792

The Lodge convened and present Right Worshipful Brother Robert Oliver,

Right Worshipful Brother Rufus Putnam, and Right Worshipful Brother Griffin Green, when Brother Daniel Story, R. J. Meigs, Senior, and Joseph Woods, all of the degree of Master Mason, were regularly advanced through the several grades, from third to the seventh step of Masonry.

A second meeting of the " Lodge," by which is certainly meant the Royal Arch " Lodge," was held on December 5, 1792. At that time several persons who had not attended the first meeting were present. Whether or not they were members of a Chapter, and to what Chapter any of them belonged, are not shown by the Record of this meeting. On this occasion the Chapter was formally organised by electing Rufus Putnam as High Priest; Robert Oliver as King; Daniel Story as Scribe; R. J. Meigs as Secretary; and Joseph Woods as Treasurer.

The following year two meetings were held, at which three candidates were advanced to the seventh Degree of Masonry. In advancing candidates at that time, they received the Past Master Degree before obtaining the Mark Master Degree. Little or no other activity was shown, however, by the " Lodge," as they seem to have persisted in calling the Chapter, until March 4, 1800. Then a meeting was held and two candidates were admitted to the Past Master Degree and the Mark Master Degree. The Minutes of that meeting read as follows:

Benjamin Tupper and Ichabod Nye, two learned and skillful Masters, having petitioned on the last regular Lodge night to be advanced to the Chair, they were balloted for and accepted, and being in waiting, they were admitted to the degrees of Past and Mark degrees.

These two candidates received the Most Excellent Degree and the Royal Arch Degree on June 3 of the same year, but following that meeting no other was held until January 5, 1804. This is explained by the Record thus:

On the night of the 22, March, 1801, the Charter under which the American Union Lodge prosecuted its labours was destroyed by fire, together with the furniture, etc., of the Royal Arch, and were not renewed until November, 1803, consequently the Royal Arch did not commence its labours until the 5th of January, 1804.

At the January meeting Rufus Putnam was appointed as High Priest, and Benjamin Tupper as Secretary. They were to act until the Royal Arch " Lodge " should be again regularly established and another choice made. At an election held the following day, Rufus Putnam was again elected High Priest and other Officers were also chosen. It is of interest that at a subsequent meeting of this Chapter, held on August 7, 1804, Lewis Cass, who afterwards served for three years as Grand Master of Masons in Ohio, received all the Chapter Degrees.

At a meeting held in 1914, a Committee was appointed to inquire into the authority under which this Chapter was established. An investigation failed to show, however, that any statement relating to this important event had ever

been made a part of the Record. What is even more deplorable is that Records of several Convocations of the Chapter held at about that same time are missing. Almost a quarter of a century after the first meeting of a Royal Arch Chapter took place at Marietta, some Companions of the Cincinnati Chapter sent a letter to the Marietta Companions suggesting the formation of a Grand Chapter of Royal Arch Masons in Ohio. Upon receiving this letter, Joseph Wood, John Green, and Oliver Dodge, who signed themselves as the oldest members of the Marietta Chapter, called a meeting. At this meeting three Delegates were appointed to attend a Convention to be held in Worthington about October 28, 1816. Thomas Smith Webb, Deputy General Grand High Priest of the General Grand Chapter of the United States, was to be present there for the purpose of assisting to form a Grand Chapter of Royal Arch Masons in the State of Ohio.

Because of the incompleteness of the early Records there is some uncertainty as to the date of organisation of what is now known as Cincinnati Chapter, No. 2, Royal Arch Masons, which is located in Cincinnati. There is even more uncertainty as to the authority under which that Chapter was organised. At an early date it claimed the sanction of Nova Cæsarea Lodge, No. 10, which was established at Cincinnati under a Warrant from the Grand Lodge of New Jersey. As has been explained, American Union Chapter, of Marietta, made a similar claim by stating that its organisation had been sanctioned by American Union Lodge, No. 1. These contentions probably merely mean that those two Lodges understood that, under their Charters, they had authority and power to erect Chapters of Royal Arch Masons upon their Lodge structures without further authorisation from a Grand Chapter. There is no evidence that either the Chapter at Marietta or the one at Cincinnati had any Grand Chapter authority for its organisation or claimed to have. Nor did either claim to be organised under the Jurisdiction of any Grand Chapter. Obviously, those Lodges felt that under the authority of their Warrants they had the right to organise Chapters of Royal Arch Masons without higher or greater authority than the mere sanction of the Lodge itself. That such was the case is borne out by language used in the closing paragraph of the Minutes of a meeting of Nova Cæsarea Lodge, No. 10, held on December 5, 1799. It runs as follows: " Lodge adjourned to meet on Friday for the purpose of forming a Royal Arch Lodge."

Although Cincinnati Chapter, No. 2, was formally organised into a Chapter in December 1799, with the sanction of Nova Cæsarea Lodge, No. 10, as will be explained later, yet the extract below appears in the Minutes of a meeting of that Lodge held on February 19, 1800. The quotation shows how the Chapter Degrees were conferred in the Lodge, but after closing in the Third Degree.

Present: Jacob Burnet, W. M.; Wm. McMillen, S. W.; Thomas Gibson, J. W.; J. S. Gano, P. M. S. D. P. T.; James Ferguson, J. D. P. T.; G. W. Burnet, Sec'y.; Abraham Carey, Tyler, and S. Sibley, Patrick Dickey, M. M., and R. W. Bro. John Ludlow. After opening and closing in all three degrees as above, Sibley, Ferguson and Dickey withdrew upon request and Lodge opened in 4th.

degree of Masonry. This trio then raised the 4th. degree and " passed the chair " in due form. Lodge closed and opened on 5th. degree. Sibley, Ferguson and Dickey then raised to 5th. degree of Masonry in due form and received the mark.

G. W. BURNET, *Sec'y.*

The Records of Nova Cæsarea Lodge, No. 10, show that at a stated meeting of the Lodge, held on December 5, 1799, the members were directed to meet " on Friday evening next at the Lodge room for the purpose of forming a Royal Arch Lodge." Such a meeting appears to have been held. Those who were not above the degree of Master Mason were requested to retire so that business might be done in the higher Degrees. There is no information, however, as to whether or not any formal organisation of a Chapter took place.

At this and subsequent early meetings of the Chapter, Robert Oliver and R. J. Meigs, both Past Masters and members of American Union Chapter, No. 1, at Marietta, appear to have been the directing heads and to have had charge. The Minutes of a meeting under the sanction of Nova Cæsarea Lodge, No. 10, held on " November 6, 1799," so the Record states, although this date should probably read December 6, 1799, say that " a Lodge was opened on the 4th. step of Masonry." These Minutes show that six candidates were " raised " to Past Master Degree. The " Lodge " was then opened on the fifth step of Masonry and the same candidates were " raised " to the Mark Master Degree.

Another meeting was held on December 11, 1799. At that meeting a Lodge of Most Excellent Masters was opened, the candidates were " raised " to that Degree, and the Chapter was then closed. It was then again opened, this time on the Royal Arch Degree, to which six candidates were " raised." The following excerpt from the Minutes of the next meeting show how this Chapter, or " Lodge," was proceeding.

At a meeting of the Royal Arch Chapter by order of the Worshipful Master under the sanction of Nova Cæsarea Lodge No. 10, on the 11th. December A. L. 5799. Present: Robert Oliver, R. A., in the Chair; Edward Miller, R. A., R. J. Meigs, R. A., Secretary Pro Tem. A Mark Lodge was opened, and no business presenting on this step the Lodge was closed and a Most Excellent Masters Lodge was opened, when Brothers Jacob Burnet, William MacMillen, Thomas Gibson, George W. Burnet, John S. Gano and Abraham Carey, all Mark Masters, made application to be raised to the degree of Most Excellent Master, and the Lodge being satisfied that they were worthy proceeded to labour in the 6th step of Masonry, and each of the applicants was raised accordingly. The Lodge was then closed in due form.

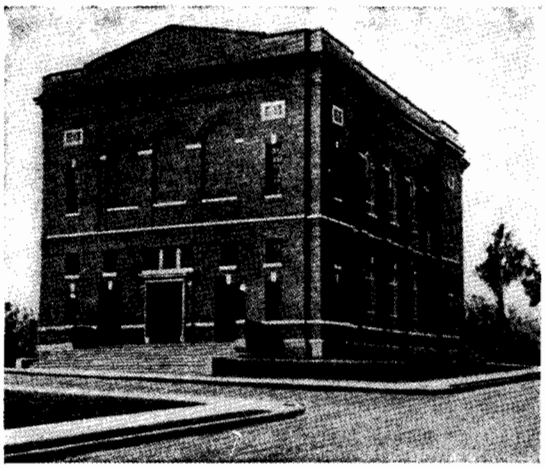
The last mentioned brethren having withdrawn a Royal Arch Lodge was opened, when the before mentioned Most Excellent Masters made application to be raised to the degree of Royal Arch Mason. The Lodge then proceded to labour on the 7th step of Masonry, and the applicants above mentioned were each of them raised to the Degree of Royal Arch Mason agreeably to their request in due and ancient form, and having received from the chair the proper instructions in the last mentioned degree were set to labour.

Companions Oliver and Meigs informed the Companions that the distance to their place of residence [Marietta] rendered their regular attendance inconvenient and requested the Chapter to elect proper officers in their places, whereupon the following Companions were duly elected: Jacob Burnet, H. P., William MacMillen, K., Thomas Gibson, S., G. W. Burnet, Secretary. The officers were then installed in their offices and respectively took their seats. The Chapter was then closed.

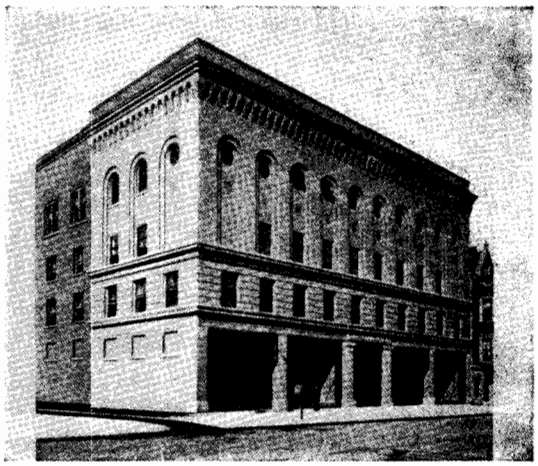
R. J. MEIGS, *Sec. pro tem.*

Following the meeting recounted in these Minutes all activity seems to have ceased for a while, since the next meeting of which the Record speaks took place on March 25, 1812. On that date, twelve Royal Arch Masons met for the purpose of reviving interest in the Chapter Work. No real progress was made until November 16, 1812. At that time ten Companion Royal Arch Masons met in the Lodge room at Cincinnati and appointed a Committee of five members to arrange a uniform mode of Working. On November 28, 1812, the Committee made a report which was approved, and at the same time another Committee was appointed to procure paraphernalia for the proposed Chapter. Minutes of this meeting say that " it was unanimously agreed to be unnecessary to apply for a Charter; it was deemed legal where a sufficient number of Companions be found, and having a lawful Master's Warrant, to establish a Holy Royal Arch Chapter." The next day, November 29, 1812, plans were carried into effect, according to the Record.

On December 12, 1812, a Mark Master Lodge numbering eleven Companions was opened according to ancient custom. At an election, Edwin Matthews was chosen as High Priest, Samuel Ramsey as King, and John S. Gano as Arch Scribe. Other line Officers were also selected. According to the Minutes " the Grand Chief and Subordinate Officers being enrolled and seated in order, the Chapter was considered fully established, and the Scribe was ordered to Record the same, bearing its date from this day, to wit: the 12th day of December, the year of Redemption one thousand eight hundred and twelve, and of Masonry five thousand eight hundred and twelve." From this time on the Cincinnati Chapter of Royal Arch Masons prospered. As has been said, in 1816 this Chapter first proposed forming a Grand Chapter of Royal Arch Masons in Ohio, and sent out circulars asking the co-operation of other Chapters in the State. In a letter written by Thomas Smith Webb, Deputy General Grand High Priest of the General Grand Chapter of Royal Arch Masons, some time prior to the organisation of the Grand Chapter of Royal Arch Masons of Ohio, he said he believed that the Cincinnati Chapter had a legal existence as early as 1798. As yet, however, no ground for any such belief has been found. On March 8, 1815, a Dispensation was issued by Alexander McCormick, Deputy Grand High Priest of the Grand Chapter of Royal Arch Masons of Maryland, to James Kilbourne and others of Worthington, Ohio, granting permission for the location of a Chapter at that place. This was to be known as the Horeb Chapter of Royal Arch Masons. James Kilbourne was named as first High Priest. A resolution



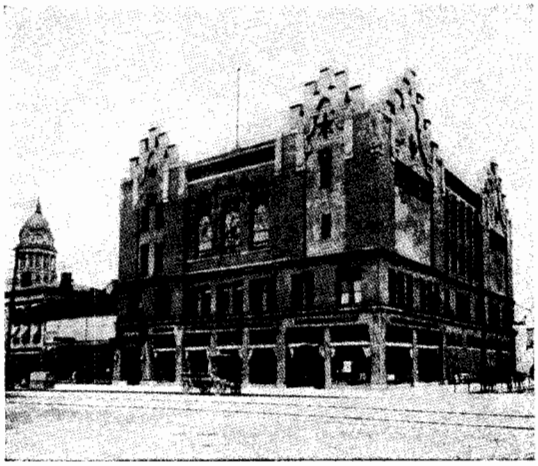
Price Hill Lodge, No. 524, Cincinnati, Ohio.



Masonic Temple, Chillicothe, Ohio.



Masonic Temple, Norwood, Ohio.



Masonic Temple, Troy, Ohio.



Masonic Temple, Canton, Ohio.



American Union Lodge, No. 1, Marietta, Ohio.

adopted at a meeting of the Grand Chapter of Maryland held on November 15, 1815, gave the Grand Officers power to grant a Charter to Horeb Chapter of Royal Arch Masons in case application were made by February following. Meanwhile the Dispensation under which the Chapter Worked was to be continued. Maryland Records do not show that any such Charter was ever issued, nor is there any reliable information proving that Horeb Chapter was ever organised under a Charter.

Upon receiving the letter of October 1, 1816, sent out by Companions of the Cincinnati Chapter, Delegates from American Union Chapter of Marietta, from Horeb Chapter of Worthington, and from Cincinnati Chapter of Cincinnati met at Worthington on October 21 to consider the formation of a Grand Chapter of Royal Arch Masons in Ohio. Companion James Kilbourne, P. H. P., was chosen as Chairman of the Convention and Companion Benjamin Gardiner was chosen as Secretary. When the qualifications of the Delegates had been approved, those present adopted a resolution declaring it right and expedient to establish a Grand Royal Arch Chapter in the State. At an adjourned Session held on October 24, 1816, a Chapter of Royal Arch Masons was opened and the following Grand Officers were elected: Samuel Hoit of Marietta, Grand High Priest; Chester Griswold of Worthington, Deputy Grand High Priest; Davis Embree of Cincinnati, Grand King; Calvin Washburn of Cincinnati, Grand Scribe; Benjamin Gardiner of Columbus, Grand Secretary; and Lincoln Goodale of Columbus, Grand Treasurer. Other Grand Officers were appointed. Five days later, on October 29, 1816, the Chapter went as a procession to the Worthington Academy, accompanied by Thomas Smith Webb, Deputy General Grand High Priest, and Peter Grinnel, General Grand Treasurer of the General Grand Chapter. The former Installed the Grand Officers-elect. At a meeting later held in the Chapter room, the three Chapters that had participated were Inscribed on the Roll of Grand Chapter Subordinates and a Charter was issued to each. The Chapters were American Union Chapter, No. 1, Cincinnati Chapter, No. 2, and Horeb Chapter, No. 3.

And thus was formed the Grand Chapter of Royal Arch Masons of the State of Ohio. Its existence of more than a century has been singularly free from internal strife. Its growth has been substantial and satisfactory, for it now has 209 Constituent Chapters with a total membership of over 76,000.

THE ORDER OF HIGH PRIESTHOOD

As is well known, membership in the Order of High Priesthood is limited to Present and Past High Priests who have been elected to preside over Constituted Chapters of Royal Arch Masons. Those who receive the Degree are said to be Anointed, Consecreated, and set apart to the Holy Order of High Priesthood. In some States the organisation is known as a Convention, or Grand Convention, of High Priests, but in Ohio it has always been called a Council, or Grand Council, of Anointed High Priests.

On January 15, 1828, a regular number of members who had received the Order of High Priesthood met in Columbus, Ohio, and organised themselves into a Council of Anointed High Priests for the purpose of conferring the Order upon all qualified Masons who desired to receive it. At an election these Officers were chosen: John Snow, President; Charles R. Sherman, Vice-President; Joshua Downer, Chaplain; Pratt Benedict, Treasurer; Bela Latham, Secretary; William Greene, Master of Ceremonies; James Gates, Conductor; and James Pearce, Herald. Minutes of annual meetings of this Order, if kept, have always been printed with the Proceedings of the Grand Chapter of Royal Arch Masons of Ohio. No Minutes appeared from 1830 to 1838 while " The Morgan Excitement " was going on.

Ohio has the largest Grand Council of Anointed High Priests in the world. Although this Body has no way of showing its total annual membership, as do other Masonic Bodies, nevertheless the classes have annually averaged about 100 members for the last thirty years. This is a far larger membership than can be shown elsewhere.

At the Triennial Convocation of the General Grand Chapter of the United States, held at Topeka, Kansas, in 1894, Officers of Grand Councils and Grand Conventions of Anointed High Priests of various States held a meeting. Most Eminent Companion John W. Chamberlin, who for ten years had been President of the Grand Council of Anointed High Priests of Ohio, was chosen Chairman of a Committee to revise and rewrite the Ritual of the Order. He did this very satisfactorily. The Ritual he prepared, known as the " Chamberlin Ritual," is now used in many States.

CRYPTIC FREEMASONRY

The Grand Council of Royal and Select Masters of the State of Ohio was organised in Worthington on January 6, 1830. Five Councils represented at that meeting participated in the organisation. They were Cincinnati Council, No. 1; Steubenville Council, No. 2; Adoniram Council, No. 3; Lancaster Council, No. 4, and Chillicothe Council, No. 5.

More than two years before, on October 24, 1827, thirteen Royal and Select Masters had assembled in the Masonic Hall at Cincinnati to consider the organisation of a Council of Royal and Select Masters in that city. After choosing Robert Punshon as Chairman and Elias Dudley as Secretary the meeting adopted a resolution declaring it expedient to form a Council of Royal and Select Masters in Cincinnati. The resolution also directed that Illustrious Companion John Barker, " Agent of the Supreme Council," then in Cincinnati, be solicited to organise the Council and grant it a Charter. A Committee advised Companion Barker of the wishes of those who had assembled and requested his presence in the Lodge room. After his introduction and reception, Companion Barker organised a Council of Royal and Select Masters in due form and " agreeably to the powers vested in him by the Supreme Council in the United States of America." At the election of Officers Robert Punshon was chosen as Thrice

Illustrious Grand Master; Robert T. Lytle as Illustrious Deputy Grand Master; and Joseph Jonas as Principal Conductor of the Work. Companion Barker then granted a Charter for Cincinnati Council, No. 1, to be held at Cincinnati. The Charter is signed "John Barker, K.H.S.P.R.S. Sovereign Grand Inspector General of the Thirty-third Degree and General Agent of the Supreme Council in the United States of America." This Council has been active and flourishing throughout its entire existence.

The four other Councils which united with that of Cincinnati in 1830 to form the Grand Council of Ohio were also organised under Charters granted by Illustrious Companion Barker. These Charters were essentially like that issued to Cincinnati Council, No. 1, and of essentially the same form. The Charter of Adoniram Council, No. 3, is dated January 1, 1828, and that of Chillicothe Council, No. 5, is dated January 18, 1828. The dates of the Charters issued to Steubenville Council, No. 2, and to Lancaster Council, No. 4, are unknown, but the former was probably issued in November or December, 1827, and the latter in January, 1828.

The authority of John Barker to organise Councils of Royal and Select Masters and to issue Charters to them, as agent of the Mother Supreme Council of the Ancient and Accepted Scottish Rite Masons of the United States, seems never to have been questioned. It is, however, unusual for agents and even for Officers of Masonic Grand Bodies to issue Charters, since such Warrants are commonly issued only by the governing Body.

On January 6, 1830, in response to a request made by Cincinnati Council, No. 1, Representatives from that Council and from Steubenville Council, No. 2, Adoniram Council, No. 3, Lancaster Council, No. 4, and Chillicothe Council, No. 5, met in Worthington to consider the advisability of forming a Grand Council of Royal and Select Masters in the State of Ohio. Companion Robert T. Lytle of Cincinnati Council, No. 1, was chosen Chairman of the Convention, and Companion William James Reese of Lancaster Council, No. 4, was appointed Secretary. After the object of the Convention had been made known, a resolution declaring it expedient to form a Grand Council of Royal and Select Masters in the State of Ohio was unanimously adopted. At an adjourned Session of the Convention, held on the afternoon of the same day, a Constitution that had been prepared by a Committee was adopted. Next, Grand Officers were elected, Companion Robert Punshon of Cincinnati Council, No. 1, having been chosen as the first Puissant Grand Master. The Convention was then dissolved. Immediately afterwards the Grand Council of Royal and Select Masters was regularly opened. The Constitution that had been adopted was recognised as the Constitution of the Grand Council, and the Proceedings of the Convention were approved. Charters under which the five Councils had been Working were ordered to be transmitted to the Grand Recorder. He was to issue new Charters in exchange for them.

In such fashion the Grand Council of Royal and Select Masters in the State of Ohio was organised. The growth of this Grand Council has been remarkable,

and for many years it has been the largest in the world, with 98 Constituent Councils having a total membership in the neighborhood of 43,000.

THE ORDERS OF KNIGHTHOOD

The Orders of Christian Knighthood have no Masonic connection whatever with Ancient Craft Masonry, yet membership in Lodge and Chapter is prerequisite to membership in a Commandery of Knights Templar. These Orders now form part of what is sometimes called the American System of Freemasonry. Consequently it is well to recount the organisation and early activities of the Grand Commandery of Knights Templar in the State of Ohio.

From the time of their establishment and, indeed, until 1867, the Templar Bodies of Ohio were known as " Encampments." In 1856, however, the General Grand Encampment of Knights Templar of the United States of America so amended its Constitution as to affect the use of that term. The word " Encampment " was left unchanged in its own title, but was changed to " Commandery " in the titles of all Encampments and Grand Encampments under its Jurisdiction. The amendment also provided that the presiding Officer of each Grand Commandery was to be known as " Grand Commander," that of each Subordinate Commandery as " Commander." The Grand Encampment of Knights Templars in Ohio rebelled against these changes. It refused to comply with orders of the General Grand Encampment until it could hold an Annual Conclave. That was done in 1857. The Constitution was then amended, and the words " Commandery " and " Commander " have been used by the Grand and Subordinate Templar Bodies of the State ever since. It is a trifling matter of interest that the original Constitution of the Grand Encampment of Ohio used the double plural——" Knights Templars." This double plural was also used in the Records of the Grand Commandery of the State until 1922, since when only the word " Knight " has been pluralised.

Mt. Vernon Commandery, No. 1, originally located at Worthington but now at Columbus, was the first Encampment established west of the Allegheny Mountains by the General Grand Encampment of the United States. On March 14, 1818, Thomas Smith Webb, Deputy Grand Master of the General Grand Encampment of the United States, answered a petition by issuing a Dispensation to John Snow, Knight Templar, Knight of Malta and of the Red Cross, authorising him to " congregate and assemble together in the Town of Worthington, in the State of Ohio, a sufficient and legal number of the above mentioned Orders, and to open a Council and Encampment in the said Town and therein confer said Orders upon such tried and worthy Companions of the Royal Arch as may make application for the same." Unless revoked, this Dispensation was to remain in force for a period of three months. It was then to be returned with a report of work done. Under authority of this Dispensation, Sir Knight John Snow summoned all the Sir Knights living within forty miles to assemble at the Masonic Hall in Worthington, Ohio. In obedience to this

summons Thomas Smith Webb, hailing from the General Grand Encampment of the United States and from the Grand Encampment of Massachusetts and Rhode Island; John Snow, hailing from St. John's Encampment of Rhode Island; and Frederick Curtis, hailing from Ireland, met on March 15, 1818. After exchanging credentials those men proceeded to open a Council of Red Cross Knights, and to confer the Order upon two candidates. Five days later, on March 20, 1818, an Encampment of Knights Templars was opened and the Order of the Temple and of Malta were conferred upon one candidate. Thus were the Orders of Knighthood formally organised in Ohio.

At the Triennial Conclave of the General Grand Encampment held in New York City on September 16, 1819, Sir Knight John Snow of Worthington reported the progress that had been made by Mt. Vernon Encampment under its Dispensation and asked that a Charter be granted to it. A resolution authorising the Charter was adopted and it was issued on the very same day. This Charter has been carefully preserved by the Mt. Vernon Commandery. Except that the signature of the General Grand Master, of the General Grand Captain-General, and of the General Grand Recorder have entirely faded out, the document is still in a good state of preservation. Because of its historical interest it is reprinted in full below.

To All Whom It May Concern

The General Grand Encampment of Knights Templars the appendant Orders for the United States of America, convened and assembled in the City of New York in the State of New York, September 16th, A.D. 1819, send greeting.

Whereas a petition has been presented at this General Grand Encampment from John Snow, Chester Griswold, Roger Searle, Joseph S. Hughes, James Kilbourne, Levi Pinny, Benjamin Gardner, William Little, Chauncey Barber, Mark Seeley, residents in the town of Worthington in the state of Ohio, all true and courteous Knights of the Red Cross, Knights Templars and Knights of Malta, stating that they have heretofore assembled together under a warrant of dispensation from the late Deputy General Grand Master, Thomas Smith Webb, Esq., and therefore pray for a charter, extending and forming under them the right and privileges of a regularly constituted Encampment. Now be it known that the General Grand Encampment aforesaid, considering that the interest of the institution will be promoted by granting the prayer of said petition, have authorised and empowered, and by these presence, authorize and empower the said John Snow, his associates above named, to form, open and hold a regularly constituted Encampment of the valiant and magnanimous Orders of Knights of the Red Cross, Knights Templars and Knights of Malta of the Order of St. John of Jerusalem, by the name, style and title of Mt. Vernon Encampment, to confer those Orders respectively upon tried and worthy candidates, made By-Laws and ordinances for their own government, and to admit members and to do and transact all such matters and things as are lawful and proper to be done in such an assemblage, and furthermore we do hereby declare the rank and precedence of the said Mt. Vernon Encampment in the General Grand Encampment and elsewhere to be from the sixth day of

June, A.D. 1818 and from the said Mt. Vernon Encampment, we do name and appoint Sir John Snow to be the first Grand Commander, Sir Chester Griswold to be the first Generalissimo, the Rev. Sir Roger Searle to be the first Captain General, Rev. Sir Joseph S. Hughes to be the first Prelate, Sir James Kilbourne to be the first Senior Warden, Sir Levi Pinny to be the first Junior Warden, and Sir Benjamin Gardner to be the first Treasurer, and Sir William Little to be the first Recorder, and we do hereby enjoin it upon said Mt. Vernon Encampment to be particular in making their return to the General Grand Recorder, and the payment of their dues to the General Grand Treasurer, and to conform in all things to the Constitution and edicts of the General Grand Encampment, otherwise the charter and the privileges hereby granted shall cease and to be of no further validity.

In testimony whereof we have hereunto set our hands and caused the seal of the General Grand Encampment to be hereunto affixed the day and year first above written.

HENRY FOWLE, Deputy General Grand Master.
JOHN SNOW, General Grand Generalissimo.

The Mt. Vernon Encampment was organised under its Charter on September 20, 1820. Although it received no number on its original Charter, it became Encampment No. 1 because it was the first Encampment Chartered in the State. At the second Session of the Grand Encampment of Ohio, held at Columbus in October 1844, the Mt. Vernon Encampment was authorised to hold its meetings there from then on instead of at Worthington as provided in the Charter. From the beginning of its activities this Commandery has been a leader in the State.

On December 16, 1835, a Charter was issued by the General Grand Encampment of Knights Templar of the United States to some Sir Knights of Lancaster for an Encampment to be known as Lancaster Encampment, No. 2. On September 17, 1841, a Charter was granted and issued to Cincinnati Encampment, No. 3, of Cincinnati. The General Grand Encampment issued a Dispensation to some Sir Knights of Massillon on July 5, 1843, authorising them to form and open an Encampment at that place to be known as Massillon Encampment, No. 4. On July 22, 1843, a Dispensation was issued by the General Grand Encampment for an Encampment at Mt. Vernon to be known as Clinton Encampment, No. 5.

Representatives from the five Ohio Encampments met at Lancaster on October 24, 1843, in response to a Warrant that had been issued on September 20, 1841, by the General Grand Encampment of the United States. This Warrant authorised the Ohio Encampments to Constitute a Grand Encampment of Knights Templar and appendant Orders for the State. Those present then formally organised a Grand Encampment of Knights Templars for the State of Ohio, and elected and Installed Officers. The Grand Encampment formed, now known as the Grand Commandery of Knights Templar of Ohio, has 79 Subordinate Commanderies on its Roll with a membership of over 32,000.

SCOTTISH RITE FREEMASONRY

That branch of Freemasonry known as the Ancient Accepted Scottish Rite did not make its appearance in Ohio until long after the York Rite Bodies had been established. There is some evidence, however, that in 1827 John Barker, Thirty-third Degree, member of the Supreme Council of the Ancient Accepted Scottish Rite for the Southern Jurisdiction, conferred upon Masons residing in Cincinnati at least some of the Degrees of the Rite under claim of authority from that Supreme Body. Candidates were obliged to cross the Ohio River into Kentucky in order to receive the Degrees. The names of those early candidates are not now known, nor is there any evidence at all of their having been active in behalf of the Scottish Rite in Ohio.

The beginning of the correspondence that resulted in organising Scottish Rite Bodies in Ohio was a letter written by Absalom Death, of Cincinnati, to the Grand Secretary-General of the Supreme Grand Council for the Northern Jurisdiction. The letter was received on December 13, 1848, though no immediate action seems to have been taken. Early in 1852, however, a Dispensation was issued for a Lodge of Perfection and a Council of Princes of Jerusalem at Columbus. These Bodies fitted up a Hall for their use but at the end of two years it was torn down to make way for business improvements. After two years of idleness the Dispensation under which the Bodies had been working was returned. Meantime, a Dispensation was issued to seven members who had received the fourteenth to sixteenth Degrees, inclusive, on December 17, 1852. It authorised a Grand Lodge of Perfection and a Grand Council of Princes of Jerusalem to be located in Cincinnati. The Grand Lodge of Perfection received the name " Gibulum," a word used as an exclamation at that time but having no signification under the present Ritual. The name " Dalcho " was given to the Grand Council of Princes of Jerusalem. Under authority of a Dispensation dated January 20, 1853, those two Bodies were formally Instituted and their Officers were elected and Installed on the following April 27 by Killian H. Van Rensselaer, Thirty-third Degree, Deputy for Western Pennsylvania and Ohio.

Under authority of a Dispensation issued by M. P. Edward A. Raymond, Sovereign Grand Commander of the Supreme Council, the Ohio Sovereign Consistory of Most Valiant and Illustrious Sublime Princes and Commanders of the Royal Secret was formally organised and Instituted at Cincinnati on December 27, 1853. Its Officers were elected that same day. This Dispensation granted authority to confer Degrees from the seventeenth to the thirty-second, inclusive, but no candidate could receive the thirtieth, thirty-first, or thirty-second Degrees without a Dispensation from the Sovereign Grand Commander of the Supreme Council or from his Deputy. William B. Hubbard, one of the most distinguished Masons of his day, was chosen as Sovereign Grand Commander. Killian H. Van Rensselaer, also well known for his Masonic activity, was chosen as First Lieutenant-Commander and as Grand Secretary and Grand

Treasurer. On March 23, 1853, the Cincinnati Bodies under Dispensation applied to the Supreme Council for Charters. Because a resolution required six months of Work under Dispensation, the Charters were not granted at that time. On May 4, 1854, authority was voted by the Supreme Council for the granting of Charters to the Lodge, Council, and Consistory, but prior to 1857 none seem to have been issued under this authority. On May 14, 1857, the Committee on Returns in the Supreme Council recommended that Charters be granted to Gibulum Grand Lodge of Perfection and Dalcho Grand Council of Princes of Jerusalem. Eleven days later Charters for Lodge, Council, Chapter, and Consistory were ready for delivery. Those were dated as follows: Lodge and Council Charter, March 24, 1853; Chapter Charter, May 14, 1857; Consistory Charter, January 8, 1856. All those Charters were destroyed by fire on December 24, 1884. On December 25, 1857, Cincinnati Sovereign Grand Chapter of Rose Croix, having received a Charter, took over the conferring of the seventeenth and eighteenth Degrees.

For the first third of a century after the granting of a Charter to the Ohio Consistory, Scottish Rite Freemasonry in this State did not rapidly increase in membership. About 1890, however, greater interest was shown and since then there has been a steady and satisfactory increase. There are now more than 36,000 Sublime Princes of the Royal Secret in Ohio.

Other Bodies conferring the Degrees up to and including the eighteenth were organised in Ohio at the following places on the dates named: Cambridge, May 14, 1857; Cleveland, May 19, 1866; Columbus, September 10, 1877; Dayton, September 22, 1880; Toledo, September 20, 1881. Until the organisation of the Lake Erie Consistory at Cleveland under a Charter issued on September 18, 1890, all candidates from these Bodies were obliged to go to the Ohio Consistory in order to obtain the Consistorial Degrees. A Charter was granted to the Scioto Consistory at Columbus on September 20, 1900; to the Toledo Consistory on September 21, 1905; and to the Dayton Consistory on September 18, 1907; and to the Canton Consistory in 1932.

FREEMASONRY IN OKLAHOMA

CHARLES E. CREAGEN

THE story of Freemasonry in Oklahoma offers romance and comedy, personal sacrifice which almost touches the sublime, and such courage and fortitude as distinguish the pioneers of the Southwest. It is the story of a wonderful development, a triumph achieved only through ambition, determination, and patient perseverance. Who really sowed the first Masonic seed in what is now the State of Oklahoma, who nourished the tender shoots, or when and how those benefactors of mankind laid the first foundation-stones will never be definitely known. It is sufficient to know, though, that from the very earliest days of the region that now constitutes Oklahoma, Masonic influence played an important part in every development.

The accurate historic Record of the Grand Lodge of Oklahoma begins with the *Proceedings* of a formal Convention assembled in Caddo, Indian Territory, on Monday, October 5, 1874. The date of the actual beginning of organised Masonry within the present Jurisdiction of the Grand Lodge is the date of the Dispensation of the first Masonic Lodge, that is, November 9, 1848, when Cherokee Lodge, No. 21, came into regular existence under authority of the Grand Lodge of Arkansas. But in those days Arkansas Lodges, even those which formed the nucleus of the wonderful Grand Lodge of Arkansas, depended largely upon the support of Brethren who were residents of the Indian country. Kentucky gave Arkansas her first Lodge on June 24, 1818, but long before that such distinguished Brethren as Captain Zebulon Pike, the explorer, Colonel Matthew Arbuckle, the famous soldier who first established organised government under the Stars and Stripes in the Arkansas Valley, Matthew Leeper, Indian agent and personal friend of Bro. Andrew Jackson, Pierre Choteau, Indian trader and pioneer, and the famous Indian chieftains, Peter P. Pitchlyn, a Choctaw, and John Ross, a Cherokee, had " held Masonic Communication with their Brethren " in the Indian country.

It is impossible to write the history of industrial, social, or political Oklahoma without taking into serious account the important part played by Indians. Indeed, Indians are the real founders of what is now a great State and a great Grand Lodge. Without their consent, development measured by the standard of the white man's civilisation would have been utterly impossible, and without their assistance and influence very little could have been

accomplished in any worthy enterprise. Indian philosophy, Indian tradition, Indian religion, and Indian economics are all features which must be understood before the growth of the State of Oklahoma Masonry can be understood.

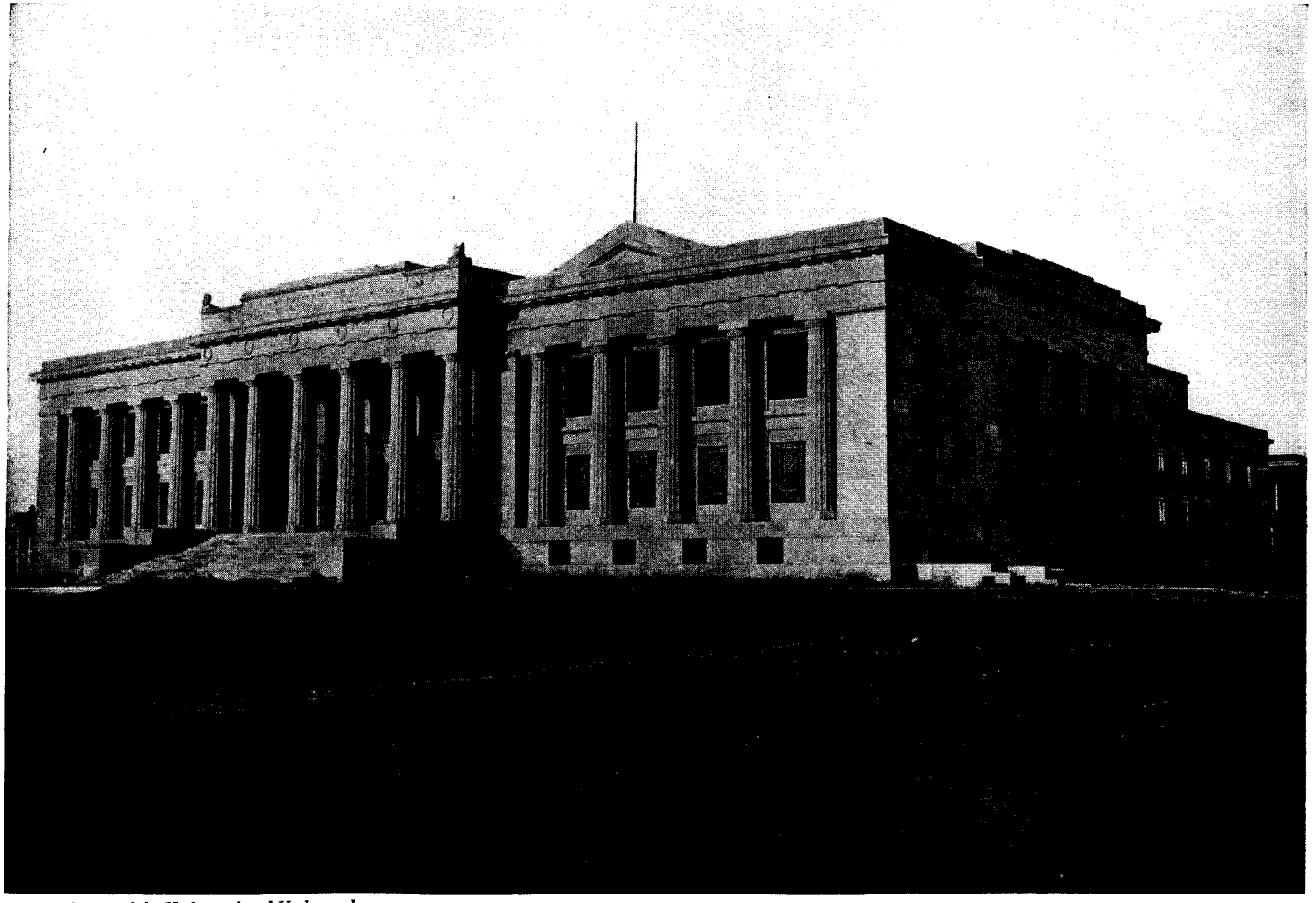
Popular ideas and notions concerning the Oklahoma Indian are for the most part, erroneous. Perhaps no people in all the world have been so unkindly treated by the historian and the fiction writer as the American Indian. Frequently the idea is given that the quality known as " courage " in a white man is " brutality " in an Indian. For example, the result of any battle was either a " victory " for the white man or a " massacre " by the Indian. Too, the notion is quite prevalent that the Indian is proverbially " lazy " because he procured food, raiment, and shelter by means other than those adopted by the less skillful and less patient white man. Thus odious comparisons have multiplied until the Indian up to this good hour is thoroughly—and perhaps shamefully—misunderstood.

For present purposes let it be simply stated that when the Indians of the Five Civilised Tribes, that is the Cherokee, Chickasaw, Choctaw, Creek, and Seminole groups, were driven from the Eastern coast and Tennessee—at the point of the bayonet—to lands west of the Mississippi River, they came with well-organised socialistic governments, with schools and churches of their own, and (a fact too often overlooked) with a philosophy of their own. Like ours, their governments included three branches, legislative, judicial, and executive. Their laws, honestly and efficiently enforced, were a credit to the conglomeration of " statutes " made by the modern white man. Their courts were fair, impartial, and intelligent. The two outstanding Indian leaders of early Indian Territory were Peter P. Pitchlyn and John Ross—both personal friends of Abraham Lincoln. Charles Dickens rendered to Chief Pitchlyn one of the highest compliments paid to any American citizen by that skilled social observer. Both chieftains were able statesmen. Both were Master Masons.

The affairs of the Indian country were administered from Washington through " agencies " established along the Arkansas frontier. Besides the Indian governments of the Five Civilised Tribes, the United States War Department exercised certain authority over the Indians. Among the officers who played important parts in the early drama were Colonel Arbuckle and other Master Masons. The effect of the influence of those great men is shown in the Oklahoma of the present and in the Masonry of the State.

For a long time the Lodges at Little Rock, Fort Smith, and Fayetteville, all in Arkansas, were the only Masonic homes which the Indian Territory Brethren could enjoy. Their membership, of course, represented almost every Grand Lodge from Connecticut to Louisiana. Quite a few were members of Lodges in Virginia and the District of Columbia.

Fort Gibson having been established at the confluence of the Grand, the Verdigris, and the Arkansas rivers, and Fort Towson on the Red River, the Brethren of the Indian Territory became eager to establish more accessible Masonic bases. Accordingly, the Brethren at Tahlaquah, seat of Cherokee Indian



From a photograph by Underwood and Underwood.

The Temple of the Scottish Rite at Guthrie, Oklahoma.

Said to be the largest Masonic Temple in the world.

activities, Petitioned the Grand Lodge of Arkansas for a Charter. The most prominent officials in the affairs of the army and of the Cherokee Indians became affiliated with this Lodge. It prospered from 1848 until the dark days of the Civil War. Not to be outdone by their Cherokee Brethren, the Choctaw Masons, also including many army men stationed at Fort Towson, Petitioned the Grand Lodge of Arkansas for a Lodge. As a result, November 4, 1852, saw Doaksville Lodge, No. 52, regularly Chartered. This Lodge also succumbed to the ravages of the war. At their Agency the Creek Indians also organised a Lodge which was Chartered by the Grand Lodge of Arkansas on November 9, 1855. This was known as Mus-co-gee Lodge, No. 93. Among the members of this Lodge were Chief Justice George W. Stidham and tribal treasurer Ben Marshall. The latter held office without bond for more than thirty years. During his official career he received and disbursed more than $15,000,000, nearly all in currency, without a single discrepancy in his accounts. Then on November 9, 1853, a second Cherokee Indian Lodge was set to Work under another Charter from the Grand Lodge of Arkansas.

The difficulties which the four frontier Lodges were obliged to overcome will be better appreciated when it is understood that they were scattered over an area of more than 6000 square miles. Yet those early Bodies not only served as social centres, but they were also the principal encouragement and support of the early missionaries and of the churches. They actually established and maintained schools. They housed the only available public libraries in the several communities. Brethren rode as far as a hundred miles on horseback in all kinds of weather to attend Lodge.

The Cherokee Indians were divided as to politics, feuds between two factions having been brought with them from the East. Nevertheless, leaders of both factions assembled before the Masonic Altar, performed their Masonic duties, and in their public lives discharged their Masonic obligations cheerfully and fully. It is recorded that during a severe dispute over the terms of a treaty then in negotiation with the government, the partisans attended a Communication of Federal Lodge, No. 1, in Washington. At that meeting Chief Ross himself was Raised. The next day the dispute was amicably adjusted, and the treaty consummated.

Evil days fell upon the Indian Territory when the Northern and Southern sections of the country became involved in war. The Indian did not understand the situation. He was not concerned in the struggle except to grieve that men of intelligence and integrity should permit themselves to engage in civil strife. The Indian could not enter into the spirit of the times. He had no one to hate. Nothing in his own sphere was involved in the dispute. It was a white man's battle and he tried to stand aloof. But as actual hostilities developed, the Indian found himself more deeply concerned than he wished to be. The government of the United States, which had pledged protection, had all it could do to protect its own interests. Soldiers, placed at strategic points within the borders of the Indian country, were rushed away to defend more important cities and proper-

ties. The Indian's confidence in the government wavered. On the other hand, such a thing as a rival government was beyond his understanding. It was an experiment to him. Though Indian leaders admonished the observance of strict neutrality, both of the belligerent factions sent influential messengers into the Territory in the hope of enlisting sympathy at first and soldiers later. Before the Indian was really aware of what was going on about him, regiments of soldiers had been recruited by both North and South. Then came actual fighting, and without real warning the Indian country began to go to ruin between two fires.

While the storms of battle were raging, Indian homes were laid waste. Schools, churches, farms, and buildings were wiped out of existence. Lodges could not meet. A beautiful Masonic Hall at Doaksville was burned to the ground. Lodge furniture of all four Lodges in the region was destroyed or carried away. Long after the war the Charter of Flint Lodge was recovered from an Indian who had found it in the woods. There were no Communications, no reports to the Grand Lodge. Darkness completely shrouded the Masonic horizon.

At the height of hostilities, General Albert Pike of the Confederate Army, then unknown to Masonry, won the confidence and friendship of many leading Indians. His Indian agent for the Creeks and Seminoles was a young Baptist missionary from Georgia, the Rev. Joseph Samuel Murrow. The preacher-agent distributed among the refugees, who were huddled in camps at safe distances from the firing line, such supplies of beef and other rations as he could procure. Religious meetings were held wherever and whenever opportunity permitted. Rev. Murrow earned the lasting love of those people.

The Indians recovered more rapidly from the devastation of the war than did the white people of the South. In their territory there were no railroads or factories or large cities to restore. New cabins rose from the ashes of the old. Willing hands, directed by such men as Murrow, soon built new churches and new schoolhouses. All four Lodges resumed Labour. But officially they had passed out of existence, for no reports had been sent to the Grand Lodge, no Representatives had attended its meetings. Though not revoked, Charters had automatically lapsed. An exception occurred, however, in the case of Mus-co-gee Lodge, No. 93. Its Charter was officially revoked, but the Brethren did not know of their Masonic " death," so that they continued to Work, as lively Masonic " corpses " should do. The Lodge later became one of the constituent Bodies of the first Grand Lodge.

On July 22, 1868, the Grand Master of Arkansas issued his Dispensation to Rev. Murrow and some other Brethren to establish a Lodge at Bogey Depot in the Choctaw Nation. Later it was Chartered as Ok-la-ho-ma Lodge. Shortly afterwards, by consent of the Grand Lodge of Arkansas, Doaksville Lodge was revived. Meantime another Lodge had been Chartered in the Choctaw Nation near the present site of Wheelock Academy, but it was short lived. In due time one of the Cherokee Lodges was re-established, and a Lodge was Instituted at Fort Gibson, under the auspices of the Grand Lodge of Kansas. Still another

Lodge was organised at Caddo, then a terminus of the newly built Missouri, Kansas and Texas Railroad. By this time the region had taken on new growth and was in its first stage of industrial development. Masonry flourished. The Brethren became ambitious. Town sites having been opened along the new railroad line, the ingress of white settlers made social problems more complex. The demands upon Masonry increased. There was little occasion for charity or Masonic courtesy, but the Lodges were in large measure regarded as civic centres, the Brethren as leading citizens. Though Masonry was in no sense made an instrument of law enforcement, the fact remains and should be recorded that in those days civic reforms frequently originated in Masonic Lodges.

On October 5, 1874, Representatives of Caddo Lodge, No. 311, Mus-co-gee Lodge, No. 93, and Doaksville Lodge, No. 279, met in Caddo for the purpose of organising a Grand Lodge. Since Murrow opposed the movement, Ok-la-ho-ma Lodge was not represented, nor were Flint Lodge, Cherokee Lodge, and Fort Gibson Lodge. Only half the Lodges constituent to Arkansas were present, and less than half of the whole number were there. Nor was a majority of the total membership on hand. Nevertheless, those present deemed it both wise and expedient to launch the movement, and accordingly a complete organisation was effected with Bro. Granville McPherson as the first Grand Master.

The lineal descent of the Grand Lodge of Indian Territory was from the Grand Lodge of North Carolina, organised in 1754 under the allegiance of the "moderns." The Grand Lodge of Tennessee organised by Lodges constituent to the Grand Lodge of North Carolina, in 1807, and the Grand Lodge of Arkansas originally composed of Lodges that had been Chartered by the Grand Lodge of Tennessee in 1835.

The infant Grand Lodge of Oklahoma was regarded rather dubiously by most of the other Grand Lodges, and in consequence formal recognition of it by them came rather slowly. It was well known that the membership consisted largely of Indians whom persons not directly informed regarded as Masonic material of questionable value. The country was indeed "wild and wooly," as was commonly said, the hills of the eastern part of the region being the rendezvous of outlaws, renegades, and fugitives from justice.

Because of his literary attainments, his notable work as a missionary, and his Masonic activities, Bro. Murrow was more widely known than the Officers of the Grand Lodge. In his correspondence files are many letters of inquiry from Josiah Drummond, Albert Pike, and other distinguished Masons throughout the country, in which they inquire about the status of the new Grand Lodge and ask whether or not it would be proper to accept its Representatives. Bro. Murrow's replies were invariably considerate of the enterprise, and his praise for the Indian Mason and citizen commonly set the inquiring Masons right. Skepticism gradually vanished, and by 1876 two more Lodges (one of which was the Ok-la-ho-ma Lodge headed by Bro. Murrow), having come into the fold, the Grand Lodge of the Indian Territory had been accepted by the Grand Lodges of Texas, Arkansas, Indiana, Maine, New York, Maryland, and some other States. Kansas, how-

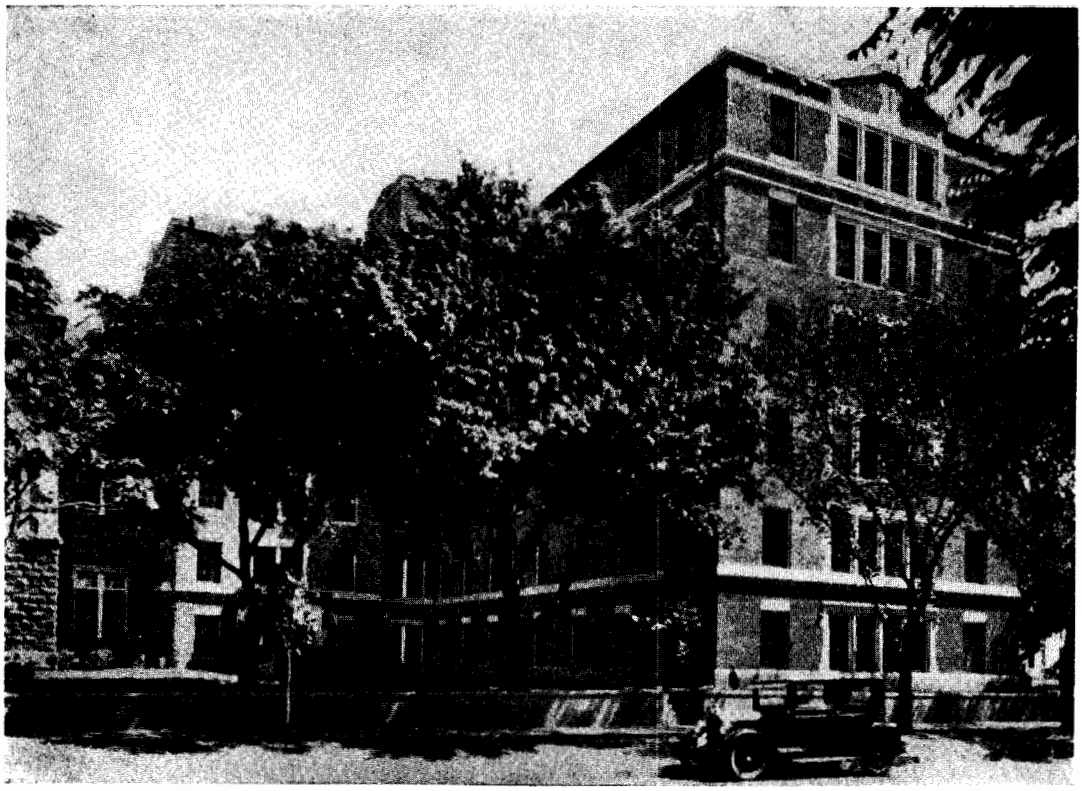
ever, lending moral support to her own Lodge at Fort Gibson, deferred action until 1878. By that time the new Grand Lodge under the fostering care of Bro. Murrow, then Grand Master, had grown rapidly and had shown every sign of Masonic competency.

At the end of the first decade there were 20 regular Lodges within the Grand Jurisdiction, having a total membership of 673, and a treasury credit balance of $111.96. By this time complimentary comment had been made by Masonic reviewers throughout the world, and the Grand Lodge of Indian Territory was a part of the universal Institution. The Lodge at Fort Gibson had affiliated with it, Jurisdictional lines were respected, and Masonry continued to prosper.

At the first Grand Communication after the Convention, a Committee on Education was appointed. The Committee was charged with the duty of providing school facilities for children to whom schools were then inaccessible. Books and clothing were furnished to the needy. A Masonic high school flourished for a time at Caddo. From this small beginning, education has been one of the most rigidly fixed purposes of Oklahoma Masonry. Bro. Murrow founded an Indian Orphans' Home, which is now under the supervision of Bacone Indian College, the only institution in the United States which offers Christian education to Indians above high-school grades. An orphans' home in new and adequate buildings, fully equipped and complete in its organisation, is now maintained at Guthrie, permanent home of the Grand Lodge. The Grand Chapter of Royal Arch Masons and the Grand Commandery of the Knights Templar, have an Educational Loan Fund of approximately $40,000 available to the young men and women of the State who might not otherwise complete college courses. An adequately equipped Masonic dormitory at Oklahoma State University is provided by Scottish Rite Masonry for the accommodation of Masons or their sons. A comfortable Acacia Club is at the disposal of Masons at the Oklahoma Agricultural and Mechanical College. A movement has been inaugurated in the Grand Chapter to erect a library at Bacone College as a memorial to Bro. Murrow.

The path of the Grand Lodge was indeed rough and rugged in many respects. Troubles which could not have been anticipated were difficult to dissolve. As frequently occurs during booms, undesirable men and women flocked into the new country in large numbers. This situation brought conditions unfamiliar to a people who had been accustomed to accept one another's word unequivocally. There had been no banks, no bad debts. Soon, however, several Lodges were grieviously defrauded by impostors. In the Grand Master's own Lodge, a man was affiliated " on a demit " which he did not possess. It developed later that he had been Raised in a Negro Lodge in Kansas. In another Lodge, a clandestine Mason had been admitted and had been elected Worshipful Master before the fraud was discovered. Not only serious, but ludicrous, situations arose.

On a certain occasion Grand Master Murrow appointed W.·. Bro. John Coyle to act as his special deputy to Install the Officers of a Lodge. Some ten days later the Grand Master received an apology from Bro. Coyle explaining that before



Masonic Home for the Aged, Guthrie, Oklahoma.



Masonic Home Industrial School, at Darlington, Oklahoma.

the appointment was received, he and several other Brethren " had started after a bunch of horse thieves." They were gone ten days. Having been absent that long, it is quite evident that the trail was not abandoned and the fate of the pursued may be easily conjectured.

Masonic activities in the early days of Indian Territory were not confined to the narrow limits of the Lodge. Chief Ross and Chief Pitchlyn had been made Royal Arch Masons before the war between the States. Grand Master McPherson had served as an Officer in the Chapter at Little Rock before he had cast his fortune with the Indians; Grand Master Murrow had been made a Royal Arch Mason in Texas before his Oklahoma Lodge had been Chartered. The eminent success which had attended the efforts of the Lodges was sufficient urge for the Royal Craft to enter the field, and accordingly, on February 23, 1878, M.·.E.·.General Grand High Priest John Frizzell issued his Dispensation to organise Indian Chapter, at McAlester, in the Choctaw Nation. Colonel E. J. Brooks, of the United States Army, then on duty in Indian Territory, was the High Priest, *U. D.*, Companion Murrow was King, and Judge Stidham, of the Creek Supreme Court, was Scribe. The membership for the most part came from Bellevue Chapter, at Fort Smith, Arkansas. This beginning of Capitular Masonry flourished beyond the expectations of its sponsors. Although centrally located, it was not accessible to all the Masons who desired " further Light," and accordingly, on September 11, 1879, another Chapter was authorised to be located at Atoka, where Companion Murrow had moved from Bogey Depot. Sometime later in order that the Companions of the Cherokee country would not be obliged to spend three days away from home to attend a Convocation, a third Chapter was Instituted at Tahlequah. Later, an ill-timed effort to encourage the Craft resulted in the establishment of another Chapter at Savannah, but it did not prosper. Still another effort at Burneyville failed for want of support. In order to set this Chapter to Work, Companion Murrow and several others drove teams across country, camped on the open prairie at night, and depended upon their rifles for subsistence. They opened the Chapter on June 24, called off and resumed in due courses until late in the night on July 27 in order to complete their Work, and then returned overland to their homes.

The large measure of success which had attended the Grand Lodge encouraged the Companions of the Royal Arch to undertake an identity of their own. During the Annual Communication of the Grand Lodge in 1889, the Royal Arch Masons in attendance held a conference and proceeded in the regular way to organise a Grand Chapter. Later, a Convention was held. The matter was presented formally to General Grand High Priest Larner, who denied the Petition. Reporting his action to the General Grand Chapter at Atlanta, on November 20, 1889, the General Grand High Priest, recalling several unfortunate situations in the Grand Lodge of Indian Territory, remarked: " the ethical tendencies of the Masons out in that wild country hardly commend them to membership in such a Body as this." Companion Murrow, who was present, resented the report in a vigorous speech from the floor, with the result that the

Petition of the Oklahoma Companions was taken from the Committee and a Charter was ordered by an overwhelming majority. Capitular Masonry has prospered from that time to the present.

Soon after the Institution of the Grand Chapter of Indian Territory, by authority of the Congress of the United States, Oklahoma Territory was organised. The western plains country was opened to settlement and homestead. There was a rush of pioneers. Towns and cities rose from the prairie in a day. By competent resolutions, recognised everywhere, Masonic Jurisdictional lines by Indian Territory extended as far west as Texas and Colorado. Therefore, Lodges and Chapters organised in the newly-created Oklahoma Territory owed their allegiance to Indian Territory Grand Bodies. This unprecedented increase in material brought a new era of prosperity to Indian Territory Masonry. Lodges and Chapters were organised at Guthrie, the first capital, at Oklahoma City, Kingfisher, Enid, and other towns. The newly-enriched territory added power to the movements which the Grand Bodies had inaugurated, but naturally they also increased their responsibilities. While social, economic, and political life differed in the separate regions, the Masonic contingencies fitted into one another's purposes admirably. Later, however, because of a membership which seemed unwieldy in that early day, and because transportation facilities were sadly inadequate, a Grand Lodge of Oklahoma Territory was organised, with the consent of the Indian Territory Grand Lodge. Thus, two separate sovereignties controlled the Masonic situation.

The Grand Lodge of Oklahoma Territory was organised in a Convention called for that purpose at Oklahoma City, on November 10, 1892—eighteen years after the parent Grand Lodge had come into existence. There were present at the Convention Representatives from 10 subordinate Lodges, representing a total membership of 286 Master Masons, all owing allegiance to the Grand Lodge of Indian Territory. The first Grand Master was Bro. A. J. Sprengle, of Guthrie Lodge. It is interesting that the Lodge and the city of Guthrie were named in honor of M.·.W.·.Bro. John Guthrie, active Mason of Kansas, who was Grand Master at the time the Grand Lodge of Indian Territory was recognised.

At the time of the division, if in fact the creation of two separate organisations may be called that, the Grand Lodge of Indian Territory had grown in less than two decades from the modest beginning of 3 Lodges, having 60 members, to 48 Lodges, having a membership of 1705, and with cash resources on hand amounting to $2598, part of which had been set aside for the purpose of building and equipping an adequate Orphans' Home.

The Fates treated the new Grand Lodge more kindly than the parent Body. Recognition from other Grand Bodies came promptly, the first being from Indian Territory, whose Grand Master Installed the first Grand Officers. Other Grand Lodges followed in rapid succession. Within a very short time, the Grand Lodge of Oklahoma Territory was universally welcomed and Grand Representatives were exchanged. It produced Masons of national prominence.

The very first enterprise undertaken by the Oklahoma Masons was the establishment of an Orphans' Home. Bro. William Eagleton took general charge of this work, while Bro. Henry M. Furman had charge of a similar undertaking among the Indian Territory Brethren.

After ten years of activity, the Grand Lodge of Oklahoma Territory had developed into an organisation of 78 Lodges, having a membership of 3291 and a cash balance of $3302 on hand. For the same year, Indian Territory Grand Lodge received Reports from 98 Lodges, having a total membership of 4086, and a cash balance of $16,159, which included the separate fund reserved for building a Masonic Home. In his annual address that year, Grand Master Allen made an appeal in behalf of the Home Fund in which he declared: " My brethren, we build Lodges, initiate candidates, and parade our moral excellence before the world, but if we fail in our duty to the friendless, homeless orphan, we have so far failed to be Masons." But during that very year various Lodges had on their own account provided books, clothing, and homes for 130 orphan children, in addition to paying their proportionate shares into the general Home Fund. One Lodge had completely exhausted its resources in providing food, clothing, and shelter for the destitute widow of one of its members.

In 1907, Congress made a State of the two Territories, and by proclamation of President Roosevelt, on November 17 of that year, the State of Oklahoma became the forty-sixth member of the Union. Talk of amalgamation of the two Grand Lodges then became general. At each Grand Communication, resolutions were offered, considered and then postponed. The Brethren from every part of the State had become so thoroughly attached to their respective Grand Bodies, that it seemed to them a calamity to permit the death or re-formation of either. Opposition to uniting the two came largely from Grand Officers and their partisans who were ambitious to receive Grand Honours. Although no petty jealousies developed in either Body, for four years the matter was the leading question before Masonry in Oklahoma.

Resolutions providing for the appointment of Committees to arrange all details for consolidation finally prevailed in both Bodies. In 1909 the Grand Lodge of Indian Territory met at McAlester, while the Grand Lodge of Oklahoma Territory met at Guthrie. Each completed all its routine business. Then the Grand Lodge of Indian Territory was called off, and the Brethren proceeded by special train to Guthrie where the Grand Lodge of Oklahoma Territory was in Session. Both Lodges were closed *sine die*. Then the Grand Lodge of the State of Oklahoma was organised. As such it has flourished. All the resources of every kind belonging to both Bodies were transferred to the new organisation. At the time of the consolidation, there were 296 subordinate Lodges represented. The combined cash resources, not including the properties of subordinate Lodges, amounted to approximately $24,000 in the General Fund, and to $110,000 in the Masonic Home Fund.

Of the many pathetic scenes which were enacted during the proceedings of final closing and amalgamation, none touched the hearts of the Brethren present

more deeply than the farewell address of Grand Secretary Murrow. True, he had not been present at the organisation of the Grand Lodge of Indian Territory nearly thirty-five years before, but he was its second Grand Master and for thirty-two years had been its Grand Secretary and moving spirit. He had aided or supervised the organisation of the older Lodges. He had officiated at the reception into Masonry of many of the Grand Officers. He had been at the head of all the other Grand Bodies and had served them faithfully and well.

While feeding the hungry, clothing the destitute, praying with the sick and wounded during the war between the States, the Indians called him " Father Murrow." The little churches which he helped to erect with his own hands—more than fifty of them—are monuments of his zeal as a missionary and to the good country folk who made up his congregations, presented themselves to him for their wedding ceremony, or sent for him in times of sickness or distress, knowing he would not fail them. To them also he was known as " Father Murrow." It was through his influence and energy that Masonry revived after the war. It was his wise counsel and untiring zeal which brought the Grand Lodge to its feet; it was he who suggested the organisation of the first Chapter and the Grand Chapter; and it was his eloquence which won a Charter from the General Grand Chapter. Likewise, it was he who organised the first Council and first Grand Council; he, as Grand Secretary and Grand Reviewer, brought the Indian Templar to the attention of Christian Knighthood; he, who aided in the establishment of the Scottish Rite. Quite naturally did he come to be known as the " Father " of Oklahoma Masonry. His memory will be revered as " Father Murrow " so long as Masonry thrives in the country in which seventy-one years of his ninety-four were devoted to the service of God and the welfare of humanity.

Although General Grand Master Josiah Drummond was unable to attend the Assembly of the General Grand Council held in Denver in 1883, he prepared his address in which he reported that he had authorised his personal friend, Companion Murrow, to act as his Special Deputy in Communicating the Degrees of the Cryptic Rite to such Royal Arch Masons as he deemed worthy, and that a Petition, signed by the requisite number of Royal and Select Masons thus made, had been presented for a Dispensation to open a Council, and that the Dispensation had been granted. He urged that a Charter be issued. The Committee on Charters and Dispensations reported that although there was no precedent for the action taken by the General Grand Master, they deemed it to be to the best interests of the Craft that a Charter be issued. The first Cryptic Work within Indian Territory, however unusual as it may have been, was a " mouth-to-ear ceremony " until a sufficient number of members to ask for Dispensation had thus been collected. The date of the original Charter to Oklahoma Council is November 7, 1887, but in issuing it there was a delay of nearly a year, through some strange oversight. Royal Arch Masons from McAlester, Muskogee, Tahlequah, and other Indian Territory towns received the Cryptic Degrees in Oklahoma Council, which usually held its Assemblies at the same time and at

the same places as the annual Communications of the Grand Lodge. Oklahoma Territory had not been opened, but when Lodges began to spring up in the prairie region of the west, the Cryptic Rite entered into an era of prosperity there also.

Oklahoma Council enjoyed a sort of exclusive Jurisdiction for several years until a Council (No. 2) was organised at Muskogee. Although the Brethren of the newer Territory had organised their own Grand Lodge, they never established either a Grand Chapter or a Grand Council. Despite the facts that the Companions were obliged to travel hundreds of miles to attend the Annual Sessions, interest in both Rites steadily increased, and growth was rapid. In due time subordinate Councils were organised at McAlester and Muskogee. Soon after these Councils were Instituted, the three Bodies held a Convention at McAlester, where, on November 5, 1894, they organised the Grand Council of Indian Territory. Eight of the Representatives who were present afterwards became Grand Masters.

The outstanding achievement of the Royal and Select Masters in Oklahoma was the excavation and erection of a Crypt on the side and top of a majestic mountain north of McAlester. The idea was conceived by Past Grand Master Edmond H. Doyle who was assisted in carrying it out by zealous Companions Christopher Springer, William H. Essex, Jabez Mann, Past Grand Masters, and Companion Edward Richards, who financed the enterprise. The Crypt occupies a site on the brow of the mountain which was named Mount Moriah. As nearly as physical conditions permit, the exposed superstructure resembles the original Temple. Secret vaults with appropriate arches and passages are cut out of the solid rock. This project was undertaken and completed by Union Council at McAlester, which carried the burden alone with no assistance from the Grand Council except the conferring of concurrent Jurisdiction throughout the entire State so that the Council at McAlester may receive Petitions and so enjoy the benefit of fees and dues. Annual pilgrimages to Mount Moriah have been attended by General Grand Masters and by prominent Masons from every part of the United States and Canada.

The Royal and Select Masons of Oklahoma have been faithful and punctual in the discharge of all their obligations to Masonry. They have participated in every Masonic movement, engaged wholeheartedly in every general project undertaken.

Under the auspices of Companion Robert W. Hill and Joseph S. Murrow, the Order of High Priesthood was established within the two Territories during the Annual Convocation of the Grand Chapter held at Oklahoma City in 1891. Companion Hill was made the first President, Bro. Murrow, Vice-President. Companion Past Grand High Priest Edmond H. Doyle was elected Secretary, but he surrendered the Station two years later to Bro. Murrow who held it until 1912. The Order of High Priesthood is held in high esteem by the permanent members of the Grand Chapter. As an auxiliary to that Body it has helped wonderfully in carrying out projects which might otherwise have suffered delay. Its *Pro-*

ceedings are published annually in the same volume with those of the Grand Chapter.

After the Civil War the centre of Masonic activity in Indian Territory was within the territory of the Choctaw Nation. Brothers Murrow, Doyle, Coyle, and the other Masonic leaders all resided within the territory of that tribe. The first Lodges, Chapters, and Councils, and the first three Grand Bodies existed within the geographical limits of Indian Territory. And it should be remembered that until 1889, the area later known as Oklahoma Territory was nothing but a vast prairie, where millions of cattle were grazed under rental contracts with the Indians, chiefly the Cherokees, the Choctaws, and the Chickasaws.

Under treaties with the Indian governments, the Territory was acquired by the United States Government and as such was opened to home-seekers as public land. Settlement began in 1889. Later, additional land was acquired. Known as the " Cherokee Strip," this was also opened to homestead in 1892. Until 1890, the country was occupied only by cattlemen, except for a few scattered bands of " squatters " who were repeatedly expelled from the country by detachments of the United States Army. It was impracticable, if not impossible, to establish Masonry permanently under conditions which existed in plains country prior to 1889, the year of the " opening." This explains why Masonic activity was up to that time confined to Indian Territory.

Then, in 1890, conditions were reversed. By that time several railroads had extended their lines across the region, and several towns had grown to sizable proportions. Chief among these, and lively rivals, were Guthrie, the capital, and Oklahoma City. Both towns represented every characteristic of western enterprise. Territorial Governor Cassius M. Barnes was prominent and energetic in all Masonic activities, as was also Bro. Harper S. Cunningham, who afterwards became Inspector-General of the Scottish Rite in both Oklahoma Territory and Indian Territory.

On July 12, 1890, a Dispensation was issued by the Grand Encampment of Knights Templar to Governor Barnes and his associates, empowering them to organise a Commandery. Knights from Oklahoma assisted in the movement and deposited their dimits. So soon as the Commandery was properly organised, receptions into the several Orders were rapid. Quite a number of Royal Arch Masons from the Indian Territory Petitioned to Guthrie Commandery, but the " Stalwarts," Hill, Murrow, and Doyle, took the position that the time was not quite right to undertake an establishment of Templarism, and counselled delay until such time as the Capitular and Cryptic Bodies already organised had become more firmly established. But the spirit of progress was in the air. Masons were too ambitious to permit any delays while the boom was on in the social, religious, commercial, and political life of the country. This feeling prevailed to such an extent that in 1891 another Dispensation was issued from the Grand Encampment, empowering the opening of a Commandery at Muskogee. The following year still another Commandery was Instituted at Oklahoma City. All these Commanderies prospered from the outset.

Within a short time, additional Commanderies were organised by proper Warrants at El Reno, in Oklahoma Territory, and at Purcell, in Indian Territory. On September 3, 1894, a Commandery was authorised at McAlester in Indian Territory. It is true that in that " wild and wooly " country, Templarism on parade may not have been as thrilling or inspiring as well-equipped Commanderies in older communities, but the Commanderies then existing never lost an opportunity to appear in public, in such uniforms as were available, to escort Lodges at funeral ceremonies or at the laying of corner-stones.

Past Grand Master James A. Scott, the first to be dubbed in Indian Territory when the Commandery at Muskogee was Instituted, and who, as Grand Master, secured the first $1000 for the Masonic Home, remarked the appearance of a Commandery of the early 90's and the splendidly equipped prize-winning drill teams of the present generation. Admitting that there could be no real comparison, in displays, he offered the challenge: "As man an' boy, I'll bet most anything that we ole timers fed more hungry, handed out more clothes, bought more medicine and fuel, protected more good names—man for man, I mean—than our crowd does to-day." It is a matter of record that the deeds of the first Commanderies in attending to charity and other noble duties spread their fame throughout the country.

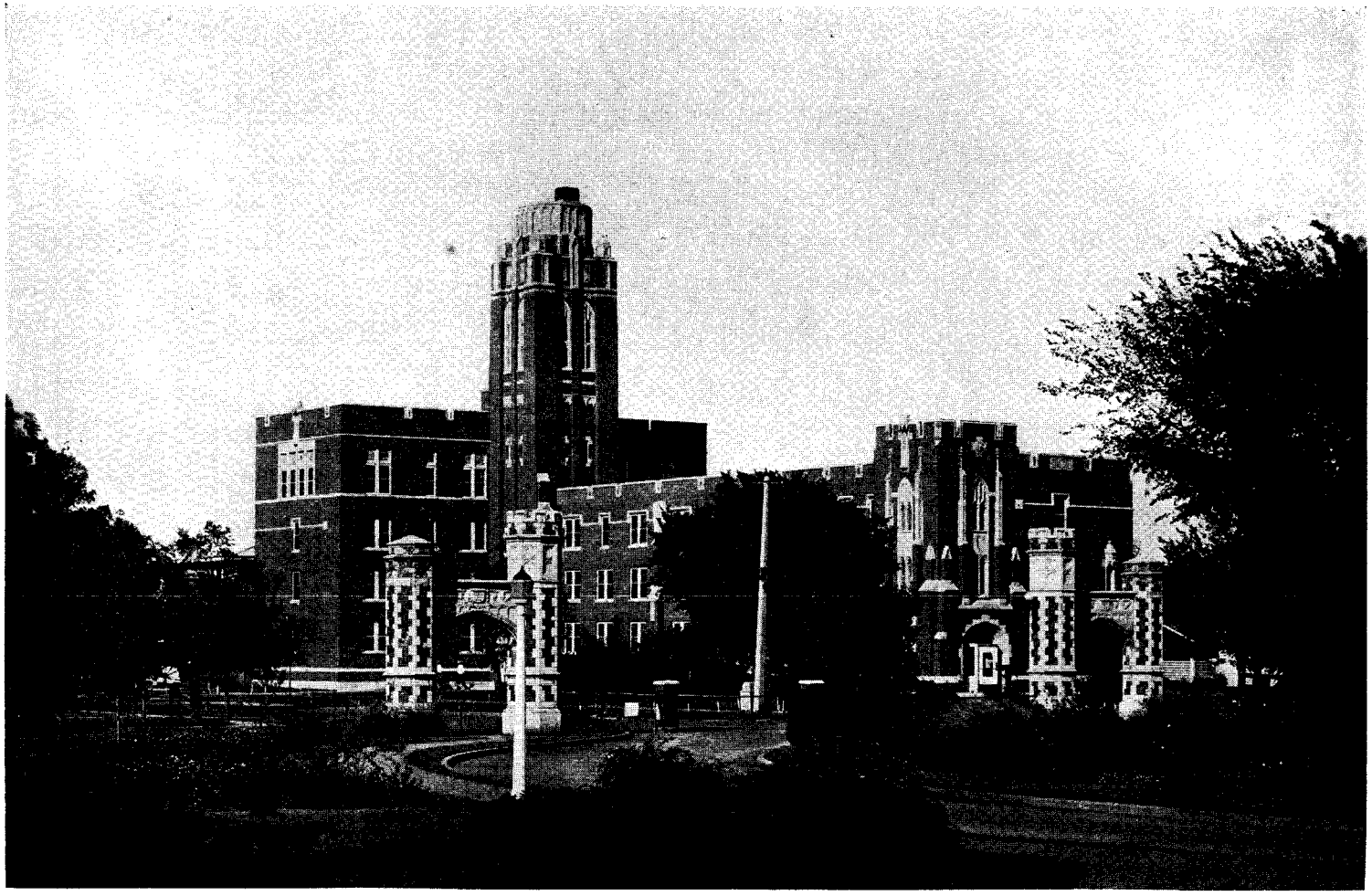
Naturally enough, the question of organising a Grand Commandery presented itself. Some of the Brethren suggested that it was Oklahoma Territory's turn to domicile a new Grand Body, one which should include Indian Territory within its Jurisdiction. Other Brethren maintained that inasmuch as all the other Grand Bodies had been established within the older Territory, the new Grand Commandery should be established there also, and should bear the same name, in order to avoid confusion in the Masonic world. The combined Templar strength was only six Commanderies. No one gave the idea of two Grand Bodies a second thought. But at the Triennial Conclave held in Boston in 1895, rival Petitions to organise a Grand Commandery were presented. The possibility of a complication was soon dissolved by authorising *two Grand Commanderies*. The respective groups returned to their homes, jubilant and determined. The Indian Territory Commanderies met at Muskogee on December 27, 1895, and organised under the auspices of V.·.E.·.Sir William H. Mayo, of St. Louis. Grand Recorder and proxy for the Grand Master R.·.E.·.Sir Robert W. Hill was elected and Installed as the first Grand Commander. The first business of the new Grand Commandery was to borrow $100 from the local Commandery with which to pay the expense of entertainment and the purchase of supplies and other necessary incidentals. The Grand Commandery of Oklahoma Territory was organised at Guthrie on February 10, 1896, R.·.E.·.Sir Cassius M. Barnes acting as the proxy for the Grand Master. The occasion made it a gala day for Masonry in the new region. Governor Barnes was elected first Grand Commander.

Chivalric Masonry did not enjoy (or suffer) the rapid growth which has attended the other Masonic Institutions. One reason for this was the general

business depression which prevailed throughout the country during those years, and another was the fact that the Asylums were vigilantly and valiantly guarded. There was little rivalry between the two Grand Commanderies. Their Representatives met each year at the Convocations of the Grand Chapter, compared notes, encouraged and helped one another. They grew apace. The " West Side " increased its numbers more rapidly because its general population was increasing more rapidly. It was not until several years later that the Indians of the Five Civilised Tribes divided their lands so that their allotments might be offered for sale. Until that time there were no lands available to white men except under leasing contracts, and those were under government and tribal supervision. Town sites had been established along the railroads, and white men entering the Indian country were obliged to live in those.

As early as 1905 some of the Brethren began to admit that they doubted the wisdom of trying to maintain two separate organisations. Feeling came into evidence that one strong Commandery could be more useful than two weak ones. This impression grew in both Bodies. Committees were, therefore, appointed to confer upon the proposal of consolidation, but nothing was accomplished. Leading Knights from each Commandery visited the other to advocate definite steps toward consolidation, but no action was taken. Congress passed the Enabling Act which joined the two Territories into one State, and the other Grand Lodges consolidated, but until 1911 two separate Grand Commanderies, each with its Jurisdictional lines, continued to operate. M.·.E.·.Grand Master William B. Melish addressed what was really an ultimatum, couched in diplomatic terms, urging Indian Territory to take the initiative and offering the assurance that any method or any terms agreed upon by majority vote in each Body would have the approval of the Grand Encampment. Later in the year, terms were agreed upon, the disposition of Offices was arranged, the designation of Commanderies determined, and on October 6, both Commanderies assembled in Special Conclave at Oklahoma City. Grand Master Melish was present to supervise the ceremonies, which were most impressive. Two Grand Commanderies were in Session in the same city at the same time; and two Grand Commanderies passed out of existence at the same moment, an event unprecedented in Templar history. The Grand Commandery of Oklahoma was then organised, its Officers were elected and installed, and one of the most active units in Christian Masonry became an established and busy identity. The Drill Team of Trinity Commandery, representing Oklahoma, was a close second in the contests at the Grand Encampment in 1931 and ran a brilliant first in 1934.

Masonry contributed generally to the soldiery of the United States for the Spanish-American War. While the Grand Lodge was in session at Vinita, word was received that the Grand Tyler, Bro. William M. Simms, had been seriously wounded at El Caney and was in a critical condition. Steps were immediately taken to offer such relief as might be appropriate. Bro. Simms was one of the first of Theodore Roosevelt's Rough Riders to be struck. Although he recovered from his wounds, he was rendered a cripple. Nevertheless, he made himself



Masonic Dormitory and Campus of Oklahoma University, Norman, Oklahoma.

useful to Masonry for many years. Captain Allyn K. Capron and Private Cox, both soldiers in the Rough Riders contingent, and both Oklahoma Masons, were killed in the engagement before Santiago. Rolls of honor were proudly displayed in the various Lodge Rooms.

Although the Masons of the two Territories may be said to have been ambitious, it is certainly equally true that they were methodical. They undertook much and they accomplished a great deal. It was only natural that men with such spirit as that which prevailed among the Lodge members at Muskogee, Guthrie, Oklahoma City, and McAlester, who had already established every branch of American Masonry, should consider that the time had arrived for organising the Scottish Rite. Therefore Bro. Barnes and Bro. Cunningham, of Oklahoma City, and Bro. Robert W. Hill, of Muskogee, launched this enterprise so soon as Templarism had been firmly planted. Letters Temporary were first issued to the Brethren at Guthrie. Similar authority was then issued to Muskogee and Chickasha. The Guthrie Body prospered from the very beginning. Both Muskogee and Chickasha wanted to be known as "Albert Pike Lodge, No. 1," but the Lodge of Perfection at Chickasha, for which letters were issued by Bro. Hill to Bro. Eugene Hamilton and others, was the first actually to show signs of activity. Neither of these two Lodges was ever completed.

The *Transactions* of the Supreme Council for 1897 show reports from Bro. Hill, Deputy for Indian Territory, and Bro. Cunningham, Deputy for Oklahoma Territory. The latter, who had been appointed in 1890, stated that he had made no permanent organisation until January 19, 1896. At that time the Lodge of Perfection was opened at Guthrie. He expressed the hope that a Chapter of Rose Croix would be established at least within two years. This ambition was realised. In his report, Bro. Hill was quite as enthusiastic in his survey of conditions, but his efforts were less fruitful. Within a few years the Scottish Rite was firmly and thoroughly organised at Guthrie, in each of its Bodies. A commodious cathedral was then erected. This was later turned over to the Grand Lodge, and a new two-million-dollar Temple erected. It is one of the most beautiful and completely appointed structures devoted to Masonry to be found anywhere in the United States.

Through the active efforts of Bro. Doyle, who succeeded Bro. Hill, Bro. Murrow and others, a Lodge of Perfection was organised at McAlester. This effort was permanently successful. It grew rapidly. Fortunate in its membership, the young Lodge soon became famous for the character of its Work. The other Bodies of the Rite flourished, and long before statehood was achieved, under the ambitious leadership of Bro. William Busby, there was a beautiful Temple at McAlester. This structure, which includes a dormitory, has since been enlarged. Albert Pike Hospital is part of the McAlester organisation.

On February 10, 1901, the Consistories at Guthrie and at McAlester were placed under one Jurisdiction and government by order of the Grand Commander. Bro. Cunningham was appointed Deputy over both Valleys. Several years later he was succeeded by Bro. William Busby. Upon the latter's death Dr. D. M.

Hailey, who had served in the Grand East of all the other Bodies, became his successor. The Scottish Rite Bodies in Oklahoma have been influential in every important public enterprise. They have sponsored the publication of the *Oklahoma Mason*, a monthly magazine devoted to the interests of the Rite and of the Grand Lodge. In times of crisis or emergency the Consistories are usually the first to respond to local appeals.

The experience of Masonry in Oklahoma during the Great War was not unlike that of the other American Grand Jurisdictions. The Grand Lodge and local Lodges rendered every public service to those Brethren who were called to the colors. The immediate wants of their families were by no means neglected. Since the war, Masonic auxiliary organisations, particularly the Craftsman's Club, have maintained constant contact with the patients at United States Veterans' Hospital, No. 90, located at Muskogee, with the personnel at Fort Sill, and with those at other points where Masonry can be of service to its dependents.

The Grand Lodge of Oklahoma joined wholeheartedly in the Masonic Service movement, with the George Washington Memorial movement, and with the several gestures which intimated closer relation with the Grand Lodges or widened the scope of the Craft in its outlook upon social welfare.

Beginning early in the last century, Masons have since contributed liberally to the development of the social, civic, commercial, and industrial interests of what is now the State of Oklahoma. As already stated, all the outstanding chiefs of the several Indian tribes and the leading members of the several supreme courts have been Masons. This was true in Oklahoma Territory, nearly every Territorial governor having been a Mason. One of them, Governor Cassius M. Barnes, was a leader of the organisation of the Commandery and the Consistory, at Guthrie, and in the organisation of the Grand Commandery. Since the Territory was admitted to statehood, each governor, excepting one, has been a Mason. One of them was a Past Grand Master. The first United States judge in either Territory, Hon. John R. Thomas, was a Past Grand Master in Illinois. The oldest bank in the State was organised by Masons and is still controlled and operated by members of the Craft; a Master Mason stands at the head of the largest banking and trust concern in the State. Truly, Masonic ideals prevail in Oklahoma, and her most active public spirits are affiliated with the Craft.

FREEMASONRY IN OREGON

LESLIE MCCHESNEY SCOTT

PRODUCT OF PIONEER LIFE

THE beginnings of Masonry in Oregon sprang spontaneously from associations of pioneer life, in which the ornaments of Brotherly love, relief and truth had more fitting use, perhaps, than in any other stage of American progress. The early settlement of Oregon marked a climax of more than two hundred years of westward frontier expansion. It presented phases of society that were peculiar to the conditions that produced them. The universal precepts of Masonry took hold the more firmly, because of the simplicity of human affairs. The pioneer habits have disappeared, but have left behind an enduring Masonic edifice.

These beginnings in Oregon were the first on the Pacific Coast; and, from the Oregon Jurisdiction, the Masonic Order spread to Washington, Idaho and Alaska.

There was need for the kindly precepts of human fellowship in the settlement of Oregon. This land, the first foothold of American empire on the Pacific Coast when the treaty between the United States and Great Britain defined the boundaries, June 15, 1846, was distant from the Middle West frontier of Illinois and Missouri 2500 miles, a journey which consumed between five and six months of primitive travel. The hardships of this journey were severe, suffering and death were frequent, and poverty was the portion of each family that made the long migration. In the eighteen annual migrations between the years 1842 and 1859, there were not less than 30,000 deaths on the Oregon Trail, west of Missouri River. The shorter route by sea and the Isthmus of Panama was used only by a relatively few traders and merchants from the Atlantic seaboard. Oregon was peopled mostly by pioneers from the Middle West, who transported their large families and their few goods by means of ox teams, averaging fifteen miles or less a day, through the intervening and unpeopled wilderness. The trials of scant food, of sickness, death and Indian barbarity, afforded full scope for the exercise of truly Masonic precepts.

Accordingly, the records of the Oregon migration period, beginning, say, in 1842 and lasting for twenty-five years, give clear evidence that many men who met as strangers in adversity knew one another as Brethren in the means of

relief, and that widows and orphans often recognised the lifting hand, although by comparison of modern days, the means may now seem crude and scant.

And just as the pioneer colonists took the germs of social organisation first to Plymouth and Jamestown, their ox-team successors bore them to Oregon, where, in 1843, they set up a provisional government, to rule the Oregon country, then consisting of the later States of Oregon, Washington and Idaho, and parts of Montana and Wyoming, until the United States should establish the national authority, which latter was accomplished by a territorial government in 1849, pursuant to the treaty of 1846 and a territorial Act of Congress of 1848. The pillars of this social structure were mostly the selfsame men who were founding and supporting the Masonic organisation.

We find the Masonic Order springing into existence in 1846, just as government did three years previously. The call went forth on February 5, 1846, for a meeting of Master Masons at Oregon City on February 21, following, " to adopt some measures to obtain a charter for a lodge," and was published in the first issue of the *Oregon Spectator*, the first newspaper published on the Pacific Coast. These were not regular summonses, but they served the purpose of showing the need of Masonic fellowship. The signers of the call were Joseph Hull, Peter G. Stewart and William P. Dougherty. Bro. Hull became the first Worshipful Master of the Lodge thereafter constituted, known as Multnomah Lodge, No. 84, of Missouri. Bro. Stewart was a leader of the Oregon provisional government and in 1854, was Worshipful Master of Multnomah Lodge. Afterwards he took up residence at Tacoma, where he attached himself to the Masonic Jurisdiction of Washington Territory. Bro. Dougherty, then an enterprising merchant of Oregon City, was named Senior Warden in the Charter of Multnomah Lodge, although he was not Installed as such. Eight years later, in 1854, he acted as one of the founders of Steilacoom Lodge, which then was No. 8 of the Oregon Jurisdiction, and, since 1858, has been No. 2 of the Washington Jurisdiction.

The called meeting at Oregon City took place sixteen days later, on February 21, 1846, attended by seven Master Masons: Joseph Hull, Peter G. Stewart, William P. Dougherty, Fendal C. Cason, Leon A. Smith, Frederick Waymire and Lot Whitcomb. These men addressed a Petition to the Grand Lodge of Missouri, praying for a Charter for Multnomah Lodge. Missouri was then the nearest member, excepting Iowa, of the family of States, and was the beginning of the route of the Oregon Trail. St. Louis was the metropolis of the frontier West, and the trade and outfitting centre of Western activities. Bro. Dougherty was a member of that Jurisdiction, in Platte City Lodge, No. 56, and his agent there, Bro. James P. Spratt, was also a member of that Lodge, and held a sum of money as a credit for Bro. Dougherty, from which the latter instructed Bro. Spratt to defray the costs of securing the Charter for the Lodge in Oregon.

It thus appears to have been a natural and logical move to seek a Charter in Missouri. But the seat of the Missouri Jurisdiction was nearly 2500 miles distant, by the long route of the Oregon Trail, through a wild and unpeopled

country, infested with marauding bands of Indian savages; the only methods of travel afforded being those of walking, horseback riding and canoeing, each highly perilous for small parties because of Indian thievery and hostility. Needless to say, railroads, steamboats and telegraphs were unknown in the West, and the whole region, between the Willamette Valley in Oregon and the Missouri River crossing at Saint Joseph, was a barbaric wilderness.

Oregon City, in 1846, was the leading community in the Pacific Northwest, having a population of not exceeding 400. It was the only incorporated town, the recognised seat of American judicial authority on the Pacific Coast, as was evidenced by the filing there of the city plot of San Francisco, because being the place of the nearest United States Court. When the Brethren at Oregon City, early in 1846, undertook to establish a Masonic Lodge, California was yet a Mexican dependency, and San Francisco, Yerba Buena as then called, was a Mexican village. The Pacific Northwest had been claimed by both the United States and Great Britain for fifty years, and the dispute had made a dispute between the people of the two national powers. For a period of twenty years, ending in 1843, the British Hudson's Bay Company had governed the country. In the latter year, Americans set up a provisional government which supplanted the British rule. The years 1845 and 1846 were a time of strained relations. Both nations sent warships to represent their claims, and agents to pry into conditions. The population was less than 10,000 most of whom were Americans. The trade and political centre of American influence was Oregon City. The few settlers north of Columbia River, before the autumn of 1845, were practically all British subjects. The opposing nationalities were uneasy lest hostilities should break out. The Presidential election of 1844 had been won by James K. Polk on a platform of " Fifty-four Forty or Fight," which asserted American claims as far north as the Southern limit of Alaska.

Oregon City was as far away from currents of the world, in 1846, as distant Tibet would be regarded at the present day. It was practically as remote in the eyes of that time as the distant country from which no traveller returns. News of the treaty of 1846, ratified by the United States Senate on June 15 of that year, did not reach the pioneer settlement of Willamette Falls until November following. Meanwhile, the boundary question remained a tense issue in Oregon affairs for five months after the line had been fixed between Canada and the United States at the forty-ninth parallel. A war feeling thrilled the currents of affairs in this distant segment of the world. The year 1846 was the most eventful that Oregon ever had known. The provisional government was perfecting functions under the leadership of men who were accustomed to use the symbolic tools of Masonry. Many of these men were given to religious and devotional expression, apart from churches and missionary groups. The three churches at Oregon City, Methodist, Congregational, and Catholic, could not satisfy their longings for fraternal association and theistic worship. The intimate relationship which these men craved for purposes of religion and fellowship were those of a Masonic Lodge. And the sufferings of poverty, sickness

and death, in the outdoor affairs of daily life, called for the assuagements which Masonic practise affords. There was further scope for Masonic activities, in the softening of political asperities of the Whig and Democratic contentions of the period, and in the friction between British and Americans.

Oregon then had no steamboats, no railroads, no improved highways. Portland was but a name. The leading towns were Oregon City and Champoeg. American settlement of Puget Sound had just begun, and there were few inhabitants north of Columbia River. There were but five or six small grist mills. Farmers had no agricultural machinery. Harvesting and threshing were performed by hand methods. The only markets, outside of those of the small population in Willamette Valley, were those of the Hudson's Bay Company at Fort Vancouver, Cowlitz, and Fort Nisqually. Several small sawmills were in operation, as at Oregon City, Salem, Vancouver, Tualatin Plain and near Astoria. Nine years before, in 1837, a large herd of Spanish cattle had been obtained from California, and these, together with the cattle, horses, and sheep which the migrating pioneers brought with them by way of the Oregon Trail in the years 1842, 1843, 1844, and 1845, had stimulated the progress of animal husbandry. Protestant churches and public schools were but beginning in primitive community life. The amusements which we of to-day regard as essentials were wholly lacking. Houses were small and crude; furniture was simple and scant; clothing was rough and plain. Luxuries of food and recreation were few. Everybody had to " live low and lie hard."

But amid the crudeness and roughness of individual and community life, the amenities of fellowship rose up into spontaneous exercise to make life endurable and enjoyable, to save human existence from solitude and monotony. Such life as this brings forth the best attributes of kindliness, sympathy, hospitality and fraternity. Thus it came to pass that Masonic Brethren found themselves drawn together as by the mysterious beauties of their profession. They interchanged felicities and confidences as Brethren of a speculative and honourable Craft. And then, to gain authoritative sanction for the designs upon their trestle board, they met together and addressed a Petition to the Grand Lodge of Missouri for a Charter.

To carry the Petition to Platt City, Missouri, the signers, led by Bro. Dougherty, chose the best messenger that Oregon then afforded. This was a highly enterprising man of thirty-six years; a foremost figure in exploration of the West and in subsequent migration; a person of culture and humane sympathies. This man in October 1845, a few months before, had opened the route of the Barlow road across Cascade Mountains. Afterwards, in 1863, he blazed the route of the modern Columbia River Highway. He founded the town of Dayton, Oregon, was author of an Oregon trail guide which was published in 1847 and was used more than any other book by Oregon Trail pioneers. He built a grist mill at Dayton, Oregon, and engaged extensively in transportation in the placer gold activities of 1860–70. Upon organisation of Multnomah Lodge in 1848, he was Installed as Secretary. Three years later he acted as an

Organiser, and in 1853, as Worshipful Master of Lafayette Lodge, originally No. 15 of the California Jurisdiction, and later, No. 3 of Oregon. He was one of the most noted of the Indian agents of Oregon.

This messenger to the Grand Lodge of Missouri was Joel Palmer, who had arrived at Oregon City four months previously, on a tour of investigation of the Oregon Trail and of Oregon, and was preparing to return to Indiana in the spring and summer of 1846, and to come back in 1847 to Oregon, as the leader of that year's migration. No envoy more faithful could have been chosen for this mission. Doubtless he had been often tried as a true Mason in Indiana and on the Oregon Trail; the Oregon City Petitioners hardly could have trusted the fervency and zeal of any other emissary than the one of their own Fraternity. Bro. Palmer discharged the duty reposed in him and delivered the Petition; Bro. Spratt presented the Petition to the Grand Lodge of Missouri, and that Body granted a Charter on October 19, 1846, to Multnomah Lodge, No. 84, which later was Chartered as Multnomah Lodge, No. 1 of Oregon Jurisdiction, by the Grand Lodge of Oregon.

The journey of the Charter to Oregon was long delayed, by comparison with the time taken by Bro. Palmer to deliver the Petition. No travellers were setting forth for Oregon so late in the year as the date of the Charter, namely, October 19, 1846. On account of the length and hardships of the journey, travellers always started for Oregon in the spring, aiming thereby to arrive at the goal of their journey before the succeeding winter. Failure of the Donner party to cross the Sierra Nevada Mountains into California sufficiently early in 1846 resulted in the most terrible starvation tragedy of Western annals. For more than a year the Charter awaited transportation to Oregon.

Finally the opportunity came in the migration of 1848. Bro. B. P. Cornwall was outfitting a party bound for Oregon, in the winter of 1847–48 at Saint Joseph, Missouri, and to him Bro. Spratt entrusted the Charter of Multnomah Lodge, in December 1847. The Cornwall party set out from Saint Joseph on the Oregon Trail in April 1848. Only five persons made up the party, and it was too small to travel safely among the hostile Indians. So Bro. Cornwall and his associates tarried at Omaha, Nebraska, until a large group of Ohioans came along, with whom they journeyed to Fort Hall, near the later Pocatello, Idaho, where they arrived in August 1848. There the trail divided, the left or southerly branch leading to California; the right, or westerly, leading to Oregon. Contrary to his original plans, Bro. Cornwall took the road to California, lured thither by tales of the golden Eldorado, which the Oregon pioneers in California, James W. Marshall and Charles Bennett, had discovered near Coloma, in the valley of American River, in January preceding. The migration of 1848 was electrified by these tales of riches easily gathered, and there followed a large diversion of pioneers to California, both from Oregon and from the Oregon Trail.

True to his promise of safeguarding the Charter of Multnomah Lodge, Bro. Cornwall sought hands as worthy and as well qualified as his own to bear

the document to Oregon City. These he found in the persons of Orrin and Joseph Kellogg, who, as father and son, were travelling from Ohio to Oregon. These latter men carried the Charter safely to the metropolis at Willamette Falls. The receptacle used to hold the Charter in transit was a homemade rawhide trunk owned by Bro. Joseph Kellogg.

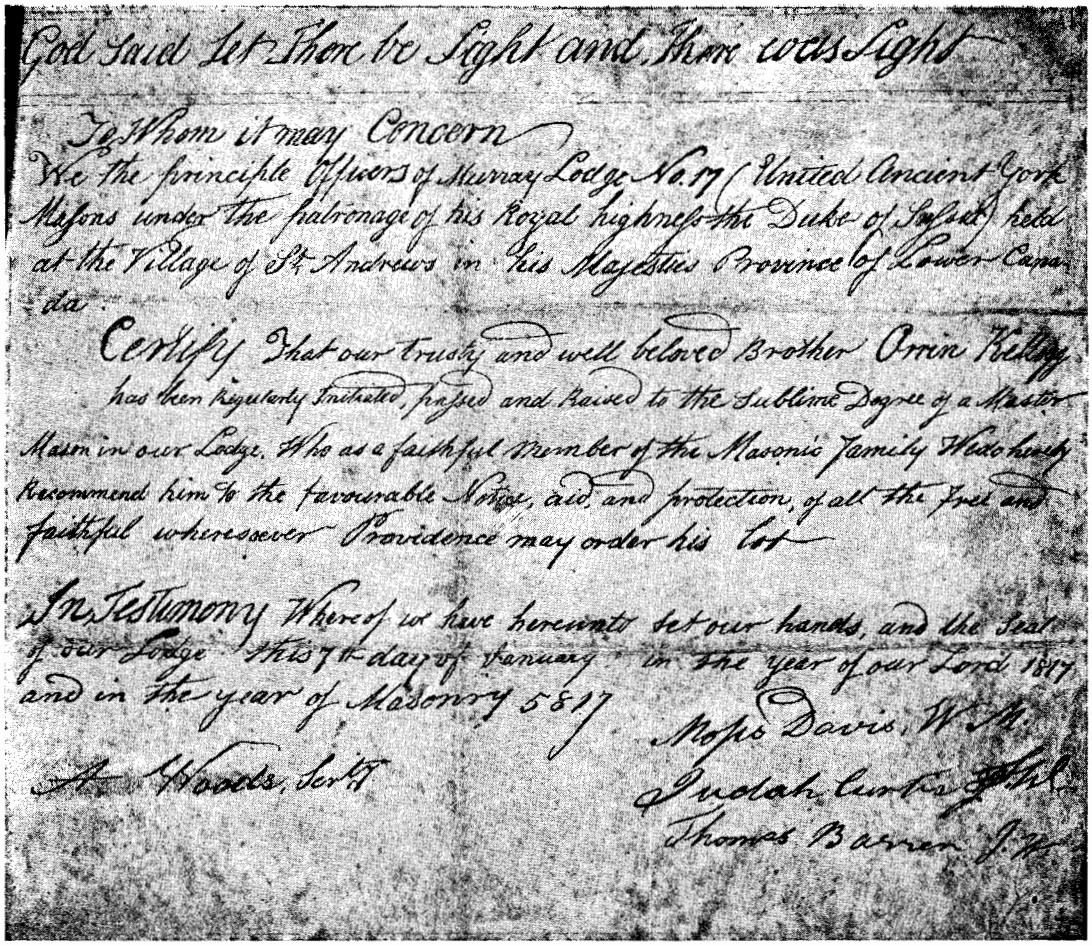
Thus was discharged a duty which all members of the Oregon Craft have been glad ever since to acknowledge, pertaining to Emblems more ancient than the Golden Fleece or Roman Eagle.

Bro. Cornwall found his portion of the riches of California and became a prominent citizen and craftsman in that Commonwealth. Bro. Kellogg won fortune and distinction in Oregon.

Bro. Joseph Kellogg handed the Charter, at Oregon City on September 11, 1848, to Bro. Joseph Hull, who had headed the call for the Masonic meeting for February 21, 1846, and the Petition to the Grand Lodge of Missouri, and had been named Worshipful Master in the Charter. Bro. Hull on that same day summoned the members of the Craft for the Installation and immediately began the Work of organisation. Bro. William P. Dougherty owned a log store building at Oregon City, facing Main Street, and there, on the second floor, Bro. Hull called the Brethren to order; Masonic tradition relates, upon substantial authority, that a rough packing box served the uses of an Altar, and that the wages of corn, wine and oil were represented by a barrel of flour for the Master's Pedestal; by a barrel of whiskey for the Senior Warden's; and a barrel of salt pork for the Junior Warden's.

Bro. Dougherty shortly before had gone temporarily to California to seek his fortunes in the gold fields, so that it was necessary to Install some other Craftsman as Senior Warden, this post having been assigned to Bro. Dougherty by the Grand Lodge of Missouri. Bro. Orrin Kellogg was chosen for this honour; Fendal C. Cason, Junior Warden; Joseph Kellogg, Treasurer; Joel Palmer, Secretary; Lot Whitcomb, Senior Deacon; Berryman Jennings, Junior Deacon; J. H. Bosworth, Tyler. Bro. Berryman Jennings acted as Installing Officer, and probably performed the ceremonies of Constitution of the Lodge. Owing to destruction of the Records of the Lodge in 1857, by fire, the narrative of the proceedings and of subsequent activities of the Lodge is meager. But we are informed that the first Session lasted sixteen hours, until the morning tints that gilded the eastern portals of September 12, 1848. Three candidates were elected and at once Initiated: Christopher Taylor, Asa L. Lovejoy and Albert E. Wilson. Bro. Taylor received the Master Mason's Degree that night, and it has been said that Bros. Lovejoy and Wilson also were Raised as Master Masons at that time, but this latter fact lacks verification. However, it is known that Bro. Taylor was the first Master Mason Raised in Multnomah Lodge, which means that he was the first person on the Pacific Coast to receive Masonic Degrees. The next Lodge on this coast to organise was in California, in October 1849, eleven months later.

Multnomah Lodge appears to have been inactive for two years after or-



God Said Let There be Light and There was Light

To Whom it may Concern

We the principle Officers of Murray Lodge No. 17 (United Ancient York Masons under the patronage of his Royal highness the Duke of Sussex) held at the Village of St Andrews in his Majesties Province of Lower Canada

Certify That our Trusty and well beloved Brother Orrin Kellogg has been Regularly Initiated, passed and Raised to the Sublime Degree of a Master Mason in our Lodge. Who as a faithful Member of the Masonic Family We do kindly Recommend him to the favourable Notice, aid and protection, of all the true and faithful wheresoever Providence may order his lot

In Testimony Whereof we have hereunto set our hands, and the Seal of our Lodge this 7th day of January in the year of our Lord 1817 and in the year of Masonry 5817

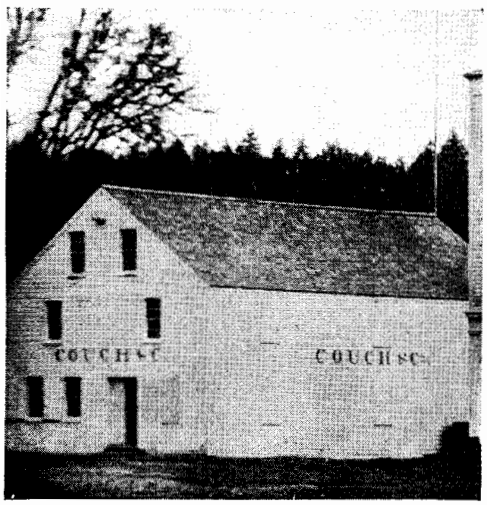
A. Woods, Secty

Moses Davis, W. M.

Judah Curtis, S. W.

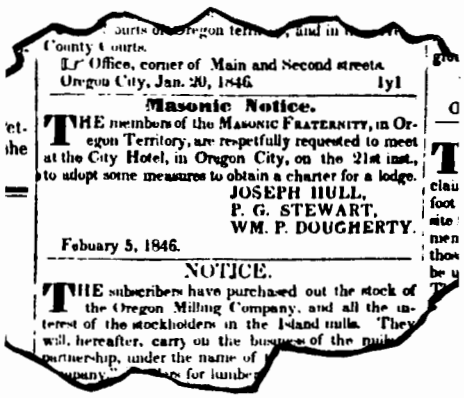
Thomas Barron, J. W.

Master Mason's Certificate of Orrin Kellogg, Who with His Father, Joseph Kellogg, Brought the First Masonic Charter to Oregon.



Couch & Co.'s Warehouse.

The first hall of Willamette Lodge, No. 2. The first Lodge organized in Portland, Oregon.



County Courts.

Office, corner of Main and Second streets.

Oregon City, Jan. 20, 1846. 1y1

Masonic Notice.

THE members of the MASONIC FRATERNITY, in Oregon Territory, are respectfully requested to meet at the City Hotel, in Oregon City, on the 21st inst., to adopt some measures to obtain a charter for a lodge.

JOSEPH HULL,
P. G. STEWART,
WM. P. DOUGHERTY.

Febuary 5, 1846.

NOTICE.

THE subscribers have purchased out the stock of the Oregon Milling Company, and all the interest of the stockholders in the Island mills. They will, hereafter, carry on the business of the mills partnership, under the name of

Notice of the First Masonic Meeting Held West of the Rocky Mountains.

From cuts supplied by D. R. Cheney, Grand Master, Portland, Oregon.

ganisation. No further meetings seem to have been held, and no Officers were elected until the Lodge was revived in 1850, by Bro. John C. Ainsworth (Captain). The gold mines of California drew away from Oregon many men and caused the suspension of various activities in the territory. One of the professions thus rendered dormant was that of Masonry. Bro. Hull, Worshipful Master of the Multnomah Lodge, went to California soon after organisation of that Body, and did not resume Masonic Work.

Bro. Ainsworth became distinguished in the annals of Oregon Masonry and steamboat transportation. Born in Ohio, he had come to Oregon from Missouri in 1850. At once he proceeded to re-organise Multnomah Lodge, and to report his doing to the Grand Lodge of Missouri, doubtless at the request of Officers of that Jurisdiction. In a letter dated March 21, 1886, addressed to Bro. Peter Paquet, of Oregon City, Past Master of Multnomah Lodge, Bro. Ainsworth said:

In 1850 I overhauled the records of Multnomah Lodge No. 84, at Oregon City, and made a report of the situation to the Grand Secretary of the Grand Lodge of Missouri. I revived the old lodge, and after much labor, got it in working order, and was elected Master at the first election ever held under the charter, and was therefore the first elected Master of the oldest chartered lodge on the Pacific Coast.

The Senior Warden elected at this time was Bro. R. R. Thompson, later distinguished in steamboat activities; the Junior Warden, Bro. Forbes Barclay, a physician at Oregon City, afterwards Treasurer of this Lodge twenty years, a man widely beloved.

Owing to destruction of the Records by fire in 1857, the detail of authentic history pertaining to this Lodge is small. The Records since 1857 are, however, intact. The consecutive activity of this Lodge may be said to have begun in 1850, when the Lodge was revived by Bro. Ainsworth. Among the Worshipful Masters of this Lodge were some of the most noted citizens of Oregon, among them being Captain J. C. Ainsworth, A. E. Wait, Lot Whitcomb, Amory Holbrook, Asa L. Lovejoy, David P. Thompson, Thomas Charman, Owen Wade, J. T. Apperson, George A. Pease, J. W. McCully, Peter Paquet, Franklin T. Griffith, Joseph E. Hedges, R. C. Ganong, and L. L. Porter. This Lodge has contributed largely to the social upbuilding of Oregon and to the amelioration of stressful episodes.

By resolution of the Grand Lodge of Oregon, dated September 15, 1851, to which this Lodge transferred constituency from Missouri, Multnomah Lodge was designated No. 1 of the Oregon Jurisdiction, and the following indorsement was ordered made on the original Charter of the Lodge:

This charter having been submitted to the Grand Lodge of the Territory of Oregon—

Ordered. That the lodge (Multnomah) be recognized as a legally con-

stituted lodge, under the jurisdiction of the Grand Lodge, aforesaid, by the original name; and that they (Multnomah, Willamette, and Lafayette Lodges) be numbered according to the date of their charters; and that this order be signed by the M. W. Grand Master (Berryman Jennings), the R. W. Deputy Grand Master (John Elliott), and the Grand Wardens (William J. Berry and R. R. Thompson), and countersigned by the R. W. Grand Secretary (Benjamin Stark).

The second Masonic Body in Oregon was Willamette Lodge of Portland, which began activity contemporaneously with the revival of Multnomah Lodge at Oregon City in 1850. Portland had grown to be a town of 400 or 500 persons, but as yet was not incorporated and was less important in rank than Oregon City and Salem. But the community had become large enough to need the intellectual and fraternal activities of a Masonic Lodge. Multnomah Lodge at Oregon City was distant about four hours by canoe travel on Willamette River or by horseback on the rough trails through dense forests. Asa L. Lovejoy, afterwards a member of Multnomah Lodge, and Francis W. Pettygrove had laid out the town site of Portland in 1844, and John H. Couch, later a member of Willamette Lodge, had made his town addition adjoining.

A meeting of Master Masons at Portland, June 24, 1850, was called by Bros. Benjamin Stark, Berryman Jennings, and S. H. Tryon. This date was Saint John's Day. It is recorded that fifteen Brethren responded to the invitation to meet together in a Masonic conclave, according to the ancient customs. The meeting took place in the store of Bro. Joseph B. V. Butler, at or near First and Alder Streets. The Brethren unanimously decided to take steps preparatory to organisation of a Lodge at Portland. As the Grand Lodge of California had been created two months before, in April, the Brethren decided to Petition the Grand Master of that Jurisdiction for a Dispensation to open a Lodge.

The Petition, dated June 24, 1850, drafted by Bro. Benjamin Stark, was signed by the following Brethren: James P. Long, Ralph Wilcox, Thomas J. Hobbs, Albert E. Wilson, William M. King, Benjamin Stark, Jacob Goldsmith, Nathaniel Crosby, Samuel W. Bell, S. H. Tryon, Dennis Tryon, Joseph B. V. Butler, Robert Thompson (not R. R.), J. W. Whaples, and George H. Flanders. Benjamin Stark afterwards became Grand Secretary of the Oregon Jurisdiction (1851), Master of Willamette Lodge (1854), and Grand Master of the Jurisdiction (1857); Berryman Jennings became the first Grand Master of the Oregon Jurisdiction (1851).

The following Officers were recommended for Willamette Lodge, which was to be opened by Dispensation: James P. Long, Worshipful Master; Ralph Wilcox, Senior Warden; Thomas J. Hobbs, Junior Warden; William M. King, Treasurer; Benjamin Stark, Secretary; J. W. Whaples, Senior Deacon; Dennis Tryon, Junior Deacon; Joseph B. V. Butler, Tyler.

To obtain the Dispensation from the Grand Master of California, Bros. Benjamin Stark and S. H. Tryon journeyed to San Francisco by steamship and on July 5, 1850, obtained the document, signed by M. W. Jonathan D. Steven-

son, first Grand Master of California, attested by John H. Gibon, Grand Secretary. Pursuant to this Dispensation, Bro. S. H. Tryon returned to Portland, carrying the proxy authority of the Grand Master of California, to organise the Lodge and set it to Work. This he accomplished on July 17, 1850, on the upper floor of John H. Couch's warehouse, on Front Street between Burnside and Couch Streets. The Lodge continued Work under Dispensation until the Session of the Grand Lodge of California at Sacramento, November 27, 1850, on which date a Charter was granted to Willamette Lodge, No. 11. Representing the Portland Brethren there were Bros. Jacob Goldsmith, Benjamin Stark, and S. H. Tryon, who had been delegated to apply for the Charter at a meeting of the Portland Brethren, October 21, 1850. On January 4, 1851, the following Officers were Installed: John Elliott, Worshipful Master; Lewis May, Senior Warden; H. D. O'Bryant, Junior Warden; D. H. Lownsdale, Treasurer; W. S. Caldwell, Secretary; W. H. Fisher, Senior Deacon; John H. Couch, Junior Deacon; Nichols DeLin, Tyler. We read in the narrative of Past Grand Master John M. Hodson, *Masonic History of the Northwest*, page 271:

Under dispensation the lodge held thirty meetings, in which sixteen brethren participated as charter members, three were affiliated, ten were initiated, eight passed and eight raised, the fees and dues amounting to $678. The meetings were held in the upper story of Couch & Company's warehouse, with the primitive furniture, rough boxes, barrels, etc., such as are usually found about such places, being used for stools, pedestals, and altars. It is related that the altar was a rough box, covered with a French flag obtained from a vessel lying at the wharf; the jewels were manufactured by a local tinner; and the tyler's sword was a present from Captain Couch, that had seen a quarter of a century's service on the high seas.

In the spring of 1851, Willamette Lodge changed the meeting-place from the Couch warehouse to a building at Third and Alder Streets, but in February 1852, this building was destroyed by a windfall fir tree, and the Lodge repaired to a building belonging to Bro. George H. Flanders, at Front and Burnside Streets, where it continued to meet for twenty years, until 1872, when it moved to the Masonic Temple at Third and Alder Streets, which had been erected by the Masonic Building Association, a group of Masons who put up the money for the purpose. Later, the controlling ownership of this building came into possession of the Grand Lodge, through investment of the Educational Fund. In 1906 this building was sold for $150,000, and the Masonic Building Association, under control of the Grand Lodge, built a Temple at West Park and Yamhill Streets, which was dedicated in December 1907, and to which Willamette Lodge and other city Lodges then removed.

The last meeting under the Jurisdiction of the Grand Lodge of California was held September 8, 1851, at which time Willamette Lodge became a constituent of the Oregon Grand Lodge, which organised at Oregon City, September 15, 1851.

Willamette Lodge then was designated as Willamette Lodge, No. 2. Among the well-known Masters of this Lodge may be mentioned: John Elliott, Benjamin Stark, T. J. Dryer, Cicero H. Lewis, James W. Cook, T. J. Holmes, R. B. Wilson, Philip C. Schuyler, J. B. Congle, Thomas Mann, Henry L. Hoyt, George L. Story, Eugene D. White, Douglas W. Taylor, A. P. DeLin, A. C. Panton, D. Solis Cohen, Francis Sealy, Russell E. Sewell, Thomas H. Crawford, Jacob Mayer, Thomas Gray, William Wadhams, Edward Holman, Charles H. Dodd, Norris R. Cox, Frank Robertson, Hugh J. Boyd, Edward J. Failing, Omar C. Spencer, Earl C. Bronaugh. As the oldest Lodge in Portland, Willamette has exhibited a notable career of usefulness and efficiency.

About the same time in 1850 that Multnomah Lodge at Oregon City was revived and Willamette Lodge at Portland received a Dispensation, Masonic Brethren at Lafayette were contemplating the organisation of a Lodge at that place. Lafayette was the most active centre of trade and politics on the west side of the Willamette River at this time. In 1852, the town had fifteen merchandise stores. Late in the year 1850 and after the Grand Lodge of California had granted a Charter to Willamette Lodge, the Grand Master of that Jurisdiction, Jonathan D. Stevenson, issued a Dispensation authorising the creation of Lafayette Lodge. The Grand Lodge of California, in second Annual Communication on May 9, 1851, ordered the issuance of a Charter to Lafayette Lodge, No. 15. In the report made to the Grand Lodge of California at that time, of the Work of Lafayette Lodge under Dispensation, the Officers named were: F. B. Martin, Worshipful Master; Joel Palmer, Senior Warden; A. J. Hembree, Junior Warden; W. D. Martin, Treasurer; David Logan, Secretary; H. D. Garrett, Senior Deacon; W. J. Martin, Junior Deacon; J. B. Walling, Tyler. Other Craft members of this Lodge were: Oliver Moore, S. Moore, S. Hibbed, George B. Goudy, S. M. Gilmore, Christopher Taylor, R. Clark and W. Blanchard. These Officers continued to serve under the Charter organisation. This Lodge withdrew from the California Jurisdiction in September 1851, and entered that of the Oregon Grand Lodge, in which it was designated Lafayette Lodge, No. 3. Among the Worshipful Masters of this Lodge have been: F. B. Martin, Joel Palmer, Ransom Clark, John R. McBride, T. V. B. Embree, Horace R. Littlefield, Christopher Taylor, Robert P. Bird, William H. Moore.[1] After the decline of Lafayette as a town, the Lodge moved to Yamhill.

We come now to the organisation of the Grand Lodge of Ancient, Free and Accepted Masons of the Territory of Oregon, effected on September 15, 1851. Be it remembered that there were three constituent Bodies of Masonry in Oregon at that time: Multnomah Lodge, No. 84, of Oregon City, Chartered in Missouri in 1846; Willamette Lodge, No. 11, of Portland, Chartered in California in 1850; and Lafayette Lodge, No. 15 of Lafayette, Chartered in California in 1851. This was the requisite number of just and legally Constituted Lodges to authorise the formation of a Grand Lodge. Oregon Territory, until 1853, included the later areas of Washington and Idaho, and parts of Montana and Wyoming, and was not set apart as a State, within present boundaries,

until 1859. Oregon, therefore, included the pioneer settlements of Cowlitz River and Puget Sound.

The project of a Grand Lodge came from the Lodge at Oregon City, where on Saturday, August 16, an Assembly of Masons was held in the hall of Multnomah Lodge, Bro. Berryman Jennings, of Multnomah Lodge, Chairman, and Bro. Stark, of Willamette Lodge, Secretary. By resolution, the Brethren set for Saturday, September 13, 1851, four weeks later, at Oregon City, 9 A.M., " the assembly of delegates duly authorized to organize a Worshipful Grand Lodge." Secretary Stark was authorised " To address to the Worshipful Masters, Wardens, and Brethren of the several lodges in this territory, a communication suggesting the propriety of organizing a Worshipful Grand Lodge for the Territory of Oregon." The Record shows no other business transacted at this Assembly.

Oregon until 1851 had made but little progress since the Petition for the Charter of the first Lodge in 1846, but development thereafter was destined to be more rapid. The migration of pioneers of 1851 was just beginning to arrive, at the time of this call for organisation of a Grand Lodge in the fall of 1851. This was not a large migration; the largest influx of pioneers was to take place next year, in 1852, followed by lesser numbers in 1853 and 1854. Steamboat navigation was beginning in 1851. The steamboat *Columbia* had been built at Astoria the year previously, and the steamboat *Lot Whitcomb* had been built at Milwaukie and begun to ply the waters of Willamette and Columbia Rivers in March 1851. These were the first steamboats in Oregon. Several other steamboats were added in 1851, so that this year saw an active expansion in transportation facilities. The original fare of $25 between Astoria and Portland was reduced to $15 in 1851. Previously two days were consumed from Vancouver to Oregon City, in bateaux of the Hudson's Bay Company. There were as yet no roads for wagon traffic. Indian hostilities were beginning to trouble the new settlements in the Rogue River country, but would not involve all the Oregon country until 1855. Oregon Territory had been functioning as a government for two years. Open lands for claimants under the donation land law, which gave 640 acres of land free to each pioneer family, were becoming scarce, because most lands were heavily timbered, and timber was an obstacle and a hardship to pioneer farmers. Portland was reaching out for trade by opening the Canyon Road to Tualatin Valley, and now was beginning to rival Oregon City, with 500 inhabitants, but was agitated by the ambitions of Milwaukie, Linnton and Saint Helens. The population of all Oregon was 15,000, mostly in Willamette Valley. The industries were almost wholly agricultural, the only manufactured product being lumber in small quantities, which was shipped to California for use amid gold activities. Grain and fruits also were exported to that market. Farming machinery was not used until 1852, and toilsome hand methods of threshing continued as formerly.

On the appointed day, September 13, 1851, the Convention assembled in Oregon City, in the hall of Multnomah Lodge, and organised at 4 o'clock by

electing as temporary Officers: John Elliott, Chairman; and William S. Caldwell, Secretary, both being from Willamette Lodge at Portland. The delegates present were:

Multnomah Lodge, No. 84—Bros. J. C. Ainsworth, R. R. Thompson, and Forbes Barclay. Willamette Lodge, No. 11—Bros. John Elliott, Lewis May and Benjamin Stark. Lafayette Lodge, No. 15—Bros. William J. Berry, H. D. Garrett and G. B. Goudy.

The Committee on Credentials and Order of Business was declared, by vote of the Convention, to be the Worshipful Master of each of the three Lodges, namely, Bros. Ainsworth, Elliott and Berry, and proceeded to examine the Credentials of the Delegates, and " to ascertain and report the authority in them vested to organize a Grand Lodge of Free and Accepted Masons for the Territory of Oregon." The Committee, reporting the same day, announced that the Charter of each of the three constituent Lodges had been regularly and legally granted by a competent Grand Lodge Jurisdiction, and that the Delegates from these three Lodges bore proper and regular Credentials. Pursuant to this report and on motion of Bro. Benjamin Stark, the Convention declared that, inasmuch as there were then in Oregon Territory " the requisite number of just and legally constituted Lodges to authorize the formation of a Grand Lodge and delegates from said Lodges are now present, clothed with ample authority to organize and constitute such Grand Lodge," therefore,

Resolved, That the representatives of the several empowered lodges proceed to the organization of a convention for the formation of a Grand Lodge for the Territory of Oregon.

Bro. John Elliott then was elected permanent Chairman of the Convention and Bro. William S. Caldwell, permanent Secretary. On motion, all " Master Masons in good standing " were invited to participate in the proceedings. This ended the afternoon Session, and in the evening a Committee of five members was authorised, " to draft a constitution for a Grand Lodge for the Territory of Oregon," and to report such draft on the following Monday morning. Chairman Elliott appointed, for this Committee, Bros. Berryman Jennings, Benjamin Stark, William J. Berry and John C. Ainsworth, to serve with himself as Chairman. The Convention then adjourned over Sunday, and met again on Monday morning at 7.30 o'clock. On that day Bro. Amory Holbrook appeared as proxy for Bro. John C. Ainsworth. The Committee reported a Constitution which was unanimously adopted, whereupon, a motion of Bro. Benjamin Stark, that " a lodge of Master Masons be opened in due and ancient form," carried and the following served as Officers:

Bros. John Elliott, Worshipful Master; R. R. Thompson, Senior Warden; H. D. Garrett, Junior Warden; W. S. Caldwell, Secretary; Forbes Barclay, Treasurer; Armory Holbrook, Senior Deacon; Benjamin Stark, Junior Deacon; G. B. Goudy, Steward; Herman S. Buck, Tyler.

Grand Lodge Officers thereupon elected and Installed were: Berryman Jennings, M. W. Grand Master; John Elliott, R. W. Deputy Grand Master; William J. Berry, R. W. Senior Grand Warden; John C. Ainsworth, R. W. Junior Grand Warden; R. R. Thompson, R. W. Grand Treasurer; Benjamin Stark, R. W. Grand Secretary.

Bro. Amory Holbrook acted as substitute for Bro. John C. Ainsworth in the Installation. Bro. John Elliott, P. M., Installed Bro. Berryman Jennings, and M. W. Bro. Berryman Jennings Installed R. W. Bro. John Elliott and other Officers.

The Lodge of Master Masons then was closed in due and ancient form, and the Brethren repaired to luncheon, preparatory for the Grand Lodge Session.

In the afternoon of September 15, 1851, at 2 o'clock, the Grand Lodge was opened by M. W. Grand Master Berryman Jennings, assisted by the Officers elected at the morning Session of the Convention, preceding, and by the following Grand Officers pro tempore: R. R. Thompson, Junior Grand Warden, in addition to his regular duties as Grand Treasurer; H. D. Garrett, Acting Grand Senior Deacon; Amory Holbrook, Acting Grand Junior Deacon; and Peter G. Stewart, Acting Grand Tyler. The Grand Lodge was attended also, so the Record states, by " a number of brothers, members of the Grand Lodge and visiting brothers," and was opened on the Master Mason Degree in ample form.

By resolution the Grand Lodge directed that the Charters of each constituent Lodge be endorsed as having been submitted to the Grand Lodge of the Territory of Oregon, and that each Lodge be recognised as a legally Constituted Lodge, " under the jurisdiction of the Grand Lodge, by the original name;" that the three Lodges " be numbered according to the date of their charters," and that this order be signed by the M. W. Grand Master, the R.W. Deputy Grand Master, and the R. W. Grand Wardens and be countersigned by the R. W. Grand Secretary.

The three constituent Lodges were " requested " by resolution of the Grand Lodge to pay into the treasury of the Grand Lodge the sum of $250, as follows: Multnomah Lodge, No. 1 and Willamette Lodge, No. 2, each $100; and Lafayette Lodge, No. 3, $50. Such was the beginning of the funds of the Grand Lodge of Oregon, which have grown to the substantial totals of the present-day.

As a Committee to procure a Seal for the Grand Lodge, M. W. Grand Master Berryman Jennings, Acting Grand Junior Deacon Amory Holbrook and R. W. Grand Secretary Benjamin Stark were appointed by resolution. As a Committee to prepare a Code of By-Laws, supplementary to the Constitution, M. W. Grand Master Berryman Jennings, R. W. Deputy Grand Master John Elliott and R. W. Grand Secretary Benjamin Stark were named by resolution.

The M. W. Grand Master appointed the following Officers and Committees: Grand Chaplain, David Leslie; Grand Marshal, Lewis May; Grand Standard Bearer, William S. Caldwell; Grand Sword Bearer, H. S. Buck; Grand Senior Deacon, R. R. Thompson; Grand Junior Deacon, H. D. Garrett; Grand Stewards,

G. H. Harrison and F. A. Clark; Grand Tyler, William Holmes; Committee on Grievance, John Elliott, W. J. Berry, John C. Ainsworth; Committee on Foreign Correspondence, Benjamin Stark, R. R. Thompson, Lewis May.

The Grand Lodge then closed in ample form, to meet in second Annual Communication on June 14, 1852.

These beginnings of Masonry in Oregon were seemingly small in a primitive far-away country, but small only in material and numerical proportion; just as every part of nature's things is miniature by comparison with the whole. The precepts of the constituent Lodges and of the Grand Lodge of Oregon Territory were as large and far-reaching as in the Grand Jurisdiction of New York State, which had been created in 1781.

The Jurisdiction of Oregon Territory, at the time of the creation of the Grand Lodge, 1851, had but 116 constituent members. This number has since grown to some 80,000 in the States of Oregon, Washington, Idaho, and the Territory of Alaska. Of this total the figures for 1935 show, Washington and Alaska, 44,111; Idaho, 9462; Oregon, 25,866. The number of Lodges has increased from 3, at the time of the organisation of the Grand Lodge of Oregon in 1851, to 520 as follows: Oregon, 173; Washington, 266; Idaho, 81. Of the 116 Master Masons, members of the 3 original Oregon Lodges, Multnomah Lodge had 48; Willamette Lodge, 34; Lafayette Lodge, 34. Nine months later, at the second Annual Communication, June 14, 1852, the membership of Multnomah Lodge had grown to 60; of Willamette Lodge to 55, and of Lafayette Lodge to 41. The names of the founders of Masonry in Oregon, members of constituent Lodges in 1851, are those of men well known as builders of the Commonwealth:

MULTNOMAH LODGE, NO. 1

John C. Ainsworth
Lot Whitcomb
R. R. Thompson
Aaron E. Wait
J. R. Ralston
J. S. Holland
Forbes Barclay
A. Holland
Berryman Jennings
Wm. P. Dougherty

M. Davenport
Wm. C. McKay
James A. Graham
G. A. Cone
D. B. Hanner
Jacob Rinearson

Andrew Jackson
H. S. Buck
George Walling
William Barlow

J. E. Hurford
A. K. Post
C. McCue
Fendal C. Cason
Peter G. Stewart
Asa L. Lovejoy
A. F. Wilson
William Holmes
Orrin Kellogg
J. B. Backenstos
B. B. Rogers
W. W. Buck

John L. Morrison
H. M. Chase

J. L. Barlow
Amory Holbrook
A. Lee Lewis
William Hood
John McLoskey
Jacob Kamm
George W. Jackson
John P. Gaines
Samuel J. Oakley
R. Crawford
James G. Swafford
Jeremiah Collins
William C. Dement
Neil McArthur

WILLAMETTE LODGE, NO. 2

John Elliott
Benjamin Stark
Robert Thompson
Thomas J. Dryer
George H. Flanders
A. C. Bonnell
T. G. Robinson
J. Warren Davis
Fred A. Clark
John H. Couch
H. D. O'Bryant
D. H. Lownsdale
F. H. McKinney
Wm. W. Chapman
S. H. Tryon
Dennis Tryon
F. Dewitt
James Logie
Eli Stewart
James Loomis
P. Fulkerson
Z. C. Morton
George H. Ambrose
Ellis Walker
Robert Hall
J. Menzie
W. H. Harris
Lewis Day
A. G. Tripp
Clark Drew
Isaac Kohn
Andrew Weisenthal
Charles Hutchins
R. Hoyt

LAFAYETTE LODGE, NO. 3

Joel Palmer
Oliver Moore
H. H. Snow
E. D. Harris
A. B. Westerfield
S. Ransdel
J. A. Campbell
J. Odle
F. B. Martin
H. D. Martin
W. Martin
D. P. Barnes
P. Hibbed
S. Moore
E. Horner
M. R. Crisp
M. Gilman
J. Richardson
C. Richardson
Jerome Walling
C. M. Johnson
Chris Taylor
H. C. Owens
J. Y. Lodd
John Monroe
E. R. Geary
William Blanchard
F. Doress
S. E. Darnes
A. Henry
George B. Goudy

From these beginnings, Masonry in the original Oregon country has grown like a progressive science, until there are now three Grand Lodge Jurisdictions, together with the several kindred affiliations of the York and Scottish Rites. A separate Grand Lodge Jurisdiction was created in Washington Territory on December 9, 1858, the four constituent Lodges being those Chartered by the Grand Lodge of Oregon Territory, as follows: Olympia Lodge, No. 5, June 15, 1853; Steilacoom Lodge, No. 8, June 13, 1854; Grand Mound Lodge, No. 21, July 13, 1858; Washington Lodge, No. 22 (Vancouver), July 13, 1858. These four Lodges, in the new Jurisdiction, took the new consecutive numbers of one to four, and the old numbers are blank in the Oregon Jurisdiction. Washington had been made a territory in 1853. After the State was created by Congress, in 1889, the title of the Grand Lodge was changed conformably.

Similarly, Masonry in Idaho Territory grew out of that of Oregon. The Grand Lodge of Oregon Territory Chartered the three first Lodges of Idaho, as follows: Idaho Lodge, No. 35, at Bannock, June 21, 1864; Boise Lodge, No. 37, June 20, 1865; Placer Lodge, No. 38, at Placerville. The Grand Lodge of Washington Territory Chartered the fourth Lodge in Idaho Territory, Pioneer Lodge,

No. 12 September 21, 1867. A conflict of Jurisdiction existed in Idaho, between the Grand Lodges of Oregon and Washington, concerning the Charters granted to the three Idaho Lodges by the Oregon Grand Lodge, but the dispute was amicably adjusted. Based upon the four mentioned Lodges existing in Idaho in 1867, the Grand Lodge of the Territory organised December 17, 1867.

On January 12, 1858, the Grand Lodge of Oregon was created a Body corporate, by the Oregon Territory Legislature, and has operated under this Charter in financial and business affairs.

Royal Arch Masonry began Capitular activities in Oregon in 1856. On May 3, 1856, the General Grand Chapter of the United States issued a Dispensation through the General Grand King Companion Charles Gallam, of Baltimore, Maryland, in favour of Multnomah Chapter (No. 1) of Salem, upon Petition of Companions A. W. Ferguson, A. M. Belt, Freeman Farnsworth, John C. Bell, William Tichnor, John P. Gaines, Noah Huber, A. H. Sale, Benjamin Stark, Joseph Jones, S. M. Black and C. L. Herrington. The Chapter organised under this Dispensation at Salem, June 17, 1856. The General Grand Chapter granted a Charter September 11, 1856, and the Chapter was Constituted on February 15, 1857, by Companion William H. Howard, Past Grand High Priest of Louisiana, who came to Salem from California for this purpose. Clackamas Chapter, No. 2 was Instituted at Oregon City on February 11, 1858, under a Dispensation dated December 17, 1857, and was Constituted under a Charter dated September 15, 1859. In December 1863, this Chapter gave up the Charter, but in 1893 a new Chapter was Instituted at Oregon City and assumed the name Clackamas Chapter, No. 2. Portland Chapter, No. 3 was Instituted at Portland February 10, 1859 under Dispensation of the General Grand High Priest Charles Gilman, issued at Baltimore, Maryland, on January 1, 1859, upon Petition of Companions Benjamin Stark, John H. Couch, George C. Robbins, A. E. Wilson, A. B. Roberts, John McCracken, Henry F. Bloch, Noah Huber, J. R. Lawrence, and R. R. Thompson. This Chapter was Constituted on January 12, 1860, under Charter granted September 15, 1859, by the General Grand Chapter at Chicago. Oregon Chapter, No. 4 at Jacksonville, was Chartered in 1859 but surrendered the Charter in 1865. A new Chapter, of the same name, was organised there in 1877. The Grand Chapter, Royal Arch Masons of Oregon, organised on September 18, 1860, at Salem, the constituent Chapters being Multnomah, No. 1, of Salem; Clackamas, No. 2, of Oregon City; Portland, No. 3, of Portland; Oregon, No. 4, of Jacksonville. Companion A. W. Ferguson was elected Most Excellent Grand High Priest.

Cryptic Masonry, in Oregon, known as that of Royal and Select Masters, began activity at McMinnville on January 5, 1882; where Degrees were conferred under special Dispensation of the Most Illustrious General Grand Master, Companion Josiah H. Drummond, of Portland, Maine. Pioneer Council organised at McMinnville in January 1882, under Dispensation; Oregon Council, of Corvallis, organised in 1882; Washington Council, of East Portland, in 1883. The Charters of Pioneer, Oregon and Washington Councils are dated August 14,

1883. The Grand Council of Oregon organised at McMinnville on May 11, 1885.

Knights Templars opened the first Commandery in Oregon at Portland in 1860, under a Dispensation issued by the Most Eminent Grand Master of the Grand Encampment of the United States, dated July 24, 1860. Later that year a regular Commandery was opened at Portland, under Dispensation. In 1862, a Charter was granted to Oregon Commandery, which organised at Portland on June 11, 1863. This Charter was relinquished in 1872, but a new Commandery of the same name organised in 1876 under Dispensation, and on October 11, 1877, under Charter. Ivanhoe Commandery, No. 2, at Eugene, was Instituted in 1883; Temple Commandery, No. 3, at Albany, in 1886. The Grand Commandery of Oregon organised April 13, 1887.

Scottish Rite activities began in Oregon in 1870, when on February 1, Oregon Lodge of Perfection, of Portland, was Instituted. On December 13, 1871, Charters were granted by the Supreme Council, Southern Jurisdiction, of the United States, to Oregon Lodge of Perfection, No. 1; Ainsworth Chapter, Rose Croix, No. 1; and Multnomah Council of Kadosh, No. 1. These Bodies were Constituted on January 16, 1872. Oregon Consistory, No. 1, of Portland, was Chartered March 20, 1891, and was organised May 13, 1891. The growth of this system of Masonry in Oregon has been rapid. Under the leadership of Philip S. Malcolm, Thirty-third Degree, Sovereign Grand Inspector-General for Oregon, the Scottish Rite system has attained high eminence.

In addition to the inner Workings and benefits of Masonry in Oregon as a fraternal organisation, several outstanding and monumental results of public benevolence may be mentioned.

The Grand Lodge of Symbolic or Craft Masonry, representing the basis of this fraternal structure, has built and is operating near Forest Grove, in unison with the Grand Chapter, Order of Eastern Star, a $480,000 Home for dependent members of the two Orders.

The Grand Lodge, by means of an educational fund of $280,000, is contributing to the education of 126 children of Master Masons in the public schools at the average of $12 a month each, paid mostly to the widows of Master Masons.

The Masonic and Eastern Star Home, near Forest Grove, has cost $480,000. Maintenance of the Home costs about $4000 a month additional. This Home was dedicated June 14, 1922. Most of the money for construction has come from contributions from Lodges and members since 1920, upon a basis of approximately $12.50 a member. In addition the Home Building Fund is receiving $5 for each Degree of Entered Apprentice conferred in the constituent Lodges, and $10 for each affiliation from outside of Oregon. The revenue from these latter sources amounts to $2500 a year. Maintenance is paid for out of a fund derived from the following sources: $1.50 per member in the Masonic Jurisdiction, payable by the Lodges; 25 cents per member from the Eastern Star. These two sources yielded $43,000 in the fiscal year 1934–35.

The project for this Home first was proposed by the Grand Chapter, Order of Eastern Star, in 1897, as a refuge for widows and orphans. In 1917 the Grand Lodge took up the project, augmented the funds and carried the plans to realisation in 1922. The fund of the Eastern Star for this work, when the Grand Lodge adopted the plan in 1917, was $10,000. A joint Committee of the two Orders undertook the work in 1918, composed of the following: Will Moore, Frank J. Miller, Loyal M. Graham, and J. S. Roark, representing the Grand Lodge; Pauline Moore Riley, Rose J. Wilson and Lena C. Mendenhall, representing the Eastern Star. The sum of $50,000 was raised in 1919. The joint Home Committee selected the site in 1919, the east half of the land being given by Holbrook Lodge, No. 30, of Forest Grove. W. C. Knighton was architect. The Eastern Star contributed $40,000 for construction and the Grand Lodge, the balance of the cost of $479,000. M. W. Grand Masters Earl C. Bronaugh and William J. Kerr worked out the plans for raising the funds in 1919–20.

The management of the Home is directed by a Committee consisting of the Grand Lodge Trustees and three members from the Eastern Star, with the Grand Master as Chairman.

The Educational Fund, amounting to some $280,000 in securities and cash, is the product of eighty years of growth, which began in 1854, when the Grand Lodge appropriated $150 for this purpose, and adopted a plan of member contributions. At the next Annual Communication, in 1855, the Committee in charge, J. D. Ainsworth, Berryman Jennings, and A. M. Belt, reported that the fund stood at $525.97. In 1856 the same Committee reported $1,201.71; in 1857, $2,673.02; in 1858, $3,816.64; in 1859, $4,766.72; in 1860, $6,139.33; in 1861, $7,340.29; in 1862, $8,612.39; in 1865, $10,493.80; in 1866, $11,333.42.

In 1879 the fund, amounting to $19,404.92, was used to buy 635 shares of the Masonic Building Association, of Portland, and from that time afterwards, until the year 1920, the Grand Lodge remained a stockholder of that Association, acquiring additional stock from time to time, until it became the controlling owner, and finally sold to the Knights of Pythias and converted the proceeds into an active fund for relief of needy children of Master Masons in education.

The original plan of this fund, adopted in 1854, contemplated expenditure for facilities of education for children of indigent Brethren, but the development of the public school system caused the plan to be modified to that of the present practise—financial aid to such children who are attending public school. The first plan for the fund is contained in a report to the Grand Lodge in 1854 of a Special Committee—W. S. Caldwell, A. W. Ferguson, and Thomas J. Dryer —and their recommendation was adopted that " Every Master Mason within this jurisdiction be and is hereby requested to contribute a sum not exceeding five dollars."

The first Committee named to receive and hold the fund was composed of J. C. Ainsworth, A. M. Belt and Berryman Jennings. In 1860 the members were John McCraken, A. M. Belt and A. E. Wait. In 1861, T. J. Holmes and Ralph

Wilcox were appointed. Other members were S. F. Chadwick, C. H. Lewis, Philip C. Schuyler, J. W. Cook, A. G. Walling, R. R. Thompson, J. R. Bayley, Alex Martin, J. B. Underwood, W. H. Brackett, Daniel H. Murphy, Jacob Conser, J. B. Congle, W. F. Alexander, Robert Clow, John Myers, J. H. Albert, David Froman, R. P. Earhart, T. McF. Patton, I. W. Pratt, W. D. Hare, Robert Thompson, T. G. Reames, J. C. Moreland, and Jacob Mayer.

By investment of this fund, the Grand Lodge became controlling owner of the Masonic building at Third and Alder Streets, Portland, which was completed in 1872, and which was sold in 1906; and also controlling owner of the Masonic building built in 1906–1907 at West Park and Yamhill Streets. The Knights of Pythias bought the latter building in 1920, thus releasing the educational fund for present uses.

It thus appears that the Grand Lodge of Oregon and the 173 constituent Lodges compose an active fraternal utility, and that they are engaged in conspicuous benevolent activities. Masonry in Oregon has progressed with the growth of the Commonwealth, from pioneer beginnings. The most distinguished men of Oregon, both in public life and in private business, have been votaries at the Shrine of Masonic usefulness.

FREEMASONRY IN PENNSYLVANIA

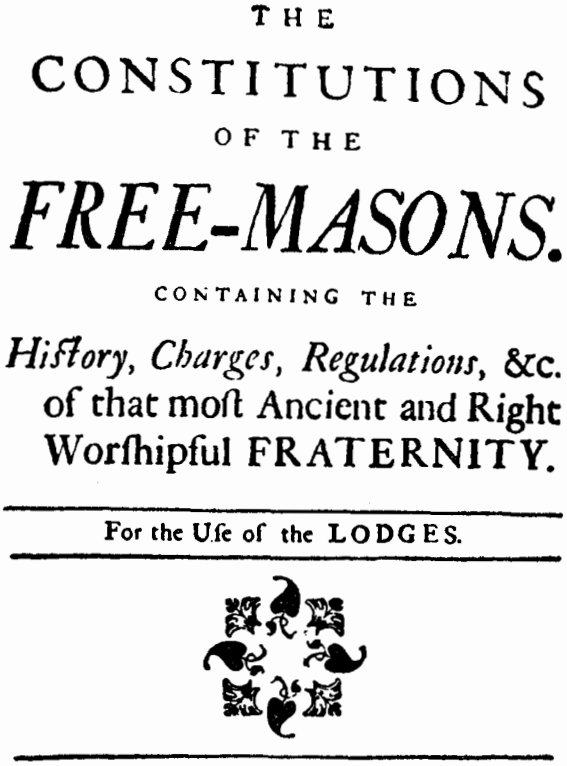
FREDERIC E. MANSON

IN any historical consideration of Freemasonry in Pennsylvania, it has to be remembered that many of the Masons resident in the Province left the mother country before the organisation of the Grand Lodge of England in 1717. This is indicated by the old land records, names on which afterward appeared in connection with Masonic events chronicled in the press. Masonic events were recorded in the *Pennsylvania Gazette* for many years. Naturally such Masons, acquainted with the customs, usages, and proceedings of Operative Masonry, and uninformed or only partially informed concerning the changes brought about and contemplated by the Grand Lodge of England, clung to the former until authoritatively advised concerning the latter. To them a Lodge was a meeting-place, a Grand Lodge the Annual Assembly, and the Work of the Lodge was the reading to Initiates of the old Constitutions and Charges. As they became better informed, however, the Lodge became a unit of organised Masonry, the Grand Lodge became the supreme governing Body, and Work was the ceremonials employing Rituals in the conferring of Degrees. But the meeting-place, the Annual Assembly, and the old Constitutions were not only the beginnings of organised Masonry but also prime factors in the evolution of organisation—they were the first steps in Masonic growth and in the progress of an institution.

Those early Masons possessed a purpose to which they adhered, and to the fullest extent of their Masonic knowledge and ability they carried it out. And their successors in Pennsylvania Masonry, in the Grand and Subordinate Lodges, have credited them with planting Masonry in the Province, of nurturing it, and of developing it into a Masonic Jurisdiction that has preserved Ancient York Masonry for the Masonic world. Therefore Pennsylvania Masons to-day hold to those early beginnings of Masonry as marking the birth of the Craft in the Keystone State, and in so doing they have the support of the Grand Lodge of England. In 1930 that Grand Lodge conveyed its felicitations to the Grand Lodge of Pennsylvania, and in 1931 the Grand Lodge of Pennsylvania and the Subordinate Lodges of the State celebrated two hundred years of Freemasonry in Pennsylvania and the bicentenary of the Grand Lodge of Pennsylvania. The two hundred years celebrated do not include the period in which Lodges were purely voluntary gatherings of Masons. In his address at that celebration Bro. Henry S. Borneman, District Deputy Grand Master, said:

The fundamental and vitalising purpose of Freemasonry is to build; to build an ideal; particularly to build that impressive portion of the great Tem-

ple of Truth which is dedicated to the beautiful art of fine living. The faith of a Freemason has at least three essentials: First, adherence to a belief in a Supreme Being, the Great Architect of Heaven and Earth, the Giver of all good gifts and graces. Second, the adoption of a Supreme Book of the Law, the



THE
CONSTITUTIONS
OF THE
FREE-MASONS.
CONTAINING THE
Hiſtory, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful FRATERNITY.

For the Uſe of the LODGES.

LONDON Printed; *Anno* 5723.
Re-printed in *Philadelphia* by ſpecial Order, for the Uſe
of the Brethren in *NORTH-AMERICA.*
In the Year of Maſonry 5734, *Anno Domini* 1734.

Title Page of Benjamin Franklin's Reprint (1734) of Anderson's Constitutions of 1723.
The first known Masonic book published in America.
In the collection of the Grand Lodge Museum, F. & A. M., New York.

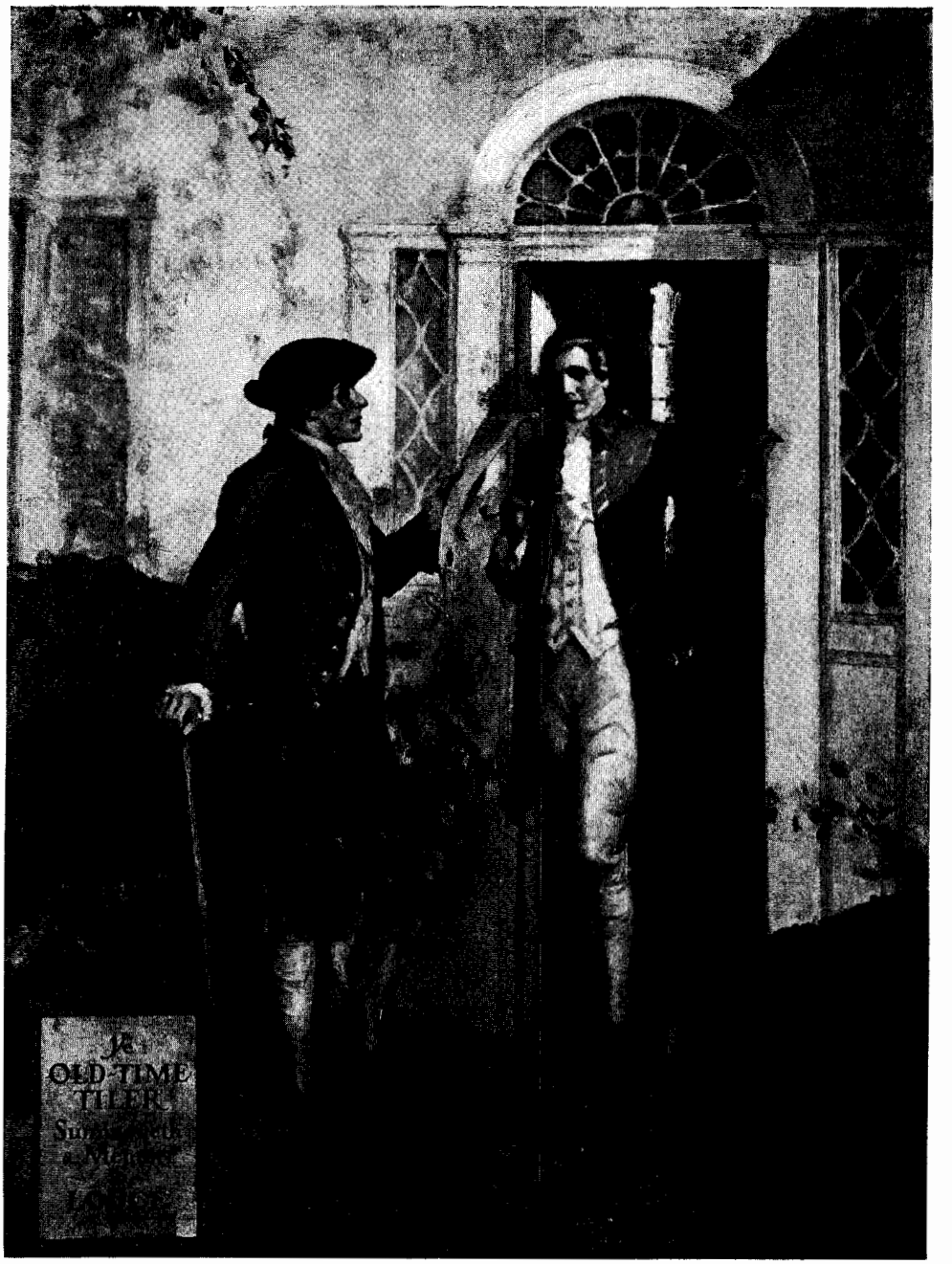
Holy Bible, as the only infallible guide of his faith and practise. Third, the enjoyment of the blessed hope of a state beyond this life, where his personality persists and his soul reigns in immortality. The practises and conduct of a Freemason are in a Brotherhood which teaches that the burden of each is the burden of all; that the deepening twilight of old age with its weakness of body and fret of mind must be illumined; that the terrors of the open grave must be assuaged; that in their despair the widow and the orphan must be supported

and encouraged, that he must tender his staying hand to every Brother if he is worthy and his cause just.

There were Freemasons in Pennsylvania in the early years of the eighteenth century. St. John's Lodge, of Philadelphia, in particular, is known to have existed in 1727. As indicated by the document itself, this Lodge probably possessed the *Carmick Constitutions*, the original manuscript of which is preserved in the library of the Grand Lodge of Pennsylvania at Philadelphia. On December 8, 1730, Dr. Benjamin Franklin printed in the *Pennsylvania Gazette* the statement that " there are several Lodges of Freemasons erected in this Province." Undoubtedly these Lodges were voluntary organisations Working under no authority or supervision, and active mainly for social purposes and for the celebration of St. John's Day. The *Carmick Constitutions*, so called because they bear the signature of " Tho. Carmick," were evidently copied from older Constitutions— " from Prince Edwin's—according to their title and text. They provide that seven Masons may form a Lodge, or six with the consent of the seventh. Thus the statement of Dr. Franklin may have been true in a sense, though not true as we understand the word " Lodge " to-day. On the other hand, such voluntary Lodges evidently resulted in authorised Lodges.

Authorised Masonry did not appear in the Province until after the Grand Lodge of England granted a Deputation to Daniel Coxe. This Deputation implies, if it does not confirm, the residence of Masons in the then Provinces of New York, New Jersey, and Pennsylvania. It is significant that, though Daniel Coxe may never have organised a Grand Lodge, following this Deputation there resulted at Philadelphia the Provincial Grand Lodge of June 24, 1731. Whatever Daniel Coxe may have done with it, the Deputation is interesting. It is dated June 5, 1730. In part it reads as follows:

Whereas application has been made unto us by our Rt. Worshipful and well beloved Brother Daniel Cox, of New Jersey, esqr., and by several other brethren Free and Accepted Masons residing and about to reside in the said Provinces of New York, New Jersey, and Pennsylvania that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: Now know ye that we have nominated, ordained, constituted and appointed, and do by these presents nominate, ordain, constitute and appoint our Right Worshipful and wellbeloved Brother Daniel Cox, Provincial Grand Master of the said Provinces of New York, New Jersey and Pennsylvania, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the Feast of St. John the Baptist now next ensuing; after which time it is our will and pleasure and we do hereby ordain that the brethren who do now reside or may hereafter reside in all or any of the said Provinces, shall and they are hereby impowered every other year on the Feast of St. John the Baptist, to elect a Provincial Grand Master who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens; and we do hereby impower our said Provincial Grand Master and the Grand Master Deputy Grand Master and Grand Wardens



From a painting by C. W. Anderson. © *New York "Masonic Outlook."*

A Colonial Masonic Custom, the Summons.



Gold Trowel with Ivory Handle Used by Benjamin Franklin While Master of the Lodge Which Met at the Sun Tavern, Philadelphia.

In the collection of the Grand Lodge Museum, F. & A. M., New York.

for the time being, for us and in our place and stead to constitute the brethren (Free and Accepted Masons) now residing or who shall hereafter reside in those parts, into one or more regular Lodge or Lodges as he shall think fit, and as often as occasion shall require he, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being, taking special care that all and every member of any Lodge or Lodges so to be constituted have been or shall be made regular Masons and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also all such other Rules and Instructions as Shall from time to time be transmitted to him or them by us, or Nathl. Blackerby, esqr., our Deputy Grand Master or the Grand Master or his Deputy for the time being; and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces and the Provincial Grand Master for the time being or his Deputy, do send to us or our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being, annually an Account in Writing of the number of Lodges so constituted with the names of several members of each particular Lodge together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft; and, lastly, we will and require that our said Provincial Grand Master and the Grand Master for the time being, or his Deputy, do annually cause the Brethren to keep the Feast of St. John, the Evangelist, and dine together on that day or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all Quarterly Communications he do recommend a general charity to be established for the relief of poor Brethren of the said Provinces. Given under our hand and Seal of Office at London this fifth day of June, 1730, and of Masonry 5730.

This Deputation not only appointed Daniel Coxe to be Provincial Grand Master of the three Provinces, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years, but it also ordained that " the Brethren who do now reside or may thereafter reside in all or any of said Provinces shall, and they are hereby impowered every other year on the feast of St. John the Evangelist to elect a Provincial Grand Master who shall have the power of nominating and appointing his Deputy Grand Master, and Grand Wardens," and so on. This Deputation appears to have been retained by Daniel Coxe as his personal property. Though he remained at home during 1730, and evidently during most of 1731, according to documentary evidence, he seems not to have been interested in Masonic matters. Yet he was active in business, and in political and social affairs. This is indicated by the minutes of the Council of Proprietors of the Western Division of New Jersey from 1730 to 1732, and by letters written by him during this period. His wife came from Philadelphia, which was only twenty miles distant from Burlington, New Jersey, where he resided. But documentary evidence is lacking

that directly connects him with the Provincial Grand Lodge of 1731, and the weight of the evidence would seem to indicate that that Grand Lodge was organised independently.

The date of the organisation of the Provincial Grand Lodge of Pennsylvania has been determined from "Liber B," the account book of St. John's Lodge of Philadelphia, now in possession of the Historical Society of Pennsylvania. From this book is learned the name of the first Provincial Grand Master of Pennsylvania, William Allen; that of his Deputy Grand Master, William Pringle; and the place of meeting, The Tun Tavern. From the " Masonic Notices " in the *Pennsylvania Gazette* there are known the names of sixteen of the Grand Masters who served from 1731 to 1755, during which period Pennsylvania Masons were " Moderns." Dr. Franklin was Provincial Grand Master in 1734 and 1749. William Allen was Provincial Grand Master eight times. This Provincial Grand Lodge of Moderns made no report to the Grand Lodge of England, so far as the Minutes of that Body show. Because it was independent it evidently had no accounting to make. Nor do the Minutes of the Grand Lodge of England contain any item which indicates that that Body endeavoured to secure reports from the Provincial Grand Lodge of Pennsylvania, so far as has been ascertained. However, the Grand Lodge of England and the Provincial Grand Lodge of Pennsylvania affiliated to the extent that the latter approved and adopted the changes in the Ritual made by the former subsequent to 1730. It also adopted changes made by the former in the *Anderson Constitutions*, of which an American edition was printed by Dr. Franklin in 1734.

Had the Records of this first Provincial Grand Lodge not been lost or destroyed there might have been preserved some very important and interesting data, probably explanatory of the transition from Moderns to Ancients, which was undoubtedly taking place between 1755 and 1761 when Pennsylvania York Masons apparently were gaining the ascendancy. About all we have is the fact that on July 15, 1761, a Provincial Grand Lodge of Ancient York Masons was organised with William Ball as Grand Master. It subsequently received a Warrant from the Ancient York Grand Lodge of England. Of this second Provincial Lodge of Pennsylvania more is known. It was very active and it extended its Jurisdiction to other Provinces, even to the West Indies, by Warranting Lodges in them. While it extended its Jurisdiction, it also multiplied its troubles. For though it planted Ancients in detached territories it could not combat the tendency therein to become Moderns. As Masonry in these provinces grew, all but one Grand Lodge obtained Warrants from the Grand Lodge of England.

The break in Pennsylvania from Moderns to Ancients, according to its Minutes of December 27, 1757, appears to have begun in Tun Tavern Lodge, which had been suspended by the First Provincial Grand Lodge. As the result of deliberations then held, and again on January 3, 1758, a Petition for a Warrant was on January 10, 1758, sent to the Grand Lodge of the Ancients in England. It issued the Warrant prayed for on June 7, 1758. This Warrant was recorded as No. 1 in Pennsylvania and No. 69 in England. The Lodge severed all relations

with the Provincial Grand Lodge and Subordinate Lodges of the Moderns. The Minutes of this Lodge contain the By-Laws of the Lodge transmitted from the Ancient York Grand Lodge of England by Laurence Dermott, Grand Secretary.

Lodge No. 1, afterwards Lodge No. 2 on the Roster of the Provincial Grand Lodge of Ancients, appears to have been the moving spirit in the organisation of that Grand Lodge. It had everything to gain and was favored by the growing prejudice against England. Indeed, it may be said that for a time this Lodge was a Grand Lodge, though Representatives of other Lodges were included in the membership of the Grand Lodge. The Lodge was decidedly aggressive in promoting Ancient York Masonry. It is regrettable that the Minutes of the Grand Lodge up to 1779 were " mislaid or carried away by some enemies to the Royal Art during the confusions of the present war," as the preface to a reprint of the Minutes of 1779 says. At the close of the year 1780 the Grand Lodge had granted thirty-three Warrants, including Warrants for Army Lodges, and before the momentous meeting of September 25, 1786, it had granted a total of forty-five Warrants. At that meeting the following resolution was unanimously passed:

Resolved, That this Grand Lodge is, and ought to be a Grand Lodge, independent of Great Britain or any other Authority Whatever, and that they are not under any ties to any other Grand Lodge except those of Brotherly Love and Affection, which they will always be happy to cultivate and preserve with all Lodges throughout the Globe.

The following day a Grand Convention of thirteen different Lodges, Working by virtue of Warrants from the late Grand Lodge of Pennsylvania, with full power from their constituents to act, formed themselves into a Grand Lodge to be called the " Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto Belonging." On September 28 the Act of that Convention was ratified by the new Grand Lodge thus formed. The new Grand Lodge recalled Warrants granted to Subordinate Lodges and substituted therefor " fresh Warrants " granted by its authority. In 1789 the Grand Lodge made "Rules and Regulations" for its government. At the close of the century the Grand Lodge had granted eighty-one Warrants all told.

During the period of the War for Independence, and for several years thereafter, however, the Grand Lodge was not without its troubles. The Ancients as a rule sympathised with the Colonists, and many of their members entered the Colonial army. At times the Grand Lodge met with vacant Stations and had to fill them pro rempore, and some Subordinate Lodges had no meetings at all. This resulted in more or less confusion. To prevent utter disorganisation, the Grand Master, at the conclusion of the War for Independence, was compelled to call upon Subordinate Lodges to produce their Warrants. Some did so, others did not, and the Grand Lodge, with its Minutes lost, was forced to adopt measures to obtain knowledge of " the state of the Craft."

At the Grand Lodge Communication in December 1779 ten Subordinate

Lodges produced their Warrants, among them Lodge No. 2, or Lodge No. 69 on the Register of the Grand Lodge of York. This Lodge was old Lodge No. 1, before the second Provincial Grand Lodge was formed. In this old Lodge the then moving spirit was Alexander Rutherford, a born organiser, later Deputy Grand Master, and finally Grand Master. Rutherford conceived the idea of having the Grand Lodge vacate on the Register the numbers of those Subordinate Lodges which, within a specified time, failed to produce their Warrants. The resolution to this effect, unanimously adopted by the Grand Lodge, became a rule which obtains to this day. Vacant numbers on the Grand Lodge Roster are thus accounted for.

One practice that more or less obstructed Grand Lodge reorganisation was the proxy system. Representatives from Subordinate Lodges in Philadelphia and adjoining towns could easily attend Grand Lodge Communications. Not so Representatives from country Subordinate Lodges, which, to insure representation at Grand Lodge Communications, employed Masons residing in Philadelphia to attend Communications and represent them. Those proxies frequently found it as difficult to communicate with the Subordinate Lodges they represented as did the Grand Lodge. Furthermore, those proxies were not always upheld by the Subordinate Lodges they represented, so far as concerned what they did in Grand Lodge. Yet unsatisfactory as such representation in Grand Lodge was, the system continued almost up to the time of the war between the States. The proxy system was also one of the chief obstacles to the efforts of the Grand Lodge to extend supreme authority over the Subordinate Lodges. The Grand Lodge sought uniformity in fees, dues, procedure, and recognition of its authority. The Subordinate Lodges were inclined to be independent, disregardful of form and precedent, and distrustful of the efforts of the Grand Lodge to bring order out of chaos. Several Subordinate Lodges were mildly disciplined, and one was deprived of its Warrant before the Grand Lodge's authority was recognised.

For several years the greater the number of Subordinate Lodges Warranted, the greater became the task of maintaining the authority of the Grand Lodge and of securing uniformity in procedure and Ritual. One Grand Master after another essayed the task with indifferent results, until finally Grand Master James Milnor gave those matters his personal attention. His method was that of making Grand Visitations, during which he instructed the Lodges and checked their Officers. By 1813 he had succeeded to such an extent as to report to the Grand Lodge that there was conformity to laws, rules, and regulations, and uniformity of procedure and Ritualistic work.

Toward the close of the eighteenth century the Grand Lodge was confronted by a situation for which it had made little or no preparation. The Subordinate Lodges it had Warranted in other Provinces were inclined to change from Ancient to Modern. Several of them that developed themselves into Grand Lodges did so, and obtained Warrants from the Grand Lodge of England. Noting the fact that the Grand Jurisdiction of Pennsylvania was shrink-

ing, the Grand Lodge of New Jersey suggested an amalgamation of Ancients and Moderns, but the Grand Lodge of Pennsylvania would not seriously consider the proposition. During this period, too, on January 13, 1780, to be exact, the Grand Lodge passed a resolution favouring a Grand Master of Masons throughout the United States, and proceeded to elect " His Excellency George Washington, Esquire, General and Commander-in-Chief of the United States," to that office. The Grand Lodge then directed that copies of the Minutes of this action be sent to the other Grand Lodges in the United States. The feasibility of such a project was questioned by several Grand Lodges, among them that of Massachusetts. Discussion of the matter gradually subsided, and nothing ever came of it. However, the Grand Lodge on June 18, 1787, presented General Washington a copy of the *Book of the Constitutions*, and early in 1792 presented him with an address, as follows:

To His Excellency, George Washington
President of the United States
Sir and Brother:

The Ancient York Masons of the Jurisdiction of Pennsylvania, for the first time assembled in General Communication to celebrate the Feast of St. John the Evangelist, since your Election to the Chair of Government in the United States, beg leave to approach you with congratulations from the East, and in the pride of Fraternal affection to hail you as the Great Master Builder (under the Supreme Architect) by whose Labourers the Temple of Liberty hath been reared in the West, exhibiting to the Nations of the Earth a Model of Beauty, Order, and Harmony worthy of their Imitation and Praise.

Your Knowledge of the Origin and Objects of our Institution; its Tendency to promote the Social Affections and harmonise the Heart, give us a sure pledge that this tribute of our Veneration, this Effusion of our Love will not be ungrateful to you; nor will Heaven reject our Prayer that you may be long continued to adorn the bright list of Master Workmen which our Fraternity produces in the terrestrial Lodge; and that you may be late removed to that Celestial Lodge where Love and Harmony reign transcendent and Divine; where the Great Architect more immediately presides, and where Cherubim and Seraphim, wafting our Congratulations from Earth to Heaven, shall hail you Brother.

By order and in behalf of the Grand Lodge of Pennsylvania in general Communication assembled in ample form.

J. B. Smith, G. M.

Attest: P Le Barrier Duplessis, G'd. Secy.

This address, which is still preserved, brought a brief reply from Washington. It reads as follows:

Gentlemen and Brothers:

I received your Kind congratulations with the purest Sensations of fraternal affection, and from a Heart deeply impressed with your generous wishes for my present and future Happiness I beg you to accept of my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your Happiness while you remain in this terrestrial Mansion, and that we may hereafter meet as brethren in the Eternal Temple of the Supreme Architect.

G. Washington

This reply is also preserved among other Washingtonia, including an address and Washington's reply thereto on his retirement from the Presidency. In 1779 a Committee from the Grand Lodge, upon invitation of the Committee of Arrangements of Congress, attended the " funeral oration in Honour of the late Lieutenant-General George Washington as directed by order of Congress."

Perhaps the most noteworthy event in the history of Pennsylvania Freemasonry near the close of the eighteenth century was the resumption of Fraternal relations with the Grand Lodge of England. In this the Grand Lodge of England, so far as the Minutes of the Grand Lodge of Pennsylvania disclose, took the initiative, the former having received the *Book of the Constitutions* of the latter. The communication from London in 1792 contains the following:

It having, however, pleased the Almighty Architect of the Universe to erect the Province of Pennsylvania into a sovereign state, we coincide with you in opinion, that it became expedient to remove those doubts which either had or might be entertained by the uninformed upon that point, by declaring in the most explicit manner the independence of the Grand Lodge of Pennsylvania, the full and ample Authority of which, limited only by the unchangeable Landmarks of the System, as it cannot be increased, so neither can it ever be diminished by Political Changes or Revolutions.

The Grand Lodge of England informed the Grand Lodge of Pennsylvania that it had communicated to other Grand Lodges in Fraternal relations the action it had taken.

By the opening of the nineteenth century the Moderns had almost disappeared and the Independent Grand Lodge looked for an increasing number of Subordinate Lodges and for prosperity throughout the Jurisdiction. It did Warrant several new Lodges but it was soon confronted by two disturbing intrusions—clandestine Masonry and the anti-Masonic movement. For several years regular Masons ignorantly or carelessly visited spurious Lodges, and irregular Lodges entertained visitors from regular Lodges. The Grand Lodge disciplined members of Subordinate Lodges as well as the Lodges themselves. But not until the Grand Lodge circularised both Lodges and members did it succeed in preventing the practice. It was twenty years before the Grand Lodge stemmed the anti-Masonic movement, and then only after taking drastic measures. Its Communications to Subordinate Lodges were ignored. It received neither reports nor dues, and, when it threatened to lift Warrants if dues were not paid, it received more Warrants than dues. Lodges suspended Work or went entirely out of existence. The situation for a time challenged

the Grand Lodge, its Deputies, and Instructors. But finally, as excitement abated, the Grand Lodge appealed to reason and to loyalty, and in many cases aided the resuscitation of Substitute Lodges.

These interruptions only delayed the expected growth of the Fraternity. Just before and immediately after the war between the States, Subordinate Lodges increased in number, and many of them gained unprecedented membership. Similar conditions prevailed at the time of the Spanish-American War. The Fraternity became stronger and stronger as the century advanced, until, as the new century opened, it exerted a tremendous and healthful influence on society throughout the State. It did so largely because it numbered among its members some of the foremost members of society.

Soon after the opening of the twentieth century the World War broke out. Both Subordinate Lodges and members again increased, the latter in such numbers as to alarm the more conservative members of the Fraternity. But again growth was retarded by adverse economic conditions resulting from the war. In the midst of these conditions the Grand Lodge celebrated two hundred years of organised Freemasonry in Pennsylvania, and what was approximately the bicentenary of the Right Worshipful Grand Lodge of Pennsylvania. The ceremonies took place from October 11 to 14, 1931. Representatives from thirty-three Grand Jurisdictions participated in the celebration, among them the M.·.W.·.Deputy Grand Master of the United Grand Lodge of England, the R.·.W.·.Grand Secretary, and the V.·.W.·.Deputy Master of Ceremonies. All Representatives were greeted by R.·.W.·.Grand Master William S. Snyder and other Grand Officers, and their felicitations were gratefully received.

On December 2, 1934, the Grand Jurisdiction of Pennsylvania included 568 Subordinate Lodges, and had about 201,618 members. These Lodges were divided into 52 Districts, each under a District Deputy Grand Master. More than a score of Subordinate Lodges had over 1000 members each, and the state of the Craft was excellent in every respect.

The names of eighty-three Grand Masters are now known, despite the loss or destruction of the Grand Lodge Minutes. The large majority of them served in the several places and Stations before elevation to the Oriental Chair. Many of them served more than two terms. William Allen, Grand Master of the First Provincial Grand Lodge, served eight terms; William Ball, Grand Master of the Second Provincial Grand Lodge, served at least twelve terms and still another term after the Grand Lodge had declared its independence. James Milnor, elected Grand Master in 1806, served eight terms.

In Subordinate Lodges, the Worshipful Masters in early times served several terms, sometimes consecutively. Yet in these Lodges, in recent years, Masters have, with few exceptions, come up through the line. Only a few Master Masons in large Lodges ever get in line, which fact supplies the argument for smaller Lodges. To this argument it may be said, to the lasting credit of Pennsylvania Masons, that loyalty to Masonry remedies this situation.

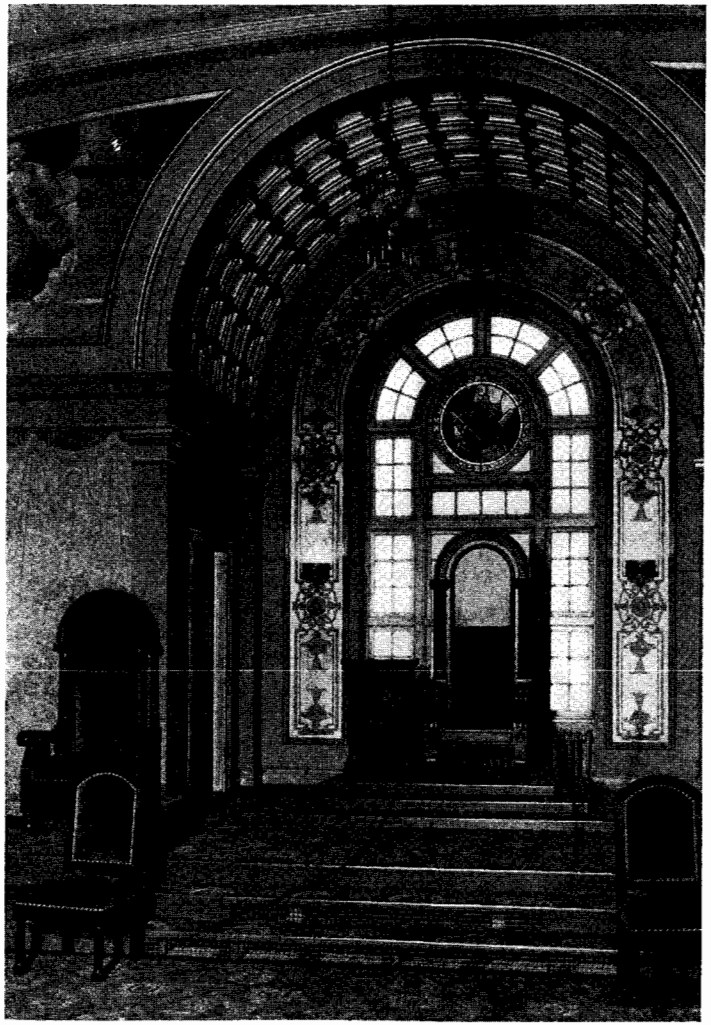
The Grand Lodge of Pennsylvania has always met at Philadelphia. It was

organised in 1731 at the Tun Tavern, where it met in 1732. In 1735 it met at the Indian King Tavern, and in 1749 at the Royal Standard Tavern. However, in 1755 it began to meet in Freemasons' Lodge, the first building in America erected for Masonic purposes, which was dedicated with extensive ceremonies on June 24, 1755. From 1769 to 1790 the Grand Lodge met in its " building on Videll's Alley," and during the War for Independence it met at the City Tavern. From 1790 to 1799 its meeting-place was the Free Quaker Meeting House. From 1800 to 1802 it met in Independence Hall, and from 1802 to 1810 it met in Pennsylvania Freemasons' Hall. The following nine years it met in Masonic Hall, which was later destroyed by fire. In 1819 and 1820 the Grand Lodge resumed its meetings in Pennsylvania Freemasons' Hall. Then it returned for the next fifteen years to Masonic Hall, which had been rebuilt. From 1835 to 1855 it met in Washington Hall, and from then till 1873 in the New Masonic Hall. Since the last named year the Grand Lodge has met in Masonic Temple, which it still occupies. Masonic Temple was dedicated on September 26, 1873, the ceremonies taking place in Corinthian Hall. Grand Master Perkins presided. The Temple is a noble example of Norman architecture. Of its three main towers, the Grand Tower at the southwest corner rises some 250 feet. However impressive the exterior may be, there are exhibited in the interior those splendid illustrations of the builder's art that make the Temple a symbol of the art of building temples not made with hands.

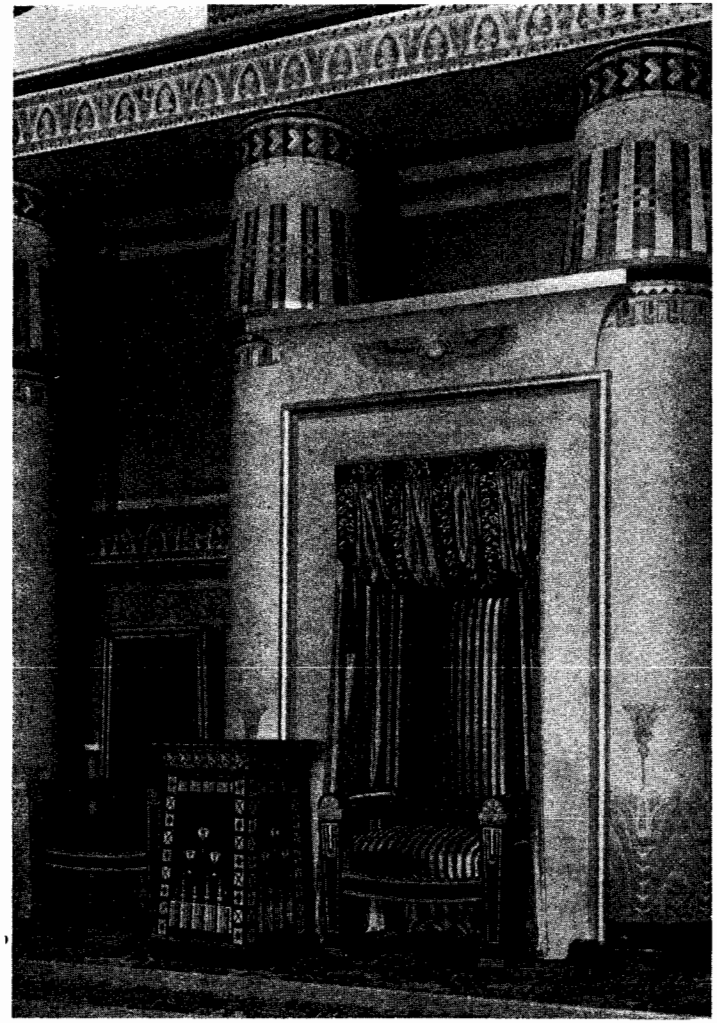
ANCIENT YORK CEREMONIALS

The Grand Jurisdiction of Pennsylvania has from the beginning Worked under the *Old Constitutions*. The old voluntary Lodges could have had no other guidance, though St. John's Lodge probably had the *Carmick Constitutions*. Those contained a history of the Art, the *Ancient Charges* and the *Apprentices' Charge*, which closed with an " admonition." As in England, before organised Masonry, all these were read to the neophyte, and to them he assented. Evidently there was also secret Work, for the " admonition " contained the following: " Thus let the man that is a Mason choose out of the Lodge one to be his tutor who is to instruct him in the secrets that are not to be written." These secrets largely pertained to the means of recognising a Brother Mason, and of being recognised by him. But whether or not they were the same as those employed to-day is not known. Fundamentally, they may have been so. Some Masonic writers claim that they were.

The first Provincial Grand Lodge of Pennsylvania, that of 1731, undoubtedly Worked under the *Anderson Constitutions*. Where the Pennsylvania Masons may have obtained those *Constitutions* matters little at this time. The more important matter is that, by direction of the Provincial Grand Lodge, Dr. Franklin reprinted the *Anderson Constitutions*. In 1906 the Grand Lodge reprinted the Franklin edition of those *Constitutions*, evidently that of 1723, since it is addressed to the Duke of Montagu. These *Constitutions* contain the history of Masonry, its Laws, *Charges*, Orders, Regulations, and Usages, and directs how



Station in the East Renaissance Room, Masonic Temple, Allentown, Pennsylvania.



Station in the East Egyptian Room, Masonic Temple, Allentown, Pennsylvania.

they shall be employed. The history is more extensive than that of the *Carmick Constitutions*, which at least causes one to infer that the latter was based upon, or copied from, older *Constitutions*. The *Charges* contain the much-discussed direction " Concerning God and Religion," and the much-quoted definition of a Lodge as " a place where Masons assemble and work," a definition which plainly came from Operative Masonry. Both the *Carmick* and the *Anderson Constitutions* of 1723 omit the oath administered to the Entered Apprentice Mason, which was published in the *Old Constitutions* of Freemasonry by J. Roberts in 1722. This was " taken from a Manuscript Wrote About Five Hundred Years Since." Under these *Anderson Constitutions*, Subordinate Lodges " made " Masons at first, simply by reading the *Charges* and by placing emphasis on those portions pertaining to the conduct of a Mason. Then, after the candidate had taken an oath, the secret Work was communicated.

According to the most reliable authorities, the Rituals of the First and Second Degrees were obtained by Pennsylvania Masons about 1738, but that of the Third Degree not until 1741 or 1742. As the Rituals were obtained chiefly from English Masons visiting the Lodges, and as each visitor relied on his memory and differed from other visitors in some detail or other, the Lodges never had the Work uniformly perfect. In consequence the ceremonials differed more or less from one another.

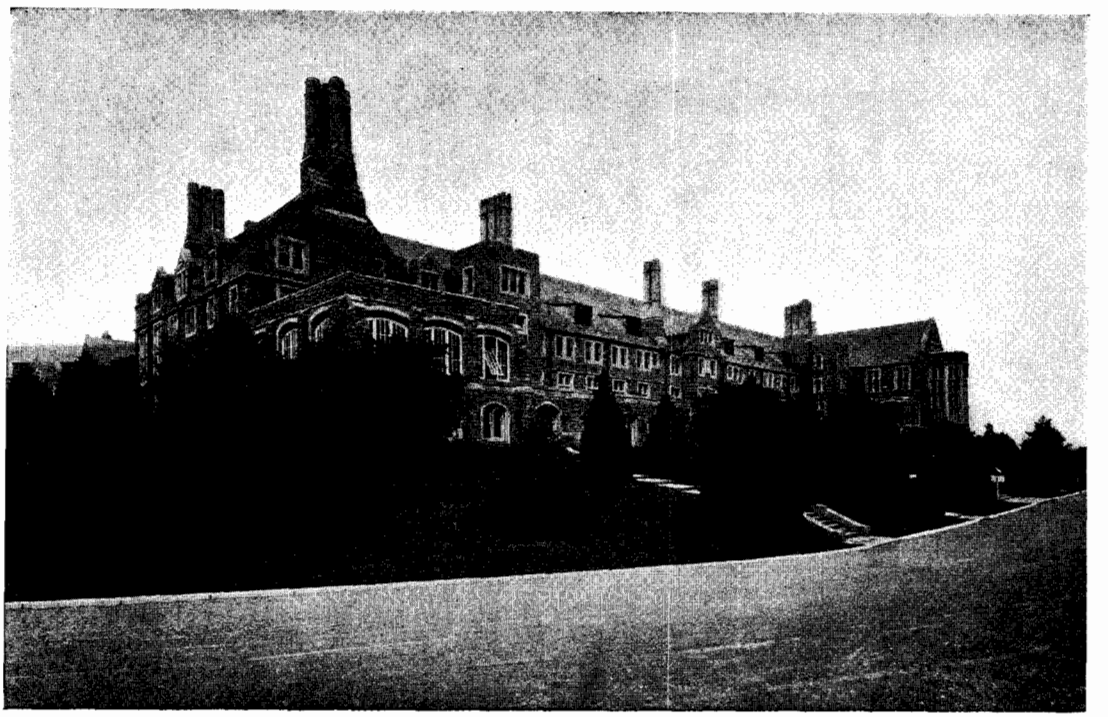
The Second Provincial Grand Lodge of 1761 was better circumstanced as regards instruction in Degree Work. Several years before this Grand Lodge was organised, Ancient York Masons from England visited Lodge No. 1 and imparted to the members of that Lodge Ancient York Work. The members of the Lodge carried their knowledge of the Work into the Grand Lodge, which early secured from the Ancient York Grand Lodge of England a copy of the *Ahiman Rezon*. Correspondence with Laurence Dermott, Grand Secretary of the Ancient York Grand Lodge, finally resulted in the Provincial Grand Lodge's revising the *Ahiman Rezon* in 1790. Since, however, Modern Lodges were coexistent with this Second Provincial Grand Lodge, and since Fraternal relations existed among them, the purity of Ancient York Work was gradually lost. Just before the Provincial Grand Lodge declared its independence in 1786, Lodge work, according to one commentator, was " neither Modern nor Ancient." According to a statement made in the Independent Grand Lodge twenty years later, " a mistake has been made in not providing Subordinate Lodges with a key or monitor," but so far as can be learned from the Minutes of Grand Lodge and from other sources, neither the one nor the other was ever provided, except for *The Free Mason's Companion*, by John Phillips. It was not until 1806 that Grand Master Milnor undertook to obtain uniformity in Degree Work, Ritually and otherwise. Grand Master Milnor appointed an Instructor whose business it was to visit the Lodges and correct errors and inaccuracies. For a time visits were confined to Lodges in and about Philadelphia, but according to the Minutes of the Grand Lodge and the histories of Subordinate Lodges, Lecturers were subsequently sent to Lodges remote from Philadelphia.

In 1817 Grand Master Kerr recommended to the Grand Lodge that it appoint District Deputy Grand Masters to supervise Subordinate Lodges. These Deputies were also to grant Dispensations. About that time clandestine Masonry and the anti-Masonic movement monopolised the attention of those Deputies, and Degree Work again suffered. To remedy the situation, Grand Master Read in 1837 organised a Lodge of Instruction, Worked the Degrees, and delivered lectures on them. In 1850 Grand Master Whitney continued this Lodge of Instruction, as did also subsequent Grand Masters. In 1879 Grand Master Nisbet established the Grand Lodge's Temple School of Instruction. Early in the twentieth century District schools of Instruction were established throughout the State, with Instructors for a time from the Temple School of Instruction of the Grand Lodge at Philadelphia. With Degree Work so thoroughly supervised, there is now a uniformity throughout the State that could not otherwise obtain. While the Ritual has undergone changes, principally in the nineteenth century, it is to-day practically identical with that used more than a hundred fifty years ago. And this Ritual is employed by no other Grand Jurisdiction in the United States—it is what makes Pennsylvania Masonry distinctive. Beyond this, Pennsylvania has also preserved our fundamental laws, customs, usages, and traditions of Ancient York Masonry.

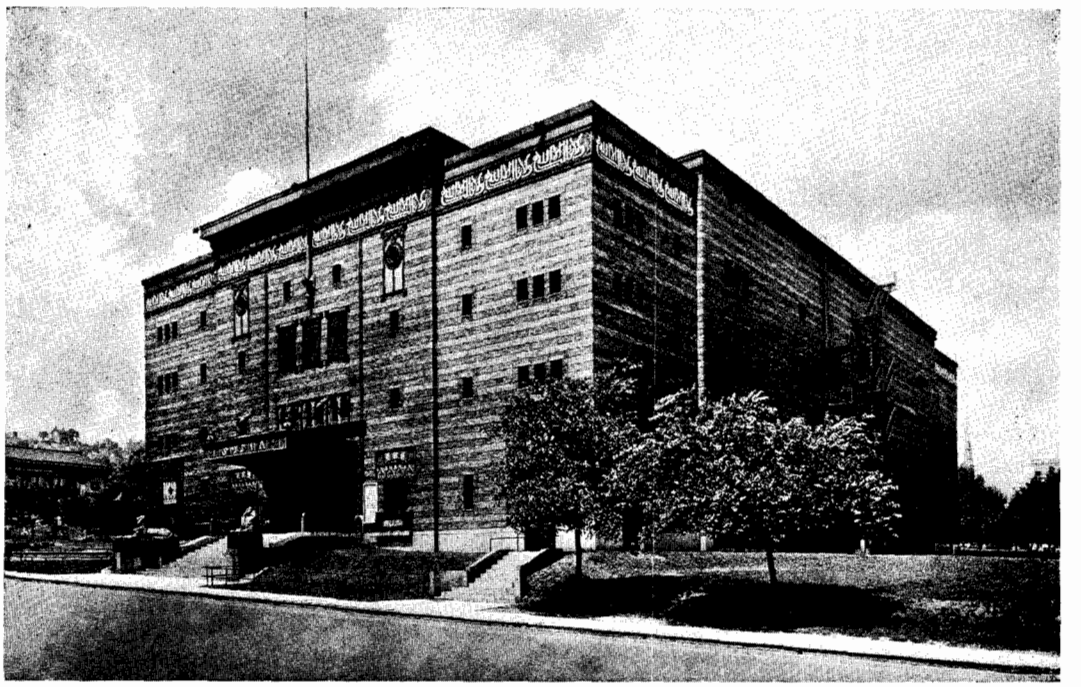
Pennsylvania Work is not dramatised. It consists largely of ceremonies and lectures, and these lectures rehearse the ceremonies and explain their symbolism. The lectures are an expansion of the Ancient *Charges* of Operative Masons, too. The subject-matter, if not the form, has been traced back to a period five hundred years earlier than the organisation of the Grand Lodge of England, in 1717. In these lectures and in other parts of the Ritual, some of the language is retained with only slight changes. Use is made of expressions and words having meanings not easily understood until their ancient signification is learned. Changes in word and construction have from time to time been made, but the Ritual still shows its ancient origin. Pennsylvania Work has never been " communicated " as a whole, or taught. The Jurisdiction has never had a printed Key, and so far as investigation shows, it has had only one monitor. That was frowned upon by the Grand Lodge. The Work has been imparted as it was received, and this fact has ever been a source of pride to Pennsylvania Masons.

Organisation, Work, everything, were jeopardized early in the nineteenth century by the anti-Masonic movement. During this movement the Pennsylvania Legislature passed a resolution and summoned Grand Master Dallas before a house inquisitorial committee. Among other accusations, the obligations administered to Initiates were represented to the Legislature to be blasphemous. The committee gained no information, since Grand Master Dallas stood on his constitutional rights and refused to answer questions. The Legislature was none the wiser, although it claimed to have secured the " secrets " of the Order from a man who had been a Mason.

When the war between the States broke out, the Pennsylvania Masons



Grand Lodge Hall, Masonic Home, Elizabethtown, Pennsylvania.



From a photograph by Trinity Court Studio.

Mosque of Syria Temple, Pittsburgh, Pennsylvania.

The auditorium seats 3850 and the banquet room 1850.

fraternised with Masons from other Jurisdictions, Ritualistic differences were gradually forgotten in the greater gratification of Masonic association. Mutual toleration of differences brought about mutual respect, with the result that after the war ended Jurisdictional controversies were more or less forgotten, although there was not in all Jurisdictions, and there is not to-day, any respect for rejection in a Lodge of Pennsylvania Masons.

Several peculiarities of Pennsylvania Work have aroused curiosity in other Jurisdictions. Among them is the prerogative of the Grand Master peremptorily, for cause, to remove a Worshipful Master and in his place Install a member of the Lodge with the customary honours from the Brethren. Another prerogative is his power to make a Mason " at sight." Without petition, recommenders, committee of inquiry, or ballot, the Grand Master directs the conferring of Degrees, with the result that the Initiate is made a Mason but not a member of any Lodge. The Mason made " at sight " may petition some Lodge for membership. The Grand Master may deputise a District Deputy Grand Master to make a Mason " at sight," though there has been recorded only one instance when this was done.

In consequence of all this, Pennsylvania Masons have been compelled to create practically all their Masonic literature. Early in the eighteenth century two Philadelphia Masons attempted an exposition of Pennsylvania Work, but the Grand Lodge suppressed their proposed publication. The Grand Lodge had earlier passed a resolution prohibiting any publication unless the sanction of the Grand Master were first obtained. About the middle of the nineteenth century all addresses in Subordinate Lodges were prohibited unless they had first been submitted to the Grand Master and had been given his approval. Not until 1922, when the Grand Lodge created the Lecture Corps, was such close supervision relinquished, and then only on condition that lectures conform to outlines approved by the Grand Master. These outlines pertain to the history of Masonry in Pennsylvania, to the ethics, the philosophy, and the Symbolism of Masonry. Supervision of such lectures was placed in the hands of the Committee on Lectures which annually reports to the Grand Lodge.

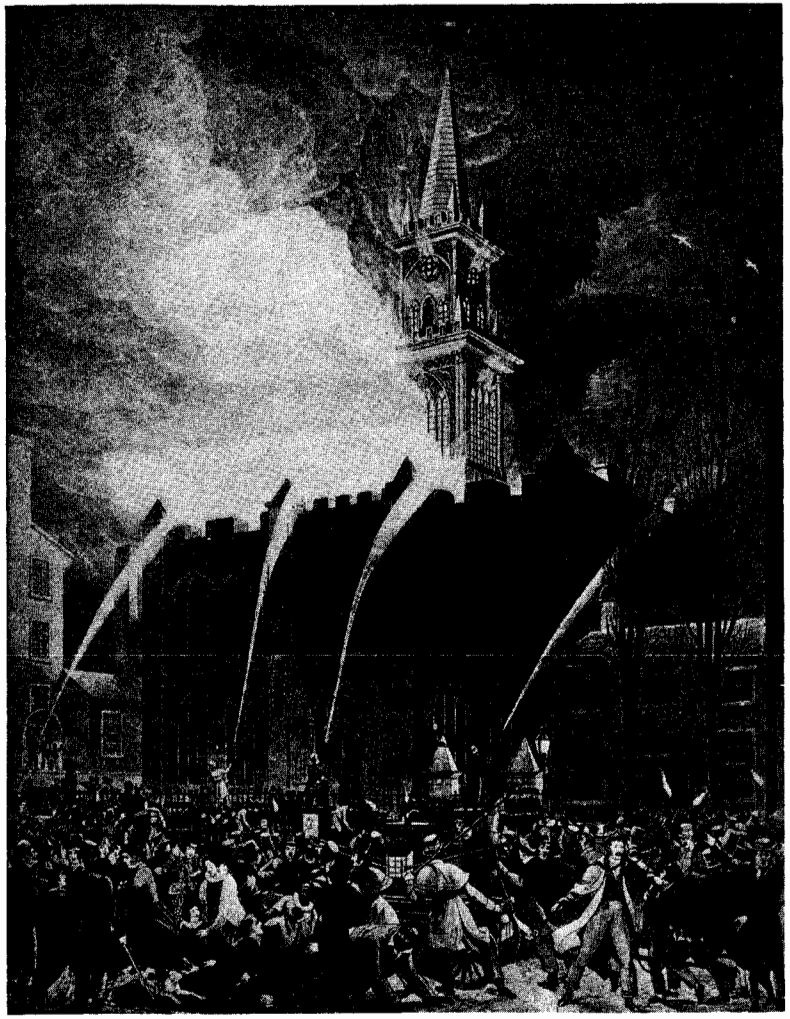
Such literature as the Grand Lodge possesses is largely of an historical character. Much of it was written by Dr. Julius F. Sachse, for many years librarian and curator of the Grand Lodge library. Some of it was prepared by historians of Subordinate Lodges throughout the States and by members of the Grand Lodge Library Committee. It also includes scores of addresses by Grand and Subordinate Lodge Officers and members, prepared for special occasions. But it is without books or pamphlets on the speculative or dogmatic phases of Masonry, principally because publication has been and still is so controlled by Grand Lodge that there is little incentive for students of Masonry to attempt it. For very much the same reason, the Grand Lodge has no magazine or periodical through which to promote Masonic education throughout the Jurisdiction. These deficiencies, if they may be so regarded, are compensated for by other agencies, among them the District Deputy system, the District schools of

instruction, the division among the Officers of the Work in the Subordinate Lodges, and the Subordinate Lodge Committee on Masonic Instruction. Through these agencies, Pennsylvania Masons have been given opportunity to learn the Ritual, its interpretations and application. Since these agencies have been supplemented by the lectures given by members of the Grand Lodge lecture corps, there has been built up a splendid and effective system of Masonic education.

Pennsylvania has always boasted of its " unwritten Work." For many years it was the only Jurisdiction that could boast such Work. Prior to 1824, when the most radical change was made in its Ritual, there is evidence of the existence of only handbooks for ceremonies and services, such as the laying of corner-stones, the consecration of Masonic Temples, and the burial of deceased Brethren. Since that date even these have been done away with. The forms now appear in the *Ahiman Rezon*. Because the Work is unwritten it has never been obtainable except in the regular way, though the Rituals of several other Grand Jurisdictions have been reproduced to some extent by would-be exposers of the Craft. Furthermore, Pennsylvania has had no catechism. Aside from certain formalities, its examination of visitors is conducted in whatever way Lodge Committees deem most effective for determining the Masonic knowledge of the stranger. Pennsylvania Work has always been conducted in the Lodge Room—not in two or three compartments of it. For many years it has been conducted without music. Pennsylvania makes the Lodge Room Masonry's workshop, and the Work a solemn undertaking not to be disturbed by anything that does not contribute to it. Furthermore, its symbolism is limited to Masonry's Working tools, and the Lights, the means to enable users to employ them more effectively. It knows nothing of Jacob's Ladder; it has no use for chalk, charcoal, and clay; it makes no reference to globes, lilywork, network, or the pomegranate; it has no winding stairs; it contains only a slight reference to Geometry, the Lost Word, and such. Its symbolism comports with its mission and undertaking—character building in man—and this is divested of every superfluity of symbol as well as of speech. Indeed, the English of the Pennsylvania Ritual has repeatedly been commended for its classic purity. Its beauty is found in its simplicity.

PENNSYLVANIA'S MASONIC CHARITY

For the early years of authorised Masonry in Pennsylvania there are no Records of Masonic charity. Early Masons were gentlemen, landed proprietors, clergymen, lawyers, physicians, business men. They belonged to the aristocratic class of the population of the Province. Not till the organisation of the Subordinate Lodges comprised in the second Provincial Grand Lodge are there found on the Minutes items referring to relief extended to members and to the families of members. The membership of Ancient Lodges was more largely democratic, to use the terminology of one historian. For example, on the Minutes of Lodge No. 2, under date of February 12, 1765, appears an item to the effect that " between three and four pounds had been collected for the relief



The Burning of the Masonic Hall, Chestnut Street, Philadelphia, March 9, 1819.



Masonic Temple, Philadelphia.
Erected in 1873.

of Widow Power." This would indicate that the Lodge had no charity fund. Yet on the Minutes of this Lodge, under date of November 14, 1769, is an item which might indicate the contrary. It reads: " A committee is appointed to meet to-morrow evening to consider the case of Bro. Bell and grant such relief as circumstances of the Lodge may admit of." Careful study of the Minutes of both the Grand Lodge and the Subordinate Lodges now available, however, indicates that neither had charity funds nor charity committees. The Grand Lodge had no regular charity committee until early in the nineteenth century. Furthermore, all funds, except those raised by subscription or otherwise for Hall construction purposes, were pooled into a general fund. Even then the Minutes of the Grand Lodge indicate that charity was not extensive and that there was frequently available less money than demands required. On those occasions the Grand Lodge borrowed from Officers and members. It may be truthfully said that in neither the Grand Lodge nor the Subordinate Lodges was there organised Masonic charity until after 1831. On December 28 of that year there was read in the Grand Lodge the will of Stephen Girard. Item VII of the will was as follows:

VII: I give and bequeath to the gentlemen who shall be Trustees of the Masonic Loan at the time of my decease the sum of Twenty Thousand Dollars, including therein ten thousand and nine hundred dollars due to me, part of the Masonic Loan, and any interest that may be due thereon at the time of my decease, in trust for the use and benefits of The Grand Lodge of Pennsylvania and Masonic Jurisdiction Thereunto Belonging, and to be paid over by the Trustees to the said Grand Lodge, for the purpose of being invested in some safe stock or funds or other good security and the dividends and interest arising therefrom to be again invested and added to the Capital, without applying any part thereof to any other purpose, until the whole Capital shall amount to Thirty Thousand Dollars, when the same shall forever after remain a Permanent fund or Capital of the said Amount of Thirty Thousand Dollars, the interest whereof shall be applied from time to time to the relief of poor and respectable Brethren, and in order that the real benevolent purposes of Masonic institutions may be attained, I recommend to the several Lodges not to admit to membership or to receive members from other Lodges unless the applicants shall absolutely be men of sound and good morals.

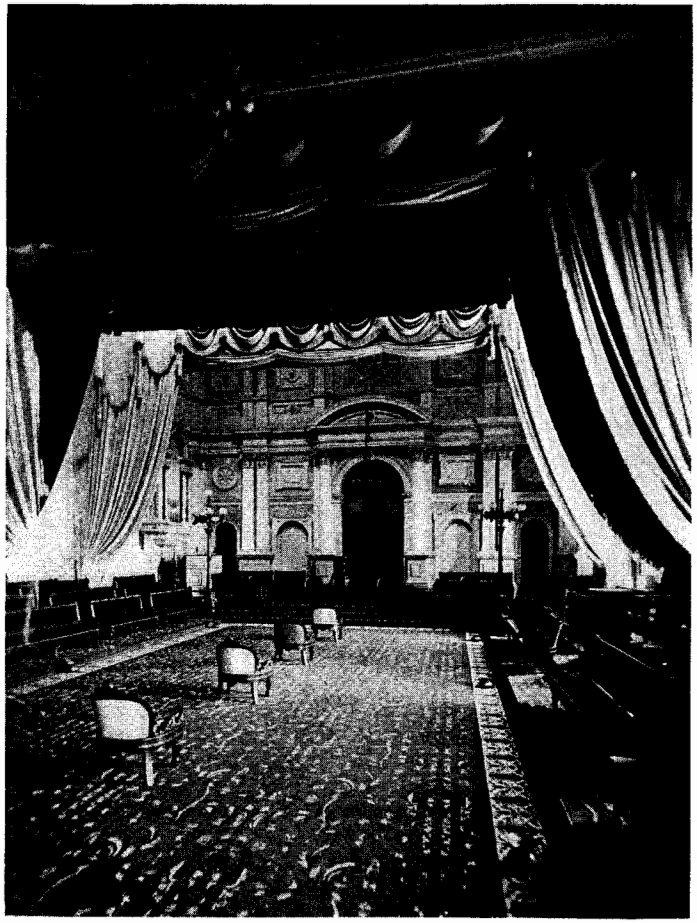
The Masonic loans mentioned in the above item of Stephen Girard's will were for the payment of the cost of the Masonic Temple on Chestnut Street, Philadelphia. Furthermore, the Stephen Girard bequest was the foundation-stone on which the Grand Lodge established its charities. By means of appropriations and added interest the conditions of the bequest were complied with, and within twenty years the interest from the bequest was being used for charitable purposes. In 1930 the Girard bequest amounted to $108,295. It had so stimulated gifts to the Grand Lodge that more than a hundred bequests, ranging from a few thousands of dollars to more than a million and a half, had, with

the accumulated interest, brought the total amount to approximately $15,000,000. More than a third of this amount is invested in the plant and endowment of the Elizabethtown Masonic Homes. Besides all this, the Grand Lodge owns the magnificent Masonic Temple at Broad and Filbert Streets, in Philadelphia.

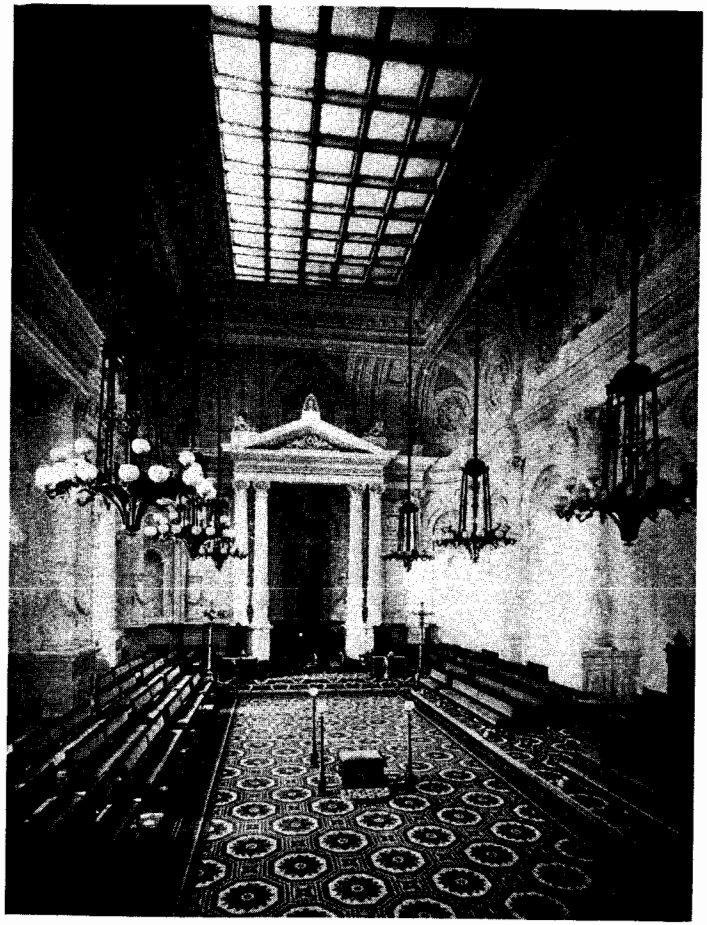
The Elizabethtown Masonic Homes are the greatest Masonic charity in the world. Inaugurated during the administration of Past Grand Master George B. Orlady, in 1908, the first permanent building, Grand Lodge Hall, was occupied in 1913. There were in 1935 more than a score of buildings, including homes for both adult and children guests, schools, hospitals, and housing facilities for the staff and employes. These buildings are situated upon a thousand acres that are laid out in farms, fruit orchards, gardens, and pleasure courts. The property has water, sewerage and heating systems. In 1934 the Homes sheltered some 700 guests, of whom 200 were boys and girls. In addition, the Grand Lodge rendered assistance to 175 children during the year elsewhere. Grand Lodge Hall, over 400 feet long and three stories high, is constructed of Holmesburg granite and limestone in the Tudor style of architecture. The majority of the permanent buildings, also similarly constructed, combine to create a harmonious setting for this remarkable institution. They are of striking architecture and the institution is unique in its method of entertaining guests. The Homes are maintained by Grand Lodge appropriations, by bequests, gifts, and other donations specifically designated, and by income derived from the Masonic Homes Endowment Fund. In 1935 this endowment fund was approaching $1,000,000. In these Homes the Masons of Pennsylvania take justifiable pride.

The first authoritative suggestion for the Masonic Homes of Pennsylvania was made in 1902 by Past Grand Master Edgar A. Tennis. At the Quarterly Communication of March 4, 1903, a resolution was unanimously adopted that the District Deputy Grand Masters be constituted a Committee to confer at once with the Lodges in their several Districts, and report at the next Quarterly Communication of the Grand Lodge upon the subject of establishing, in central and western Pennsylvania, Homes for the care of indigent Brethren, their aged wives, their widows, and their orphan children. Admission to the Homes was to be absolutely free. The management was to be under the complete control of the Grand Lodge.

On September 2, 1903, Bro. William B. Meredith offered in the Grand Lodge a series of resolutions covering the establishment, location, and necessity of such Homes. Those resolutions were adopted. On December 2, 1903, he also offered a resolution appointing a Committee on Masonic Homes. On June 6, 1904, that Committee made an elaborate report in which it said, among other things, that " it is evident that there is a widespread desire on the part of the Craft to have a home for Masons, their wives, widows, and orphans established in another part of the State (i.e., other than Philadelphia), and it is a desire that should be gratified." When at the Annual Communication of the Grand Lodge on December 27, 1904, other resolutions were adopted, looking forward



Renaissance or Grand Chapter Hall, Masonic Temple, Philadelphia.



Corinthian or Grand Lodge Hall, Masonic Temple, Philadelphia.

to establishing a Masonic Home, the Committee on Masonic Homes submitted an amendment to the *Ahiman Rezon*. After postponement this was adopted in December, 1906.

The establishment of Masonic Homes was a serious problem for the Grand Lodge. It thoroughly investigated the need for such an institution, and the financial ability of the Grand Lodge so far as concerned maintaining it. It also considered where the institution should be located if it were constructed, and how it should be financed. Although the Grand Lodge had a large sum of money invested in real estate and in various funds, the income from those funds was practically all allotted to specific purposes. Consequently it could not be applied to the erection of Masonic Homes or to maintaining them. At this time, December 1907, there were in the State 470 Lodges having a total of 84,341 members. The income of the Grand Lodge for 1907 was $180,429, and the expenditures were $139,193. This left a balance of $41,236.

On December 2, 1908, the Committee on Masonic Homes was authorised to purchase real estate, to employ architects and a superintendent, to adopt plans and specifications, and to make contracts for the erection of Masonic Homes and other buildings. The resolution called for the location of the institution near a main line of railroad, in central location, with abundance of water, and in the country. The purposes of the Committee were made known through the Lodges and the newspapers. After full consideration and the personal inspection of a number of the more favourably located properties, the choice of Elizabethtown was decided upon. The tract at that time contained 967 acres and was priced at $135,297. This amount was later increased by donations, and 1000 acres were bought.

Year by year the funds of the Grand Lodge are increased by the gifts and bequests of members. It is also increased by the funds of Subordinate Lodges which extend financial assistance to sick and unfortunate members by means of Charity Committees. Because of the large membership of Subordinate Lodges, small contributions amount in the aggregate to considerable sums. Therefore, in the middle of the nineteenth century the Grand Lodge changed the form of trusteeship of such funds in order to conserve charity funds in both the Grand Lodge and Subordinate Lodges. It created Almoners of its own funds, and stipulated that the Worshipful Masters and Wardens in Subordinate Lodges should act as Charity Committees. The Almoners of the Grand Lodge adopted by-laws which made regulations for the Charity Committees of Subordinate Lodges. These regulations limited the employment of Lodge funds to the relief of Masons. Such limitation was subsequently extended to limit all Lodge funds to purely Masonic purposes. At the same time the charitable activities of both the Grand Lodge and the Subordinate Lodges were constantly extended. Through funds given to it and through co-operation of the Subordinate Lodges, the Grand Lodge assists in the education of the orphaned children of Masons and in making Christmas cheer for the children at the Elizabethtown Homes. The Grand Lodge bureaus in Philadelphia and in Pittsburgh assist the unem-

ployed at all times. It promotes other charitable activities, all of which involve the expenditure of several hundred thousand dollars each year.

One of the most beautiful things about Masonic charity in Pennsylvania is the secrecy with which it is dispensed. There is no published roster of the guests at the Elizabethtown Homes. There is only limited local knowledge regarding admission of the guests, and such information as may be gained locally through correspondence. Frequently the announcement of the death of a guest in the Home is the first news of residence there. The report of Almoners of charity funds carries no names of Masons aided, nor does it carry the names of those helped in finding employment or otherwise assisted. Except in extraordinary cases, the names of Masons relieved by Subordinate Lodge Charity Committees are also kept secret. At no time is Masonic charity made public.

DISTINGUISHED PENNSYLVANIA MASONS

From the organisation of the first Provincial Grand Lodge, many distinguished Pennsylvanians have been Masons. Old St. John's Lodge numbered among its members men of culture and prominence in the life of the Province —men of character and social standing, of civic and political rank. In a new world they were the builders of its institutions and social and political fabric.

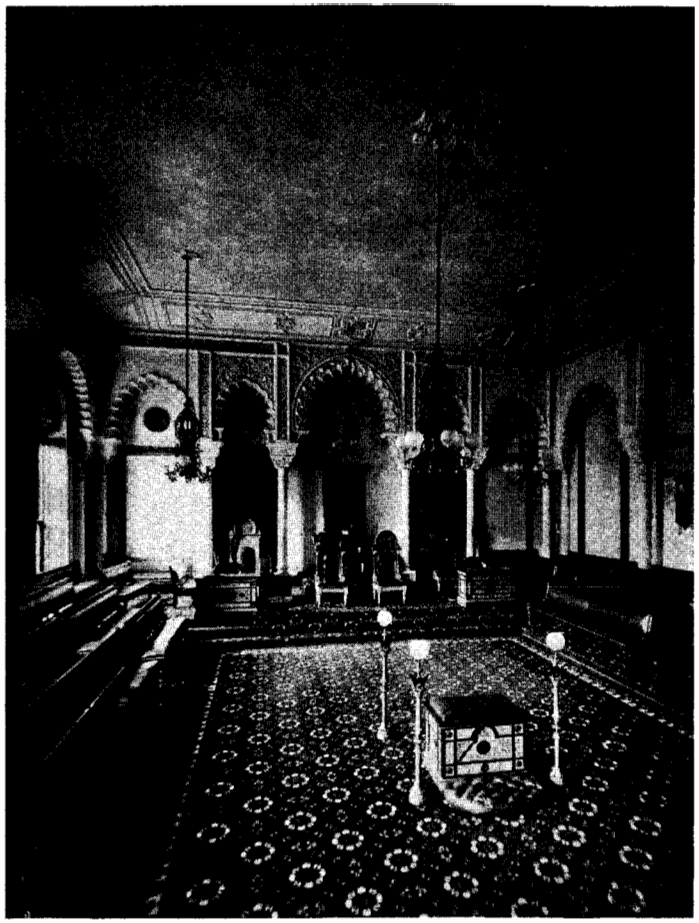
William Allen, the first Provincial Grand Master of Pennsylvania, was a judge of the Orphans' Court of Philadelphia County when first mentioned in the Records of St. John's Lodge. When elected Grand Master, he was a judge of the Common Pleas Court of that county. He was mayor of Philadelphia in 1735, and chief justice of the Province of Pennsylvania in 1741. According to the records of city and State, William Allen was a very prominent and influential citizen.

Dr. Benjamin Franklin was distinguished as a scientist, philosopher, statesman, and diplomat. He was clerk of the Pennsylvania Assembly in 1737; postmaster of Philadelphia in 1744; a member of the Provincial Assembly in 1747; judge of the Court of Common Pleas in 1749; justice of the Orphans' Court in 1752; postmaster-general in 1754; commissioner to England for the Provinces of Pennsylvania, Massachusetts, Maryland, and Georgia from 1756 to 1759; a member of Congress and president of the Committee of Safety in 1775; ambassador to France in 1776; and governor of Pennsylvania in 1785. Franklin was a member of St. John's Lodge in 1731. He was Junior Grand Warden of the first Provincial Grand Lodge in 1732, Grand Master of it in 1734 and 1749, and Deputy Grand Master from 1750 to 1755.

Other distinguished members of St. John's Lodge who became Grand Masters were the following: Humphrey Murray, mayor of Philadelphia in 1745. James Hamilton, who became governor of Pennsylvania in 1748. Thomas Hopkinson, who in 1741 was sole judge of the Vice-Admiralty Court in Philadelphia. William Plumstead, who in 1764 was president-judge of the Court of Quarterly Sessions in Philadelphia. Joseph Shippen, a scientist, and Philip



Banquet Hall, Masonic Temple, Philadelphia.



Oriental Hall, Masonic Temple, Philadelphia.

Syng, treasurer of the American Philosophical Society. Of twenty-three members whose names appear on the pages of *Liber B*, nine were lawyers, seven were judges, four were mayors of Philadelphia, two were high sheriffs of Philadelphia County, two were physicians, two were coroners of Philadelphia County, two were governors of Pennsylvania, and one, Benjamin Franklin, was a signer of the Declaration of Independence.

In the account of the period of the War for Independence, the name of one Pennsylvania Mason stands out prominently because of his patriotic service to the Colonies. It is that of General John Peter Muhlenberg, whose gallantry during the Battle of Stony Point won for him a commendation from General Washington. Born in Philadelphia in 1746, Muhlenberg went to Virginia, and at the outbreak of the war he raised a regiment there. For meritorious service he was promoted step by step from the rank of colonel to that of major-general. After the war he returned to Pennsylvania. He served as vice-president of the Supreme Executive Council in 1787 and 1788. He was a representative in Congress from 1789 to 1791, from 1793 to 1795, and from 1799 to 1801. In 1801 he was elected a member of the United States Senate. Muhlenberg's membership has not definitely been determined, though one authority states that he was made a Mason in an Army Lodge. Muhlenberg College was named in honour of this distinguished patriot and Mason.

An outstanding Grand Master of the early nineteenth century was James Milnor, clergyman and member of Congress. His constructive work in unifying the Jurisdiction and in securing uniformity in the Ritualistic ceremonies won for him the gratitude and veneration of the Craft. This was expressed in an address prepared by a Committee of the Grand Lodge at the time when he retired from active service. Of such value were Grand Master Milnor's addresses to the Craft that they have been preserved in the *Reprint of the Minutes of the Grand Lodge*, and are to-day referred to with profit by Officers who consult them.

As has already been explained, the Girard bequest to the Grand Lodge was the corner-stone on which it built its charities. Stephen Girard was born in France in 1750, and settled in Philadelphia in 1776. He was a shipowner and merchant who rapidly accumulated wealth. In 1810 he assisted the Federal Government to bolster up its finances. Later he established the Bank of Stephen Girard. In 1814, when the government called for a loan of $50,000,000 and was able to secure only $20,000,000, Girard advanced the whole amount needed, a vast sum in those days. He devoted his time and money to the upbuilding of Philadelphia, and when he died, in 1831, he left a fortune of $9,000,000, up to that time the largest fortune accumulated by an individual in this country. He bequeathed that fortune in ways that he thought would do most good. His most famous bequest was his provision for Girard College. Girard was made a Mason in 1788. His Certificate showed membership in Union Blue Lodge, No. 8, under the Jurisdiction of the Grand Lodge of Ancient York Masons of Charleston, South Carolina.

Among world-famed scientists the name of Dr. Elisha Kent Kane stands

out brilliantly. He was an honour student in science at the University of Virginia, and after being graduated from the University of Pennsylvania Medical School he entered the navy. Serving in the capacity of naval surgeon, he accompanied Lieutenant De Haven on an expedition to the Arctic regions in search of Dr. Franklin, the lost explorer. Unsuccessful at first, Dr. Kane made a second expedition. He again failed, but he did discover an open polar sea. There his ship became ice-bound. Abandoning his ship, he marched overland 1200 miles to a Danish settlement in Greenland. Brought home by a government vessel, his health broke and he died in Cuba in 1857. Dr. Kane's scientific reports were very valuable. He was a member of Lodge No. 134, in Philadelphia.

Major-General Winfield Scott Hancock was made a Mason in Charity Lodge, No. 90, at Norristown, on October 31, 1860. He served with distinction in the Mexican War and in the war between the States. He was a popular officer.

General George B. McClellan was also a Pennsylvanian, having been born in Philadelphia in 1826. He was by Dispensation entered, passed, and Raised in Willamette Lodge, No. 2, of Portland, Oregon, on December 9, 1853.

Pennsylvania has had only one citizen to occupy the Presidential chair: James Buchanan, the fifteenth President. He was Raised in Lodge No. 43, at Lancaster, on January 24, 1817, made Junior Warden on December 13, 1820, and made Master on December 23, 1822. In 1858 he was given a life membership in the Lodge. Buchanan became a District Deputy Grand Master on December 27, 1823. On May 20, 1826, he was Exalted in Royal Arch Chapter, No. 43, of Lancaster.

Governors of Pennsylvania who have been Masons were Joseph Hiester, of Perseverance Lodge, No. 21; George Wolfe, of Lodge No. 152; William Fisher Packer, of Perseverance Lodge, No. 21; Andrew Gregg Curtain, of Bellefonte Lodge, No. 268; John White Geary, of Philanthropy Lodge, No. 225; John Frederick Hartranft, of Lodge No. 190; Henry Martyn Hoyt, of Perseverance Lodge, No. 21; Robert Emory Pattison, of Union Lodge, No. 121; Daniel Hartman Hastings, of Bellefonte Lodge, No. 268; William A. Stone, of Allegheny Lodge, No. 223; Samuel W. Pennypacker, of Lodge No. 59; Edwin S. Stuart, of Lodge No. 271; John K. Tener, of Lodge No. 371; Martin Grove Brumbaugh, of Lodge No. 300; William Cameron Sproul, of Lodge No. 236; and John A. Fisher, of Lodge No. 313.

Besides those just named, other Pennsylvania Masons have occupied important political offices. Among them was John Wanamaker, who was made a Mason at sight. Bro. Wanamaker was Postmaster-General. Andrew Mellon, also made a Mason at sight, was Secretary of the Treasury. William B. Wilson and James J. Davis were Secretaries of Commerce and Labour.

The list of distinguished Pennsylvania Masons also includes Bishop John Henry Hopkins, who was made a Mason in Pittsburgh about 1817; Bishop H. Odenheimer, of New Jersey, who was a member of Franklin Lodge, No. 134, at Philadelphia; Bishop Bedell, who was Knighted in Holy and Undivided

Trinity Commandery, of Harrisburg, on May 25, 1826, and who was elected Eminent Grand Master of St. John's Commandery, No. 4 in 1827; General John F. Hartranft, who was a member of Charity Lodge, No. 190, at Norristown; William Cooper Mead, Doctor of Divinity, who was a Grand Chaplain of the Grand Lodge of Pennsylvania; Rev. Russell H. Conwell, pastor of the Baptist Temple, who was made a Mason in China; Major-General Smedley Butler, for many years distinguished leader of the United States Marine Corps.

CAPITULAR MASONRY

The first Chapter of Capitular Masonry in Pennsylvania worked under the Warrant of Lodge No. 3. The Warrant of this Lodge of Ancient York Masons was dated prior to 1758. The exact date is in question, since its Records of the period before 1767 are missing, though subsequent Records have been preserved. These Records contain several references to the Chapter Degrees, and in them one finds the Rite referred to as that of " Holy Royal Arch Masonry." It is evident from the Records that the Officers of the Chapter were also the Officers of the Lodge. Indeed, after the Grand Chapter was organised, its principal Officers at least were Officers of the Grand Lodge. For more than half a century in all York Rite Bodies the authority of the Grand Lodge was superior, and in their relations with Bodies in other Jurisdictions they were influenced by the fact that Pennsylvania Masonry was Ancient York Masonry.

Under the Warrants of Lodge No. 19 52, and 67, Matthias Sadler attempted to establish a Grand Royal Arch Chapter in 1795. Thereupon the Grand Lodge appointed a Committee to investigate. Pending the Committee's report, it suspended the Lodges. The report disclosed that back of Sadler was " an individual by the name of James Molan," who was " unable to furnish credentials of his having ever been regularly made a Mason in any Degree." The Committee recommended that Molan be denied recognition, that the Grand Chapter be declared illegal, that the Brethren withdraw from it, and that the Grand Lodge of Ancient York Masons authorise a Grand Royal Arch Chapter. The Grand Lodge then proceeded to make rules and regulations for the government of the Grand Chapter. Those rules and regulations limited the Chapter to one Degree—The Holy Royal Arch—for which Degree only a Mason who had " Discharged the Offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the Brethren of his Lodge," was eligible. Subsequently the Grand Lodge modified its regulations of the Grand Chapter to permit it to confer the Degrees of Mark Master and Most Excellent Master. This modification enabled Pennsylvania Chapter Masons to visit Chapters in other Jurisdictions. Still later, the two Grand Bodies, acting in co-operation, permitted " Past Masters by Dispensation " as well as by service, to be eligible for the Chapter Degrees. Early in the twentieth century a movement resulted in abolishing the practice of " passing to the chair " in order to gain eligibility for Chapter Degrees. This opened these Degrees to all Master Masons. In 1824 the Grand Chapter declared its independence of

the Grand Lodge and elected Michael Nisbet to be Grand High Priest. The Grand Chapter, however, has never affiliated with the General Grand Chapter. The Grand Chapter now has 153 local Chapters having a total membership of over 49,000.

CRYPTIC MASONRY

Just when the first Council of Royal and Select Masters was organised in Pennsylvania is uncertain. Two councils at least existed prior to October 26, 1847, for on that date, at Pittsburgh, action was taken which resulted in the creation of " The Grand Council of Royal and Select Masters of Pennsylvania and Masonic Jurisdiction Thereunto Belonging." This Grand Council comprised Washington Council, No. 1, of Washington, Mt. Moriah Council, No. 2, of Pittsburgh, and Lone Star Council, No. 3, of Washington, Texas.

From the first there was controversy concerning the rights of the Council to its Degrees. The Royal and Select Master's Degrees were intimately connected with the Royal Arch Degree of the Chapter, and there was question as to whether or not those Degrees did not belong to the Council of Princes of Jerusalem of the Scottish Rite. The Grand Chapter tried several times to relinquish the Degrees. In the meantime the Grand Chapter was outlawed by the General Grand Chapter. The old question of Grand Lodge authority was also involved. In 1864 the Grand Council decreed that " the Degrees of Royal Master and Select Master shall be conferred in Councils of Royal and Select Masters, which, with the Super-excellent Master's Degree, shall constitute the system of Cryptic Masonry." Nevertheless the Grand Council subsequently endeavoured to rid itself of the Royal and Select Master's Degree, but without success. Finally, in 1877, the Grand Council settled for all time the proprietary rights of the Chapter, and a little later it made the Chapter Degrees prerequisite to the Council Degrees. It then endeavoured to induce the Grand Commandery of Knights Templar to make Council Degrees prerequisite to the Templar Degrees, but without success.

There are no Minutes of the Grand Council from 1847 to 1851, and the Minutes immediately thereafter are not complete enough to supply information regarding several matters in controversy. They do show, however, that the Grand Council of Pennsylvania was made independent of the General Grand Councils and that on January 11, 1874, it declined to act with other Grand Councils in several matters pertaining to Cryptic Masonry. Now the Grand Council governs 39 Subordinate Councils that have a total of about 11,733 members.

TEMPLAR MASONRY

Pennsylvania claims to have had the first Grand Encampment of the United States. It was Constituted on May 12, 1797, as the outcome of a Convention held at Philadelphia which was attended by Delegates from local Encampments No. 1 and No. 2, of Philadelphia; Encampment No. 3, of Harrisburg; and Encampment No. 4, of Carlisle. Those Encampments came into existence between

1793 and the date of the Convention of 1797. That Grand Encampment appears to have undergone some changes in its component units and to have been followed in 1814 by a second Grand Encampment which styled itself the " Pennsylvania Grand Encampment with Masonic Jurisdiction Thereunto Belonging." The second Grand Body existed until June 10, 1824.

The Grand Encampment recognised as its superior authority the Grand Lodge of Pennsylvania, and for this reason its Delegates left a Convention in Philadelphia on June 16, 1816, which was attended by Delegates from other Jurisdictions. The Pennsylvania Delegates could not agree with those from other Jurisdictions concerning Degrees. After this occurrence interest in Templar Masonry waned, and in 1824 all local Encampments, except St. John's Encampment No. 4, ceased to Labour. However, in 1852, St. John's Encampment, No. 4, with four others organised a third Grand Encampment under the authority of the Grand Lodge. But in 1857 the Grand Lodge declared that it had no authority over the Degrees of Knighthood, and both existing Grand Encampments then acknowledged the General Grand Encampment of Knights Templar of the United States. Thus Templar Masonry alone, of the York Rite, has membership in a national organisation. This affiliation settled the Degree question, and the Templar system then definitely comprised the Illustrious Order of the Red Cross, the Order of Malta, and the Order of the Temple. Now the Pennsylvania Grand Encampment has a Roster of 96 Subordinate Commanderies. Their total membership approaches 36,000.

SCOTTISH RITE MASONRY

In the library of the Grand Lodge of Pennsylvania is an attested copy of the Minutes of a Grand Chapter of the Scottish Rite held at Philadelphia on June 25, 1781. That was the first Grand Chapter of the Scottish Rite in America of which there is documentary Record. Bro. Solomon Bush, Deputy Grand Inspector for Pennsylvania, was in the Chair. The Chapter, which appears to have met in the room of Lodge No. 3, adopted rules and regulations. The Minutes-book now in the Grand Lodge library indicates that a Lodge of Perfection was subsequently active until February 21, 1789. Then the Minutes and the Seal were taken away by Augustine Prevost, a lieutenant in the British Army.

In 1790 this same Prevost appointed Peter De Barbier Duplessis to be Deputy Inspector-General. He in turn deputised John B. Tardy, who seems to have taken a very active interest in the Rite, especially in other States. Duplessis himself seems not to have been active, though he and other Scottish Rite Masons attended Supreme Council meetings in New York and there witnessed the conferring of Degrees. In Pennsylvania, however, the Rite seems to have lacked leadership, at least so far as concerned bringing Scottish Rite Masons together into properly organised Bodies. Not till 1852 was a permanent Lodge of Perfection organised. This was at Pittsburgh. There, in 1857, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory were also Chartered.

The Pennsylvania Council of Deliberation dates from 1870. Now Pennsylvania has 15 Lodges of Perfection, 12 Councils of Princes of Jerusalem and Chapters of Rose Croix, and 11 Consistories. The total membership of the Lodges is 79,237, of the Councils, 76,668, of the Chapters, 76,548, and of the Consistories, 76,462.

In an address delivered at Philadelphia in 1925, the late Illustrious James Isaac Buchanan, Thirty-third Degree, in sketching the history of the Ancient Accepted Scottish Rite in Pennsylvania, said that, from the organisation of the Chapter of 1781, the Grand Lodge and the Scottish Rite had lived together in harmony. The Grand Lodge early disclaimed any authority over the Degrees of the Rite, and in early years it informed the Bodies of the Rite about the suspension or expulsion of Masons from Blue Lodges. On the other hand, the Scottish Rite recognised its dependence on the Subordinate Lodges of the York Rite for its members, and consequently, so far as it can, supports the Grand Lodge, in all Masonic undertakings that are plainly in the interests of Masonry as a whole.

FREEMASONRY IN THE PHILIPPINE ISLANDS

J. Hugo Tatsch

THE historian of Freemasonry can never afford to neglect the economic and social background against which the story of the Craft rests, for without this setting, the Fraternity itself does not appear in its proper light. The background is all the more important when the story to be told deals with regions and races differing greatly from those of the British Isles where our Institution had its birth and also its greatest development. Philippine Freemasonry offers no exceptions to this generalisation.

The story of the Craft in the Philippines is developed under three headings. It has its traditions which cannot be supported by complete documentary or other authentic evidence; it has a second phase coming under the history of Spanish rule in the Islands; its third aspect, and its highest, is synchronous with the advent of the Americans in 1898, and presents features which require an appreciative and sympathetic understanding of Far East problems, many of which have not been encountered elsewhere in the development of Freemasonry. The historian of the future will doubtless treat of a fourth development, as coming events are already casting perplexing shadows over Philippine Freemasonry.

THE TRADITIONAL ASPECTS

One Craft historian has found traces of Freemasonry in the Philippines as early as 1752, while more definite information is had four years later, when two Irishmen, James O'Kennedy, a merchant, and Dr. Edward Wigat, a physician, were arrested because of their Masonic connections, which had been forbidden under a Spanish royal decree. Their trial before the Inquisition at Manila brought them no greater punishment than a reprimand, as their accusers took cognizance of their British citizenship.

More solid ground is attained in 1762, when a British expedition from India reached the Islands. England was at war with Spain, and sent an expedition from Madras on August 1 to capture and occupy Manila. This was accomplished successfully on October 6. Shortly after the departure of the British for other stations in 1764, complaint was made by the Archbishop of Manila against the desecration of the local cathedral by its use for Masonic meetings. He proposed to burn the edifice in order to purify the premises, but this extreme remedial measure was not concurred in by the ecclesiastical authorities in Spain.

The Archbishop's correspondence in the archives at Sevilla is the only tangible evidence we have of Masonic Work in Manila during the period of

1762–64. Exhaustive researches have failed definitely to identify any Lodges or individuals involved in the reported activities, though it is highly probable that there was a field Lodge with the British forces.

FREEMASONRY DURING THE SPANISH RÉGIME

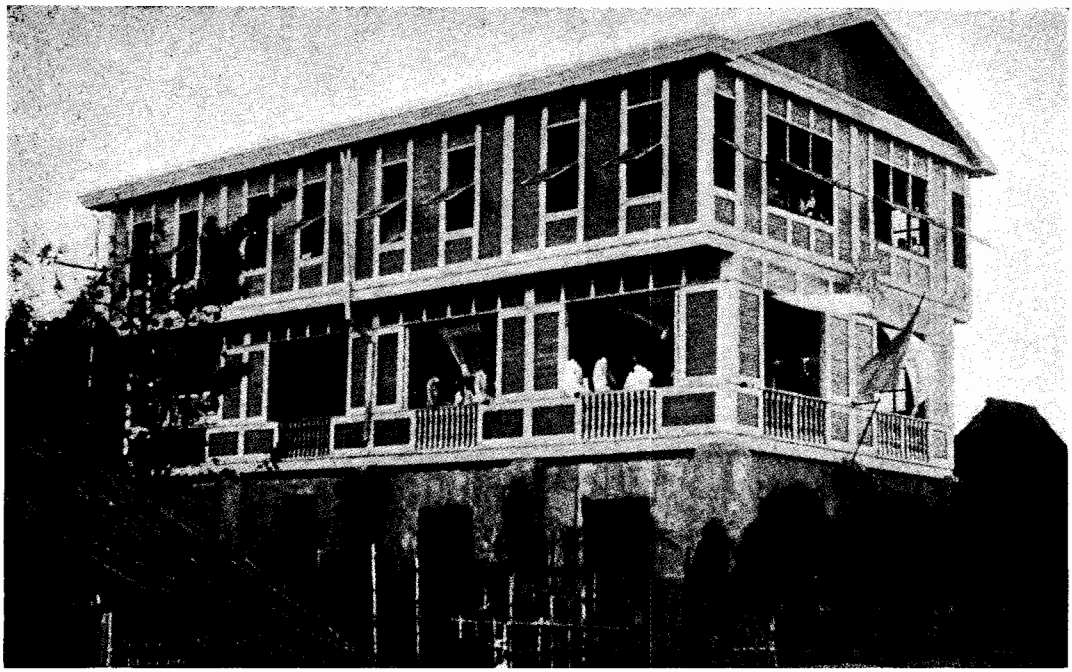
The unrelenting hostility of the Roman Catholic Church towards Freemasonry was responsible for numerous decrees against the Fraternity. Freemasonry was forbidden, by governmental decree of 1812, in Spain and the Indies. The discovery of a case of Masonic books, entitled *Illustración a la Masonería*, in a shipment to Manila in November 1829, brought about strict regulations in 1830 for the examination of vessels for such prohibited literature.

The year 1856 marks the definite establishment of Freemasonry in the Philippine Islands. In that year the Lodge Primera Luz Filipina (First Light of the Philippines) was founded at Cavite by two lieutenants in the Spanish Navy, José Malcampo y Monge and Casto Méndez Nuñez, under Warrant from the Gran Oriente Lusitano (Grand Lodge of Portugal). Membership was restricted to Spanish naval and governmental officials; natives were not admitted. The first Filipino to be made a Mason, so far as is known, was Jacob Zobel y Zangronis, member of the Royal Academy of History at Madrid, and Secretary of the second Lodge in the Islands. He held membership in a Lodge formed by foreigners, mostly Germans, the Lodge being attributed to authority from Hong Kong. A third Lodge was formed at Manila by British Brethren, and to which distinguished natives were admitted.

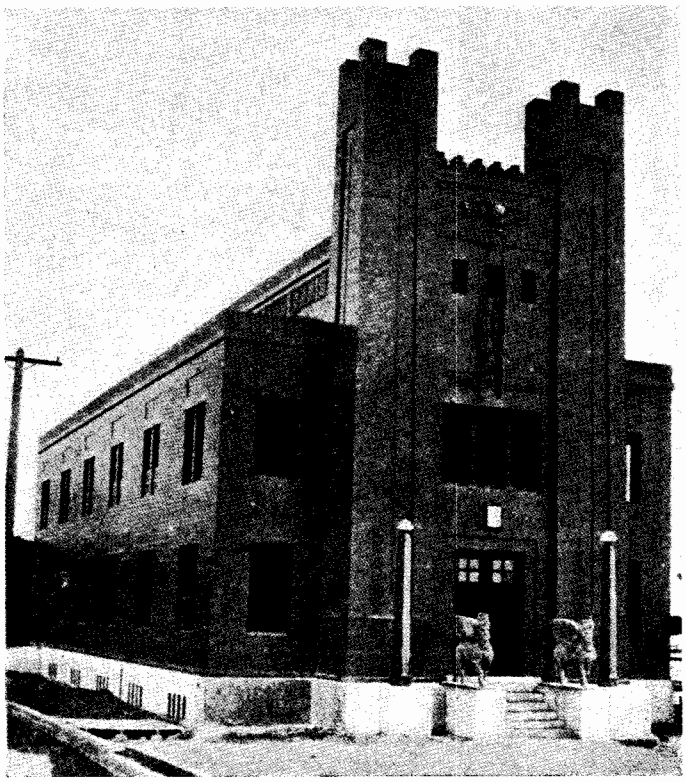
The Grande Oriente Español founded the fourth Lodge, composed of resident Spaniards, many of them exiles, who admitted natives in order to gain their confidence and support. Representative Filipinos, residing in foreign countries, were admitted to the Fraternity there, among them Dr. José Rizal and Marcelo H. del Pilar, who were destined to take first rank among the Masonic patriots and martyrs of the Philippines. They were members of Solidaridad Lodge, No. 53, formed at Madrid, consisting entirely of Filipinos.

The light of Masonry was eclipsed in the period of 1872–88. An uprising against the government in 1872, at Cavite, was laid at Masonic doors, and a number of Brethren exiled. Freemasonry raised its head again in 1875, only to go into retirement once more when Malcampo, a founder of the first Lodge, returned to the Islands as captain-general. He was fearful that Masons were meddling in political matters, and the adoption of restrictive methods was so provocative of intrigue and dissension, that the Lodges declined. The native element was forced out of the Fraternity. Not until 1889 were the Lodge doors re-opened, largely due to the efforts of educated Filipinos who had studied abroad and had affiliated with Lodges there. Several Lodges were formed in Spain, among them Solidaridad, already mentioned. Their members became marked men in the Philippines, where the friars wielded great influence, soon to be used against the enlightened Brethren.

The first Filipino Lodge was Nilad, No. 144, Manila, formally Constituted



Masonic Temple, Bacoor, Cavite, Philippine Islands.



Masonic Temple at Tondo, Manila, Philippine Islands.

March 12, 1892. Again the ecclesiastical authorities became alarmed, for the activities of the Freemasons in diffusing doctrines of intellectual and spiritual independence aroused the enmity of the friars, whose influence, power and revenues were in danger because of the enlightenment acquired by the Filipinos. Vigorous opposition was instituted in 1893, which only aroused the people further. The dreaded Kataastaasan Kagalanggalang Katipunan Society was formed to overthrow the friar rule. This society, which had borrowed the secrecy and general forms of Freemasonry, unavoidably brought down a relentless persecution of the Freemasons themselves, who were in no way responsible for the acts of the Katipunan Society. Says Fischer:

The panic-stricken Spanish community, urged on by the friars, blamed the Masons for the uprising, as they identified the Katipunan with our Order. Wholesale arrests of Masons, trials which were a travesty of justice, preceded in many cases by torture, and the shooting of innocent victims on the Luneta or some other public place were the characteristic features of the last months of 1896 and the early part of 1897. On December 30, 1896, Dr. José Rizal, an enthusiastic Mason, died heroically at the hands of a firing squad on the field of Bagumbayan at Manila. On January 11, 1897, the same field drank the blood of eleven other Masons, one of whom had to be carried to the place of execution and shot lying down, because his limbs had been dislocated by the torture to which he had been subjected. Executions, murders, and torture all over the islands quenched Masonry in blood.

The story of Spanish influence in Philippine Freemasonry concludes with the activities of the Gran Logia Regional, formed in 1907, nine years after the first American Lodge was founded. This regional Grand Lodge, operating under the Grande Oriente Español, was formed of the older Spanish Lodges, and presented some problems of jurisprudence, when the present Grand Lodge of the Philippine Islands was formed in 1912. The regional Grand Lodge went out of existence in 1917, when the twenty-seven Lodges under its Jurisdiction accepted the sovereignty of the new Grand Lodge.

THE COMING OF THE AMERICANS

History repeats itself in the coming of the Americans to the Philippines, for again Freemasonry followed the flag. A Dispensation was issued June 1, 1898, by Grand Master Robert M. Carothers of North Dakota to Lieutenant-Colonel William C. Treumann, Major Frank White and Major John H. Fraine, Master and Wardens, respectively, for a field Lodge in the North Dakota Regiment of Volunteer Infantry. The Lodge held its first meeting August 21, 1898, in a building situated at old No. 69 Calle Nueva, Malate. When the regiment left the Islands July 31, 1899, the Lodge had received one hundred applicants for the Degrees, conferring the Entered Apprentice and Fellowcraft Degrees only, as the outbreak of the Filipino insurrection February 4, 1899, prevented

a meeting at which the Master Mason Degree was to have been Worked. During one meeting in the field, on February 22, 1899, the Work was conferred with the Officers wearing side arms, and during the administering of the obligation bullets crashed through the roof of the church where the meeting was being held.

As the Philippine Islands were open territory for the introduction of Freemasonry from any legitimate source, Lodges were also formed by other Masonic powers, as follows:

Source	*Lodge*	*Date*
Grand Orient of France	Rizal Minerva, Isarog, Tayabbas; various places.	1901 and later
Grand Lodge of Scotland	Perla del Oriente, No. 1034	1907
	Cebu Lodge, No. 1106	1912
Grande Oriente Lusitano	Minerva Lodge, Manila	1912

FORMATION OF THE GRAND LODGE

The difficulties encountered by the Craft from 1898 to 1912, when the present Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands was formed, present material for a voluminous work. The roots of the Grand Lodge spread in many directions, but a stout one reached into the Sojourners Club of Manila, which held its first meeting April 2, 1900. Out of this grew Manila Lodge, No. 342, Chartered by the Grand Lodge of California October 10, 1901, and was followed by Cavite Lodge, No. 350 (October 15, 1903) and Corregidor Lodge, No. 386 (October 10, 1907). These three Lodges met in Convention, upon invitation to each of them and also to the two Scottish Lodges at Manila and Cebu, November 17, 1912. As the Scottish Lodges had not taken action upon the invitation to participate in the formation of the proposed Grand Lodge, the first formal Convention was not held until December 12. The Grand Lodge was actually formed December 18–19, 1912. The Scottish Lodges erroneously believed they had no power to act without consent of the Grand Lodge of Scotland, and held themselves aloof. Recognition was granted in due course to the new Grand Lodge by the Grand Lodge of Scotland with the proviso that the rights and privileges of resident Scottish Brethren were not to be impaired. Lodge No. 1034 is still on the Scottish Register, but No. 1106 has been removed.

The French Lodges in the Islands merged with the Gran Logia Regional, or went out of existence.

Efforts made in 1904 to unite Manila Lodge, No. 342 and Cavite, No. 350, and the three Spanish Lodges, Modestia, Dalisay and Sinukuan, into a Grand Lodge had failed. Hence it was not until 1917 that the then existing 27 Spanish Lodges, with 1139 members, came under the banner of the Grand Lodge formed in 1912, and which, in 1917, consisted of 11 Lodges and approximately 800

members. The Portuguese Lodge, Minerva, at Manila, relinquished its original Charter of 1912 and accepted a new one as No. 41 in 1917.

The merger brought an overwhelming Filipino majority into control, Brethren familiar with the Freemasonry of the Latin countries. These yielded to the influence of the others, and many dropped the Spanish Ritual and adopted that of the English-speaking Grand Lodge, which used California Work. A gentlemen's agreement to alternate the Office of Grand Master by an American one year and a Filipino the next, has been faithfully observed.

Lodges have also been Chartered by the Grand Lodge in China. Amity Lodge, No. 106 was Instituted May 25, 1931, at Shanghai; Nanking Lodge, No. 108 on September 11, 1931, at Amoy; and Pearl River Lodge came into existence at Canton February 7, 1934. Another distant Lodge is Charleston, No. 44, located at Agaña, Guam, Marianas Islands, Chartered in 1919.

Statistics published in 1935 reveal a list of 104 Lodges with 5458 members, covering 3100 islands with a population of 11,000,000. The Grand Lodge is accumulating funds for a Masonic Home, School and Dormitory, and has supported the usual charitable activities in keeping with the best traditions of the Fraternity. The Grand Lodge publishes a capably edited official journal of exceptional merit and high literary standards, *The Cable Tow*, founded as a monthly in 1923. It contains scholarly articles in English, Spanish, and native languages, and in recent years has carried the reports of the Committee on Correspondence, thereafter omitted from the annual *Proceedings*.

SPURIOUS AND IMITATIVE BODIES

Philippine Freemasonry has been much troubled by spurious Bodies. One of them is the " Gran Logia Soberana del Archipiélago Filipino," composed of spurious Lodges Chartered by the Grand Orient of Spain since 1922. Another is the " Gran Logia National de Filipinas," created in 1924 by a so-called general Assembly of Master Masons. Other organisations barred to the regular Craft are the " Gran Oriente Filipino," " Mártires de Filipinas," and " Gran Luz Masonería Filipina," and all of their Lodges or branches in the Islands and abroad. There is also a " Supremo Consejo del Gr. 33 para Filipinas " which is a spurious Scottish Rite organisation. The American Masonic Federation, Working many Rites and Degrees and suppressed by the Federal Court at Salt Lake City, Utah, in 1922, had also been active at Manila in 1917–18.

Labour organisations which have adopted Masonic emblems as a part of their insignia have given trouble to the Masonic authorities. Among them was the " Legionarios del Trabajo " (Legion of Labourers), which used the square and compasses, with a rising sun in the centre, as its emblem, as well as the double-headed eagle of the Scottish Rite. Aprons, collars, and Scottish Rite caps were also used. The Ritual of the organisation was based upon old Spanish Craft texts. Not only were such Bodies established in the Islands, but members for new organisations were recruited from Filipinos residing in the United States, as " Lodges " were known to exist in the Pacific Coast States,

as well as in New York and Massachusetts. Local difficulties were adjusted in 1927, when the organisation finally agreed to drop all Masonic resemblances and confusing activities.

OTHER MASONIC AND RELATED BODIES

Scottish Rite Freemasonry is active in the Islands. There are four Bodies of the Rite at Manila, Working in English; another set, known as the Philippine Bodies, also at Manila, Works exclusively in the Spanish language for the benefit of Filipino Masons preferring that tongue. Other Bodies exist elsewhere in the Islands, all of them under the Jurisdiction of the Supreme Council Thirty-third Degree, Ancient and Accepted Scottish Rite, Southern Jurisdiction, U. S. A. There are York Rite Bodies which do not admit natives. The Red Cross of Constantine and the Royal Order of Scotland are represented, as is also the Order of the Eastern Star. The Sojourners, an organisation consisting of Masons holding Commissions in the six uniformed forces of the United States, has Chapters at Manila and Camp Stotsenburg. The Ancient Arabic Order Nobles of the Mystic Shrine is represented by a Shrine Club at Manila. The national organisation is not in good favour among the Representative Masons because of difficulties it has created by disturbing the sovereignty of the Grand Lodge by ignoring matters in which local policies and situations peculiar to the Far East were factors worthy of most serious consideration.

FREEMASONRY IN RHODE ISLAND

EDWARD M. WHEELER

TRADITION and legend are often intermingled when harking back to the origin of societies and organisations, and the beginnings of the Masonic Fraternity in Rhode Island are no exception to the rule. In exploring the past in an endeavour accurately to ascertain whence and where the organisation began its existence, we almost immediately run up against the mythical statement as recorded by Bro. J. L. Gould of Connecticut in his publication in 1868 of the " Guide to the Chapter " when he says:

The earliest account of the introduction of Masonry into the United States is the history of a Lodge organised in Rhode Island, A.D. 1658, or fifty-nine years before the Revival in England, and seventy-five years before the establishment of the first Lodge in Massachusetts.

Then, as if to corroborate the above paragraph, here is a quotation from a History of Rhode Island compiled by Rev. Edward Peterson, who stated therein:

In the spring of 1658, Mordecai Campennell, Moses Peckeckol, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campennell, and continued to do so, they and their successors, to the year 1742.

And lastly, in the way of quotation, this information, contained in a letter from Bro. Nathan H. Gould, formerly of Rhode Island, but later of Texas, is cited, wherein he reported that his father in administering the estate of a distant relative had found in an old dilapidated trunk certain papers, one of them in a tender state and very much worn, reading as follows:

Th^{s} y^{e} (the day and month were obliterated) 1656 or 8 (not certain which, as the place was stained and broken: the three first figures were plain) W^{ee} mett att ye House off Mordecai Campunall and affter Synagog W^{ee} gave Ab^{m} Moses the degrees of Maconrie.

After careful and painstaking study and examination of the subject by the Masonic historians of Rhode Island, no authentic information has yet been uncovered which will confirm the actuality of these early gatherings of Rhode Island's Masonic ancestors. The document in question cannot be found or accounted for. And so the legend and tradition, while interesting and entertain-

ing reading, must be considered unworthy of further notice and the statement of plain facts resorted to, as revealed in undisputed records.

December 27, 1749, is the first positive date on which a Masonic starting point may be pinned, for at that time Saint John's Lodge in Newport was Warranted under authority of Thomas Oxnard, Provincial Grand Master of the Provincial Grand Lodge having its see at Boston. Caleb Phillips was the first Master, and because of the fact that for some unknown reason he withheld the Dispensation granted to the Lodge, a second Warrant was issued bearing date of May 14, 1753.

These Warrants permitted the conferring only of the first two Degrees, but this limitation evidently carried no weight with our ancient Brethren, for the Record has it that they proceeded in due course to exemplify the Master Mason's Degree as well, and on being taken to task for the apparent assumption of authority not contained in the Warrant, they gave so plausible an explanation of the matter that the Grand Lodge confirmed the action by giving them a Charter empowering them to hold a Master's Lodge, this document being dated March 20, 1759.

In the meantime, another Saint John's Lodge had begun its existence, this one in Providence, under a Charter granted by Jeremy Gridley, Provincial Grand Master of North America, under date of January 18, 1757. This Lodge functioned for six years; then for a similar length of time met spasmodically; and from June 1769, to December 3, 1778, was entirely dormant; being revived on this latter date, since which time it has had an uninterrupted history.

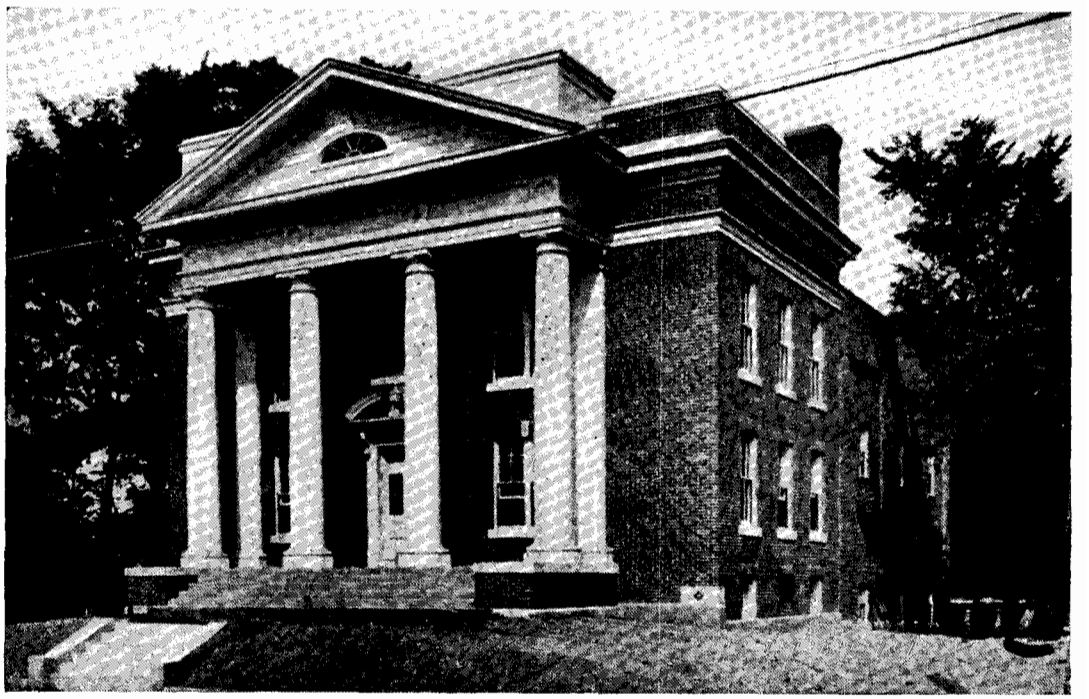
Now must be chronicled the temporary decline of Saint John's Lodge in Newport and the organisation on June 7, 1780, of a new Lodge in that city, King David's by name, under authority of a general Warrant purporting to issue from George Harrison, Esq., Provincial Grand Master of New York, who for a time resided in Newport. While there has been some question as to the regularity of this Lodge, nevertheless it prospered and maintained itself for ten years, and finally, on October 19, 1790, it was merged with the original Saint John's Lodge, which had been revived in the meantime. This Lodge, together with Saint John's in Providence, on June 27, 1791, organised at Newport the Grand Lodge of Rhode Island, with 113 members in Newport and 124 in Providence.

A season of prosperity then ensued and during the next twenty years eleven new Lodges came into being.

It was during this period that the distinguished Mason and eminent Craftsman, Thomas Smith Webb, loomed large in the Masonic world. Webb came to Providence from Boston, probably in 1799, and at once became a power in at least three branches of Rhode Island Masonry. For the present his record in the Grand Lodge of Rhode Island is only alluded to, which comprised service as Junior Grand Warden for one year, Senior Grand Warden for three years, Deputy Grand Master for two years, and as Grand Master in 1813 and 1814, declining a re-election.



Masonic Hall, East Providence, Rhode Island.



Masonic Temple of Roger Williams Lodge, No. 32, Centredale, Rhode Island.

He died suddenly in Cleveland, Ohio, July 6, 1819, and was first buried in that city, but later on the Grand Lodge and other Masonic Bodies in Rhode Island arranged for the removal of his body to Providence, where it was brought by a two-horse wagon in two relays, at a total cost of $135. On November 8, 1819, it was given an honoured Masonic burial in the North Burial Ground, an unpretentious memorial erected by the Grand Lodge marking the spot.

Rhode Island, like other of its sister Jurisdictions, suffered severely from the Morgan excitement and Anti-Masonic crusade, and here the feeling against Freemasonry has been declared as more intense and longer protracted than in any other State, with the possible exceptions of Vermont and New York.

The storm of opposition was slow in gathering, but in 1829 it broke in terrible fury, culminating in a bitter political contest such as heretofore had been unknown in the State, and resulting in alienation and division between friends and neighbours.

The accusation was made that the Grand Lodge of Rhode Island sanctioned the Morgan " outrage." The General Assembly was memorialised to make an investigation anent " the designs, principles and practices of Freemasons, believed to be adverse to religion and morality, subversive of civil government, and incompatible with all social and civil virtues."

A State convention of Anti-Masons issued an address to the people of Rhode Island strongly opposing Freemasonry and controverting any good in the Institution.

A special committee of the State Legislature conducted an investigation of the Masonic organisation, its report showing the worst accusations against the Fraternity absolutely false and substantially exonerating it from all criminal charges preferred against it.

But to satisfy the overwrought public mind it recommended that the Masons owed it to the community to discontinue the Institution, which recommendation was adopted by the General Assembly and later responded to by the Grand Lodge in resolutions declaring " a determination peacefully to adhere to our Institution through evil as well as good report."

The high point in the excitement was reached when the General Assembly in 1834, in response to a memorial, repealed the civil charter of six of the Lodges, but leaving quite a number of others still in effect.

However, not a single one of the nineteen Lodges relinquished its Masonic Charter. They met infrequently and maintained their respective organisations. But the time of testing had its effect upon the membership, for while " there were giants in those days," yet many of the Brethren for political and other reasons forsook the organisation, and when in 1840 the storm may be said to have subsided, the returns to Grand Lodge indicated a total membership of 950, about one-third the number reported ten years previously.

As the clouds and mists eventually cleared away and brighter skies appeared, Lodges again began to function and evidences of renewed prosperity became apparent. And so it has continued until the financial depression of 1929

hit the country, Freemasonry in this State, as in all the others, seriously feeling the effects of that catastrophe.

At the present time there are 43 Lodges constituent to the Grand Lodge of Rhode Island, with a total membership of 17,462 as last reported.

True patriotism and love of country has never been wanting among the Masons in Rhode Island. The first conflict and exchange of shots between contestants representing the British Government and the American Colonies was on June 8, 1772, when the British schooner *Gaspée* was captured and burned in Narragansett Bay, a considerable number of Craftsmen participating in the successful enterprise.

Another evidence of loyalty is shown during the War of 1812, wher on October 3, 1814, the Grand Lodge of Rhode Island met in Special Communication, and at eight o'clock in the morning paraded with music to Fox Point, in the southern part of Providence, where a breastwork 430 feet long, 10 feet wide and 5 feet high was erected and dignified by the Grand Master, Thomas Smith Webb, with the name of Fort Hiram. Two hundred and thirty Brethren, representing nine Lodges, participated in this work, the undertaking and the name given to it receiving the sanction of the governor of the State on the same day.

The same spirit of devotion to country was shown during the Civil War, as well as in the World War, the records revealing 227 Rhode Island Masons as having been enrolled in the former conflict, with 9 of them giving up their lives for the cause, while in the latter strife 1254 Brethren are listed, with 17 of them making the supreme sacrifice.

During war times two efforts looking to the organisation of " Army " Lodges have been made. The first was in 1861, when a Dispensation was granted for the formation of " American Union Lodge " to be attached to the Rhode Island regiment of Volunteer Militia, this Lodge not to make Masons but to meet simply for fraternal and social purposes. It failed to function, however, as no place or room easily accessible or properly secluded could be found for the meetings, and the Dispensation was returned.

The second attempt, made shortly after the close of the World War, resulted more successfully, Overseas Lodge, U.D., having been organised in the Army of Occupation at Coblentz, Germany, on April 24, 1919. This Lodge, which receives as candidates and members only those who have served during the World War in the army and navy, or in the auxiliary service connected therewith, is unique in having been organised in the enemy's country and the only Lodge originating in the American Expeditionary Force which has been perpetuated, it now being known as Overseas Lodge, No. 40, on the register of the Grand Lodge of Rhode Island.

THE CAPITULAR RITE

The first recorded mention of any action taken looking to the formation of a Chapter in Rhode Island appears in the Master's Lodge Record book of Saint John's Lodge, No. 1, Providence, a record of business appertaining only

to the Master's Degree being kept in that book, at a meeting held July 25, 1793. At an adjourned meeting held six days later it was voted that the Officers of the Lodge be empowered and ordered to apply to any legal Royal Arch Chapter in the United States for authority to organise.

Acting under this authority, the Worshipful Master, Bro. Daniel Stillwell, personally journeyed to New York City during the following month and was successful in securing a Charter from " A Washington Chapter of Royal Arch Masons in the City of New York," bearing date of September 3, 1793, and the title " Providence Chapter, No. 2, of Royal Arch Masons." Would that we knew authoritatively what became of this " mother " organisation!

This Charter was presented on October 5, 1793, at a meeting of " a number of the brethren of sublime degrees in Masonry, members of Saint John's Lodge, No. 1, Providence." At this meeting it was suggested that before the Royal Arch Degree could be conferred on waiting candidates a Lodge be immediately opened to Initiate them in the Degrees between Master Mason and Royal Arch, and six Brethren forthwith received the several Degrees of Mark Master Mason, Past Master and Most Excellent Master. Two meetings followed in October for a similar purpose.

Thus, it will be observed, that these preparatory Degrees were conferred in Saint John's Lodge before Providence Royal Arch Chapter was Constituted, which ceremony did not take place until November 23, 1793, on which occasion nine Brethren were Exalted to the Royal Arch Degree.

This raises the question—where did the " founders " get the Degrees? Perhaps one guess is as good as another, but it is altogether possible that they received them in or " beside " (as the language of the day then put it) Saint John's Lodge under authority then believed to inhere in a Charter granted to any Lodge by competent Masonic authority, and while there is no actual record which authentically reveals this to be the case, yet it is a significant fact that to this day the Jewels worn by the Deacons in Saint John's Lodge are the Working tools of the Royal Arch Degree.

The next outstanding event in the life of Providence Royal Arch Chapter was its participation with nine other similar Bodies in the formation at Hartford, Connecticut, on January 24, 1798, of the " Grand Royal Arch Chapter of the Northern States of America," which later was designated as the General Grand Chapter of the United States of America.

On March 12, 1798, the three principal Officers of Providence Chapter met to form a Deputy Grand Chapter for the State, which one year later took upon itself the title of Grand Royal Arch Chapter of the State of Rhode Island and Providence Plantations, thus giving to it the indisputable prestige of being the first Grand Body to be organised in this particular Rite.

Just about this time Thomas Smith Webb became a resident of Rhode Island and at once took an active part in the doings of the Capitular Rite, serving for two years as High Priest of Providence Chapter and for eleven years as Grand High Priest, and being in the forefront in the organisation of the General Grand

Chapter, filling the Station of General Deputy Grand High Priest at the time of his decease in 1819.

For a period of eight years Providence Chapter was the only constituent Body of the Grand Chapter, but in 1806 a Chapter was formed at Newport, followed in later years with similar Bodies in Warren and Pawtucket.

As the Lodges suffered from the stress and strain of the Anti-Masonic excitement, so the Chapters endured a corresponding experience, a few faithful and resolute members bearing the financial burden as well as shaping the course necessary to counteract the attacks of unprincipled antagonists.

The present statistics for this Rite show 16 Royal Arch Chapters constituent to the Grand Chapter, with 8642 Companions enrolled therein.

THE CRYPTIC RITE

On March 28, 1818, ten Royal Arch Masons, who had somewhere received the Degree of Royal Master, met in Saint John's Hall, Old Market House (now the Chamber of Commerce), in Providence and " agreed that it is advisable to establish a Council of Royal Masters and transact business appertaining to said Degree until it can be ascertained where or how a regular Dispensation can be obtained."

In passing it is interesting to note that the Old Market House above alluded to was at that time the seat of the town government of Providence. The Brethren of Saint John's Lodge, No. 1, after having obtained the necessary permission from the authorities, added, at their own expense, a third story to the building, and this became the first Masonic Hall in the city, being occupied as such from 1797 to 1853.

One week later these same Companions, together with several others, again met, adopted By-Laws, elected Officers and completed the organisation of Providence Council.

At a subsequent meeting held on May 19, 1818, the Degree of Select Master was attached to the Council, which from that time until September 27, 1819, proceeded to carry on without a Charter. On the latter date it received this important document at the hands of Jeremy L. Cross, " free from expense," the same signed by him as D.G.P. (which we translate Deputy Grand Puissant), and purporting to issue from the Grand Council of Maryland, authorising the conferring of the Degrees of Royal and Select Master.

For over six years these were the only Degrees exemplified, but on April 14, 1826, appears the Record that the Super Excellent Master's Degree was given to four Companions, " all the other Companions having had that Degree."

The Morgan excitement affected Providence Council in like manner as the other Masonic Bodies in Rhode Island, but occasional assemblies were held until early in the year 1833, when it was voted to unite with Providence Royal Arch Chapter on terms and conditions mutually satisfactory, the consolidation being confirmed in due course by the Grand Chapter of Rhode Island.

However, the Records of Providence Chapter fail to show that the Cryptic

Degrees were ever conferred in that Body, and on February 15, 1841, the union was dissolved and Providence Council again became an individual entity and has since so continued.

For a considerable number of years Rhode Island was open territory to the adjacent Jurisdictions so far as the Cryptic Rite was concerned. Hence we find a Council established in Pawtucket in 1847 under the authority of the Grand Council of Massachusetts, and another at Warren in 1860 sanctioned by the Grand Council of Connecticut, while since 1848 the Cryptic Degrees had been conferred in Newport by virtue of particular authority vested in the Lodge of Perfection in that city contained in a Special Warrant later referred to when considering Scottish Rite Masonry in Rhode Island.

Whether, in these early days, there existed in Newport an actual Council organisation, or whether the Cryptic Degrees were given in the Lodge of Perfection by Officers bearing the appropriate titles, is a matter of conjecture, no Records extant revealing the actual facts. Report has it that when in the later years of his life Ill∴Nathan H. Gould, prominent for a long time in Scottish Rite affairs in Rhode Island, removed from this State to Texas, he carried with him certain Record Books, which may contain the key to the situation.

Be that as it may, an autograph letter of Companion Gould, now in the Archives of the present De Blois Council at Newport, and dated March 3, 1870, positively states that the following had served as Thrice Illustrious Master of De Blois Council: Nathan H. Gould from 1848 to 1851, and again from 1857 to March 1870; Henry D. De Blois from 1851 to 1854; Gilbert Chase from 1854 to 1857.

From its inception in 1818 until the year 1860, Providence Council was a law unto itself, standing entirely alone and apart from any governing authority, but on October 30 of the latter year the Grand Council of Rhode Island was Instituted by Representatives from the Councils in Providence, Pawtucket and Warren, and began its honoured and successful career. The Companions at Newport were invited to participate in the enterprise, but held aloof from the organisation at that time, ten years later, however, coming into the fold and accepting a Charter from Grand Council.

As time advanced and all branches of Masonry flourished, other Councils sprang up from time to time, so that now the Grand Council of Rhode Island boasts 8 constituent Bodies, with an aggregate of 4533 Companions on its Rolls.

THE CHIVALRIC ORDERS

Thomas Smith Webb is the undisputed leader and pioneer in the introduction and organisation of the Orders of Christian Knighthood in Rhode Island, for on August 23, 1802, he, in company with five others, formed and opened Saint John's Encampment in Providence, Webb becoming the ranking Officer, then styled Grand Master.

Five of the six Sir Knights present had, without doubt, been Templars for

some years, although when and where they received this signal honour has not as yet been brought to light.

Webb was especially gifted as a leader and organiser, and less than three years had elapsed after the Institution of Saint John's Encampment when he was instrumental in and largely responsible for the formation of a " Grand Encampment of Knights Templar," which organised on May 13, 1805, in the Old Market House in Providence, heretofore referred to, with Representatives present from Encampments in Boston and Newburyport, Massachusetts, as well as from the Providence Encampment.

A Constitution was adopted and Officers elected, with Webb, as might well be expected, chosen to the highest Office, then known as Grand Master. Thus was started on its glorious existence a Grand Body, which later became known as the Grand Commandery of Massachusetts and Rhode Island.

The uppermost achievement in Webb's Masonic endeavours has been declared to be the organisation at New York City, in June 1816, of the Grand Encampment of Knights Templar of the United States, a project in which he was intensely interested and actively engaged.

It has been authoritatively stated that Webb was urged to become the first Grand Master, but yielded the honour to DeWitt Clinton, taking for himself the lesser position of Deputy Grand Master, which Office he was filling at the time of his decease.

The second Encampment to appear in Rhode Island was Washington at Newport, which was founded on December 26, 1812, under the authority given in a Charter granted by " The Grand Consistory " in New York City, of which Joseph Cerneau was Commander and DeWitt Clinton, Deputy Grand Commander. However, after a time, the Newport Fraters found difficulties in the way in acting under this New York Charter, and in June 1814, they Petitioned the Grand Encampment organised in Providence for admission thereto, and their prayer being granted, they became allegiant to the Grand Body of which they are now a part.

These two Encampments were the only Bodies of Templars existing in Rhode Island until after the violent popular feeling against the Masonic Fraternity, occasioned by the Morgan incident, had died out. During this season of fanaticism and opposition the Body in Newport merely had a name, but the Fraters in Providence remained faithful and unyielding, meeting occasionally for business and instruction and never failing to hold the annual election of Officers.

However, in due time the storm clouds of strife and acrimonious discussion gave way to the bright sun of toleration and clear thinking and Templarism, like all other branches of Masonry, came into its own and continually went forward, until at this writing 7 Commanderies of Knights Templar within the confines of the State of Rhode Island pay allegiance to the Grand Commandery of Massachusetts and Rhode Island, with a total membership of 3997 Sir Knights.

THE SCOTTISH RITE

With no desire to enter into any controversial discussion as to whether this or that branch of early Scottish Rite Masonry in the United States was genuine or spurious, suffice it to say that a Supreme Council of " Sovereign Grand Inspectors-General for the United States of America, its Territories and Dependencies," headed by Joseph Cerneau, gave authority to certain Brethren in Newport to organise a Consistory in 1813, about which time Bro. John A. Shaw of that city became Deputy Inspector for Rhode Island, under which sanction the Sublime Degrees were Conferred for the succeeding twelve or fifteen years.

According to Bro. Nathan H. Gould, for many years Deputy for Rhode Island, there were earlier meetings of this branch of Masonry, for in his report to the Supreme Council in 1876 he stated that at a meeting of the Council of Deliberation held a short time previous he had taken occasion " to give a resumé of the introduction into the State of our beautiful Rite, from the year 1768 by Moses Michael Hays, Thirty-third Degree under patent of authority from Henry Andrew Franken, Thirty-third Degree to the resuscitation in 1848 by Ill∴Bro. Killian Henry Van Rensselaer and Giles Fonda Yates."

Then the Anti-Masonic hysteria came along, during which period the aforesaid Supreme Council succumbed and never was resuscitated. Likewise the Consistory at Newport became dormant and so remained until the latter part of 1849, when, in response to a Petition from the Brethren in Newport for permission to convene as Scottish Rite Masons, Charters were granted by the Supreme Council, Northern Jurisdiction, under date of September 16 of that year, permitting the holding of all four Bodies of the Rite, these documents bearing the signatures of John J. J. Gourgas as M∴P∴Sovereign Grand Commander, and Giles F. Yates as Deputy Grand Commander.

The Records of the Supreme Council show that on January 14, 1850, the Charters were delivered to and Officers elected in the Lodge of Perfection and the Council of Princes of Jerusalem. The Chapter of Rose Croix and the Consistory evidently did not effect an organisation until somewhat later, the latter Body being inaugurated by Edward B. Hays, Sovereign Grand Commander, on May 18, 1863, and the former beginning its existence a few weeks later, Returns to the Supreme Council meeting in May 1864, showing about twenty-one members in each Body.

The Charter of the Lodge of Perfection gave full power and authority for " a Council of Select Masons of 27 **** and the appendant Degrees of Royal Master and Super-Excellent Master," and under this sanction the Cryptic Degrees were Conferred in Newport until the authority was revoked by the Supreme Council in 1870.

King Solomon's Lodge of Perfection began its existence in Stonington, Connecticut, under a Charter dated in 1848, being placed under the Superintendence of the Council of Princes of Jerusalem in New Haven. It apparently

met with little success, for ten years after its organisation the membership numbered but eleven, and on May 25, 1859, the Supreme Council approved its removal to Providence, where the first meeting was held just one year later.

Providence Council of Princes of Jerusalem, Providence Chapter of Rose Croix and Providence Sovereign Grand Consistory were all organised on the same day, January 20, 1869, by Ill.·. Bro. Nathan H. Gould, Deputy for Rhode Island.

The four Bodies in each of the two cities apparently functioned with small measure of success, for Ill.·. Bro. Thomas A. Doyle, then Deputy for Rhode Island, reported to the meeting of the Supreme Council in September 1880, that interest in the Rite seemed almost to have ceased, and verbally suggested that the Bodies be placed under the care of another Jurisdiction, but no change in the situation was made.

However, in 1883, the proposal for a consolidation of the Princes of Jerusalem, Rose Croix and Consistory Bodies received the favourable consideration of the Supreme Council, and on June 16, 1885, the merger was consummated, the three Bodies taking the names in vogue in Newport, viz.: Rhode Island Council Princes of Jerusalem, Rhode Island Chapter of Rose Croix, and Rhode Island Consistory.

By the terms of the merger all regular meetings of the three Bodies were to be held in Providence, but the Triennial election in the Consistory was to be held in Newport. This provision maintained for five years, but on September 17, 1890, the Grand East was changed to Providence.

The 4 Bodies in Providence, together with Van Rensselaer Lodge of Perfection in Newport, now constitute the organisation of the Rite in Rhode Island, with a total membership of 1911.

FREEMASONRY IN SOUTH CAROLINA

GEORGE T. HARMON

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea."

THESE prophetic lines reveal the emotions of the poet as he breathes the atmosphere of humble beginnings. A kindred emotion stirs the heart of the Masonic student as he scans the meagre documents of those early days that mark the beginnings of Freemasonry in America. He, too, breathes the atmosphere of humble beginnings, and in addition he enjoys a privileged advantage over the poet, in that his perspective has been shifted by two centuries of marvellous realisation. This great nation bears testimony to the fulfillment of the poet's vision and prophecy, and, in no less degree, the vast structure of Freemasonry existing in America to-day bears witness to the dream of the Masonic pioneer.

Unmistakable traces of the Masonic pioneer in North America are to be found along the Atlantic seaboard from the coast of Massachusetts to that of Georgia. Boston, Philadelphia, Charleston, and Savannah are the points of romantic interest that engage the attention of the Masonic historian. But since the scope of this treatise is confined to the history of Freemasonry in South Carolina, the attention of the reader is directed to only one of those ports of great historic interest—Charleston.

The early history of Colonial America reveals that South Carolina was the favourite Province of the Mother Country. This being true, it is readily understood why constant intercourse was maintained with the new country, not only by the British Government, but also by the business, religious, and benevolent institutions of England. Not least among those was the Institution of Freemasonry, which had been characterised by such a widespread revival of interest as to culminate in the formation of the Grand Lodge of England in 1717. Under the circumstances, then, it is not beyond reasonable belief that, by the process of fortuitous filtration, Freemasonry began to find expression among the Colonists shortly thereafter. Such inference becomes so apparent that the student of Masonry is led to believe that South Carolina is a cradle of Freemasonry in North America.

However, the faithful historian is not permitted to indulge in surmise. Rather, he must base his claims upon unmistakable evidence. In this respect the South Carolina historian is at an unfortunate disadvantage, for from its

earliest days the city of Charleston has been the victim of storms and earthquakes with their resultant conflagrations. Such devastations occurred in 1777, in 1822 and in 1838, at which times most of the Records of the Colony, including those of Freemasonry, were forever lost. The writer is, therefore, confined to the use of such authenticated historical sources as fortunately remain, chief among which are the various Official Lists of the Grand Lodge of England. Many of the facts regarding the early days of the Order in South Carolina are taken from the tabulations contained in *The Official English Lists for 1760;* the *Sixth Edition of Jachin and Boaz*, published in London in 1765: *A New and Correct List of All the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and Constitution; By order of the Grand Master, brought down to February 1768;* and a *List of Lodges (with their numbers) as altered by the Grand Lodge, April 18, 1792.*

The name of the first Lodge at " Charles Town," South Carolina, appears for the first time in *The Official English Lists for 1760.* It is given there as No. 251, but later it took the place vacated by Bristol Lodge and became Lodge No. 74. Its Warrant was granted by Lord Weymouth, who was Installed as Grand Master on April 17, 1735, and the *Lists* accredit the Warrant to the year 1735. The date of the Constitution of this Lodge is given in the *Sixth Edition of Jachin and Boaz* as November 12, 1735. Past Grand Master Melvin M. Johnson, of Massachusetts, Editor-in-Chief of this volume, author of *The Beginnings of Freemasonry in America*, and a Masonic student of marked intelligence and unimpeachable integrity, in commenting upon this date says that " no reliance can be placed upon this month and day. Bristol Lodge, Gloucestershire, Constituted on November 12, 1735, was No. 74 in the 1755 listing. That Lodge was erased in 1757, but the date of Constitution was retained in the *Lists* against the number, although no Lodge was given. This is the case in the *Official List for 1761* (the original of which is in the archives of the Grand Lodge of Massachusetts), where 'Solomon's Lodge in Charles Town, South Carolina, meeting the 1st and 3rd Thursdays', is given as Lodge No. 251, with 1735 as the date of its Constitution. Later, Solomon's Lodge was assigned the No. 74 which had been vacated by the Bristol Lodge. This brought it in with the Lodges of the year 1735, where it should properly have been, but the date of the constitution of Bristol Lodge was left. Thus the date (other than the year) clearly does not belong to the South Carolina Lodge." The *List of English Regular Lodges in Europe, Asia, Africa and America* gives the following tabulation: "74. Solomon's Lodge, Charles Town, South Carolina; First and Third Thursday, 1735," and " 75. Savannah, at Savannah, in the Province of Georgia, 1735." The *List of Lodges (with their numbers), as altered by the Grand Lodge, April 18, 1792,* shows that Lodge No. 45 was Warranted in 1735, under the name of " Solomon Lodge, of Charles Town, South Carolina." This entry is followed by another, showing that Lodge No. 46 was Warranted in 1735, under the name of " Solomon's Lodge, No. 1, of Savannah, Georgia." This does not mean, however, that both those Lodges were organised during the year 1735, nor does

the position of the South Carolina Lodge in the List indicate priority of the Constitution. Nevertheless, the fact is established by documentary evidence that both those Lodges received their Warrants from Lord Weymouth, Grand Master of the Grand Lodge of England, in the year 1735.

Fortunately, it is not left to conjecture when Solomon's Lodge in Charleston was actually organised. Another contemporaneous source of equal importance is found in the *South Carolina Gazette*, a weekly journal published in Charleston during its early days. In the issue of Friday, October 29, 1736, the following interesting news item is recorded: " Last night a Lodge of the Ancient and Honorable Society of Free and Accepted Masons was held, for the first time, at Mr. Charles Shepheard's, in Broad Street, when John Hammerton, Esq., Secretary and Receiver General for this Province, was unanimously chosen Master, who was pleased to appoint Mr. Thomas Denne, Senior Warden, Mr. Tho. Harbin, Junior Warden, and Mr. James Gordon, Secretary." This item convinces us that Solomon's Lodge, of Charleston, South Carolina, unquestionably received its Warrant from Lord Weymouth, Grand Master, in 1735, and that it was organised on October 28, 1736.

It is interesting to note that the first Master of the first Lodge organised in South Carolina was the first Provincial Grand Master of South Carolina. In the List given on page 195 of the *Second Edition of Anderson's Constitutions*, published in 1738, we read: " Loudoun, G.M., granted a Deputation to John Hammerton, Esq., to be Provincial Grand Master of South Carolina in America." In the List of Visitors who attended the Quarterly Communication of the Grand Lodge of England, held on April 16, 1738, we also find the name of " John Hammerton, Esq., Provincial Grand Master of South Carolina," registered. Mr. Hammerton exercised his prerogatives as Master of the Provincial Grand Lodge of South Carolina until July 21, 1737, when he was succeeded by James Greame, as we learn from an item which appeared in the *South Carolina Gazette*, on July 23, 1737. The item reads as follows:

Last Thursday, John Hammerton Esq; Receiver General of his Majesty's Quit Rents, Secretary, and one his Majesty's Honourable Council, who has been the first Master of the Lodge of the ancient and honourable Society of Free-Masons in this Place, and intending to embark on board the Ship *Molly Gally*, John Carruthers, Master, for London, at a Lodge held that evening, resign'd his Office; for the true and faithful Discharge of which he received the Thanks of the whole Society, who were 30 in Number. James Graeme Esq; was then unanimously chosen Master in his room, and having been duly install'd into that Office with the usual Ceremonies, was pleased to chuse and appoint James Wright Esq; who was Junior Warden to be Senior Warden, and Maurice Lewis esq; Junior Warden.

This is only one of many items of news concerning Masonic activities which appeared in the *South Carolina Gazette* in those days. The great number of those items and the character of them indicates the interest in Freemasonry

and the esteem in which the early Society was held by the people at large. Others of those items will be quoted from time to time in the course of this article.

The exact date of the formation of the Provincial Grand Lodge of South Carolina will probably never be known, but documentary evidence establishes the fact that it was in existence prior to December 27, 1737. This is proved by the following account which appeared in the *South Carolina Gazette* on December 29, 1737:

On Tuesday last, being St. John's Day, all the Members of the ancient and honourable Society of Free and Accepted Masons in this Place met at Mr. Seaman's, Master of Solomon's Lodge, from whence they proceeded all properly cloth'd, under the Sound of French Horns, to wait on James Graeme Esq; Provincial Grand Master, at his House in Broad street, where they were received by all the Members of the Grand Lodge. After a short Stay there, they all went in Procession, and with the Ensigns of their Order, into the Court-Room at Mr. Charles Shepheard's House, making a very grand Show, there, to a numerous Audience of Ladies and Gentlemen, who were admitted by Tickets, the Grand Master made a very elegant Speech in Praise of Masonry, which, we hear was universally applauded. Then the Grand Lodge withdrew in order to proceed to the Election of a Grand Master for the ensuing Year, when James Graeme Esq; was unanimously re-chosen Grand Master, who appointed James Wright Esq; D. G. M., Maurice Lewis Esq; S. G. W., John Crookshanks Esq; J. G. W., James Michie Esq; G. T., and James Gordon Esq; G. S.

That the Grand Lodge was in existence prior to December 27, 1737, is made clear by the above account, for it is stated that the members of the Ancient and Honourable Society of Freemasons " proceeded to the house of James Greame, Esq., Grand Master, where they were received by all the members of the Grand Lodge," and that later " the Grand Lodge withdrew in order to proceed to the election of a Grand Master for the ensuing year." As a matter of fact, the Grand Lodge had been in existence for many months, if not a year or more, and the above account establishes the fact that it was Constituted some time before December 27, 1737.

> Open your ears; for which of you will stop
> The vent of hearing, when loud rumor speaks?
> I, from the Orient to the drooping West,
> Making the wind my post-horse, still unfold
> The acts commenced. . .

In the preceding pages we have traced the beginnings of Freemasonry in South Carolina. It is significant that many of those whose names appear in the Official Lists of the early organisation were among the most prominent men of the Colony. This is indicative of the favour and esteem in which the Order in the Colony was held from the very beginning. It is not surprising

then, that we find many references to its social and benevolent activities in the weekly journal of that day, as well as entries regarding it in the English Lists.

On May 28, 1737, the *South Carolina Gazette* contained another item of interest to the student of Masonry. The item reads as follows:

On Thursday Night last, the RECRUITING OFFICER was acted for the Entertainment of the ancient and honourable Society of Free and Accepted Masons, who came to the Play-house about 7 o'Clock, in the usual Manner, and made a very decent and solemn Appearance; there was a fuller house on this occasion than ever had been known in this Place before. A proper Prologue and Epilogue were spoke, and the entered Apprentice's and Master's Songs sung upon the Stage, which were joined in Chorus by the Masons in the Pit, to the Satisfaction and Entertainment of the whole Audience. After the Play, the Masons returned to the Lodge at Mr. Shepheard's, in the same order observed in coming to the Play-House.

Still another item appearing in the same journal on January 26, 1738, indicates the formation of a new Lodge in the Colony. It reads as follows:

We hear that at Mr. William Flud's at the Sign of the Harp and Crown, is held a Lodge of the ancient and honourable Society of Free and Accepted Masons, belonging to the Lodge of St. John, Doct. Newman Oglethorpe being chosen Master.

Several other issues of the *South Carolina Gazette*, appearing from time to time over a period of years, announce the various arrivals of the sloop *Free Mason*. The fact that a vessel had been so named is still another indication of the high favour in which Freemasonry was held among the seamen of that day. Perhaps, though, no more convincing evidence of the popularity of Freemasonry and the interest that it inspired in the Colony can be found than that conveyed by the description of the Festival of Saint John the Evangelist, appearing in the December 27, 1738, issue of the *South Carolina Gazette*. That account reads as follows:

Yesterday being the Festival of St. John the Evangelist, the Day was usher'd in with firing of Guns at Sunrise from several Ships in the Harbour, with all their colours flying. At 9 o'clock all the Members of Solomon's Lodge, belonging to the ancient and honourable Society of Free and Accepted Masons, met at the House of the Hon. James Crokatt Esq; Master of the said Lodge, and at 10 proceeded from thence properly clothed with the Ensigns of their Order, and Musick before them, to the House of the Provincial Grand Master, James Graeme Esq; where a Grand Lodge was held, and James Wright Esq; elected Provincial Grand Master for the ensuing Year, then the following Officers were chosen, viz. Maurice Lewis Esq; D. P. G. M., Mr. George Seaman S. G. W., James Graeme Esq; J. G. W., James Michie Esq; G. T., and Mr. Ja: Gordon G. S.

At eleven o'clock, both Lodges went in Procession to Church to attend divine Service, and in the same Order returned to the house of Mr. Ch: Shepheard, where in the Court-Room, to a numerous Assembly of Ladies and Gentlemen the newly elected Provincial Grand Master made a very eloquent Speech of the Usefulness of Societies, and the benefits arising therefrom to Mankind. The Assembly being dismissed, Solomon's Lodge proceeded to the Election of Officers for the ensuing Year, when Mr. John Houghton was chosen Master, Doct. John Lining S. W., Mr. David McClellan J. W., Mr. Arthur Strahan S. and Mr. Alex. Murray T.

After an elegant Dinner, all the Brethren were invited by Capt. Th: White on board the *Hope;* there several loyal Healths were drunk, and at their coming on board and return on Shore, they were saluted by the Discharge of 39 Guns, being the same Number observ'd in each of the different Salutes of this Day, so that in all there were about 250 Guns fired. The Evening was concluded with a Ball and Entertainment for the Ladies, and the whole was performed with much Grandeur and Decorum.

At intervals throughout succeeding years, other accounts of Grand Lodge meetings, Masonic processions, and celebrations of Saint John's Day Festivals appeared in the various issues of that journal. The first public mention of benevolent activity was made in the November 18, 1740 issue, which also carried an account of the conflagration that destroyed every house between Church Street and East Bay Street, in Charleston. From this source we learn that a solemn fast was proclaimed, and that contributions were taken up for the sufferers, and that " The Ancient and Honorable Society of Free and Accepted Masons contributed the sum of Two Hundred and Fifty Pounds."

Thus, Freemasonry continued an uninterrupted development in South Carolina. New Lodges were Constituted, and the activities of the Grand Lodge spread to other parts of the Colony. In 1743 the Grand Lodge of England granted a Warrant for Prince George Lodge, at Georgetown, in South Carolina, and in 1756 a Warrant was granted for Port Royal Lodge, in South Carolina. Although space forbids a listing of the many Lodges that were formed between 1756 and 1800, the fact that they were established in so many sections, that is, in the Colonial Districts of Charleston, Georgetown, Beaufort, Barnwell, Kershaw, Chesterfield, Abbeville, Fairfield, Chester, Spartanburg, Greenville, Cokesbury, Edgefield, and Colleton, indicates the rapid and widespread growth of the Order. In 1754, a re-organisation of the Grand Lodge was effected, when Peter Leigh, Chief Justice of South Carolina, was elected Grand Master. At that time the other Offices of the Grand Lodge were also filled by some of the most distinguished men of the Colony, so it is not surprising that their interest in Freemasonry stimulated the Fraternity's prosperity and growth.

We now come to a most interesting phase of Colonial Masonic history. The Provincial Grand Master having left the Province in 1776, John Wells, Jr., issued the summons for the Annual Communication " by order of the Grand Lodge." Shortly after this, the Colonies having declared their independence

of England, the Grand Lodge severed its relationship with the Grand Lodge of England and established the Independent Grand Lodge of Free and Accepted Masons, with the Honourable Barnard Elliott acting as Grand Master. This Body was the lineal descendant of the Provincial Grand Lodge, which had been established during the year 1737. The Provincial Grand Lodge was never dissolved; it effected the change of its status by virtue of its own resolution of independence.

In 1787 another Grand Lodge appeared in South Carolina under the name of the Grand Lodge of Ancient York Masons. This Body had been formed by five Lodges of Ancient York Masons which did not acknowledge allegiance to the Grand Lodge of Free and Accepted Masons of South Carolina. Two of its Constituent Lodges had derived their Warrants from the Athol Grand Lodge of England, while the other three had received theirs from the Grand Lodge of Pennsylvania, that Body being Ancient York in its Masonry. Fortunately, however, the influence of the saner leaders of the rival Bodies ultimately prevailed, and a union was effected in 1817. This resulted in the establishment of the Grand Lodge of Ancient Free Masons of South Carolina, which has " ever been deemed, held, and taken as the true and only lawful Grand Lodge of Freemasons in South Carolina; and which contains the true and supreme Masonic Authority thereof." Thus the Grand Lodge of Ancient Free Masons of South Carolina, the lineal descendant of the Provincial Grand Lodge of South Carolina, which was organised during the year 1737, and which had preserved an unbroken continuity until the present day, will enjoy the undisputed privilege of celebrating its Bicentennial in 1937.

At a special Communication held February 18, 1818, the first Communication of the Grand Lodge held after the union of the two Grand Lodges, Dr. Dalcho's *Ahiman Rezon* was adopted for the government of the Grand and subordinate Lodges in the Jurisdiction, until a new Code of By-Laws should be agreed upon. It was also ordered that the numbers of the Lodges should be agreed upon, the old Warrants surrendered, and new ones issued. Provision was also made for the incorporation of the Grand Lodge of Ancient Free Masons of South Carolina, which was consummated by the Legislature of South Carolina during December 1818. This act of incorporation is perpetual, and is the one from which the Grand Lodge of South Carolina derives its civil powers.

During this same Communication, a letter was received from sundry Masonic Brethren at Havana, praying a Warrant for a Lodge to be established at that place, and at the Quarterly Communication, March 27, 1818, a Warrant was granted for the formation of the Lodge in the city of Havana, Cuba, known as La Constancia Lodge, No. 50.

This incident is worthy of mention in this article, since it indicates that South Carolina is the Mother of Freemasonry in the Island of Cuba. No invasion of Jurisdiction was involved in this action, because Spain, the governing power of the island, had no Grand Lodge of Masons, and, therefore, had no Masonic Jurisdiction.

At the Quarterly Communication on March 26, 1819 a like Petition was presented from Masons who had migrated westward and settled in what was known as the Territory of Alabama. This Petition was honoured and a Dispensation issued on June 7, 1819 at the Quarterly Communication for the formation of a Lodge to be known as Clairborne Lodge, No. 51; and thus South Carolina became the Mother of Freemasonry in Alabama.

At a Special Communication held on June 18 of the same year the Committee which had been appointed at the preceding Communication to form a new set of By-Laws, made its report. This report was adopted in part, and at a subsequent Special Communication, held on June 23, after making certain alterations, the new By-Laws consisting of thirty rules in all, were adopted. Those By-Laws continued to be the code for the government of the Grand Lodge until 1860, when they were displaced by the present Constitution.

At a Quarterly Communication held in 1822, resolutions were adopted establishing the Office of Grand Lecturer. This was found to be necessary in order to preserve uniformity in the Work. The salary was fixed at $500 a year. At the same Communication, a group of Masons in Washington, District of Columbia, proposed that a General Grand Lodge should be established, but their proposal was rejected. Although the Grand Lodge of South Carolina was once favourable to such a proposal, the action of 1822 placed that Body on record as being opposed to such a movement. It has ever since maintained that attitude.

Coincident with the visit of General Lafayette to South Carolina in 1825, the Grand Lodge issued a Dispensation to Kershaw Lodge, No. 29, for the purpose of laying the corner-stone of a monument erected to the memory of Baron DeKalb. This event was a red-letter day in the history of Freemasonry in South Carolina. The corner-stone of the monument was laid on March 9, 1825, by General Lafayette, assisted by the Officers and members of Kershaw Lodge and by many visiting Masons from distant parts of the country. The silver trowel used by Lafayette is still in possession of the Grand Lodge of South Carolina, and has ever since been used by the Grand Masters of the Jurisdiction in laying other corner-stones. The monument to Baron DeKalb still stands in the city of Camden, and is a perpetual reminder of the patriotism of the Masons and citizens of Camden, as well as of the visit of that distinguished Mason, General Lafayette.

For many years after the opening of the nineteenth century, the Grand Lodge of South Carolina entertained the idea of erecting a Masonic Temple in the city of Charleston. For a long time the financial condition of the Grand Lodge militated against the realisation of this ideal, but that obstacle was finally overcome, and in 1835 a lot was purchased at the corner of Meeting and Market Streets. Plans were then rapidly completed for the building of the Temple. When the actual construction had been begun, the Grand Lodge was convened in Special Communication on August 23, 1837, for the purpose of laying the corner-stone. This was a memorable occasion in the history of Free-

masonry in South Carolina, and much prominence was given to it. The ceremony was carried out in due Masonic form, and an address was delivered by the Most Worshipful Grand Master, Bro. J. J. Alexander, who said: "The fabric which will arise from this foundation will give to Masonry an abiding place, to our city its first Masonic Temple." But this desire was not to be realised, for on the night of April 27, 1838, a fire which broke out in Charleston consumed nearly a third of the city, including the unfinished Temple. Nevertheless, the history of this building is given here to preserve a record of the site of the first Masonic Temple in the city of Charleston. To-day the old Charleston Market, at the corner of Market and Meeting Streets, stands where that first Temple was begun. The Temple site was sold to the city of Charleston during the year 1839. Then, in 1840, a new site was purchased by the Grand Lodge, at the corner of King and Wentworth Streets. At the Annual Communication of that year, a resolution was introduced by Alexander McDonald, who, having for twenty years promoted the idea of erecting a Temple for the Grand Lodge, succeeded in committing the Grand Lodge to a building programme involving the sum of $12,000. Actual construction was begun during the same year, and the corner-stone was laid with imposing ceremony. The building was completed during the following year, and September 22, 1841, was set as the day of dedication. An impressive programme was given on that occasion, which was indeed an epochal day in the history of Freemasonry in South Carolina. Although other Temples have since been built, all have stood on the same site, which is still preserved as the location of Charleston's Masonic Temples.

During the 1844 Communication, the first attempt was made to create Masonic Districts and the Office of District Deputy Grand Master. Although an amendment providing for both was adopted, its provisions were never carried out, and it was omitted in a subsequent revision of the Constitution. During the same year the Grand Lodge concurred in the opinion declared by the Baltimore Convention that a subordinate Lodge had no right to try its Master, but that he is amenable to the Grand Lodge. In due time this opinion found expression in the Constitution of the Grand Lodge of South Carolina. It is embodied in the Constitution that now governs that Body.

The matter of duelling received attention at the 1848 Communication, and the Grand Lodge expressed its attitude toward it in the following words: "The practise of duelling is repugnant to the principles of Freemasonry, and in all cases where two Brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge, or Lodges, of which they are members, forthwith to expel them from all rights and privileges of Masonry, subject, as usual, to the confirmation of the Grand Lodge."

It was at the 1852 Communication that the *Ahiman Rezon*, or *Book of Constitutions*, prepared by Albert G. Mackey, was adopted for the use and government of the Grand Lodge of South Carolina and the Lodges under its Jurisdiction. This Work took the place of the one that had originally been prepared

by Dr. Dalcho. It contains a system of monitorial instruction, which, with a few amendments, is now in force in the Grand Jurisdiction of South Carolina.

On November 4, 1852, the Grand Lodge, assisted by a number of subordinate Lodges throughout the State, met at Hibernian Hall, in Charleston, and celebrated the centennial anniversary of the Initiation of George Washington into Freemasonry. The programme was an imposing one, and a copy of it is now in the possession of the Grand Secretary. This event is worthy of record here, since the Grand Lodge of South Carolina has ever been foremost among those that honour the memory of that great man and Mason. This was shown years ago when it made its contribution to the purchase of the Mount Vernon property, and, in recent years, when it took part in the construction of the George Washington Masonic National Memorial, at Alexandria, Virginia.

From its earliest days in this country to the present time, the question of conferring Degrees in less than the statutory time seems to have troubled the Craft all over America. In the Grand Lodge of South Carolina, as in many other Grand Bodies, the question was agitated at intervals for many years. Then, during the Communication of 1856, the Grand Lodge took action in the matter that is of historic interest. At that time the Grand Lodge adopted a resolution imposing a tax of $50 on all such applications. We find no instance, however, where this provision was ever carried out. In South Carolina the conviction has always prevailed that the Landmarks of Freemasonry fix the dispensing power as an inherent prerogative of the Grand Master. The action of 1856 was, therefore, later repealed, and such prerogative continues to be exercised by the Grand Master.

For a number of years preceding the year 1859, a topic of great importance commanded the attention of the Grand Lodge. Three matters were involved; they were (1) the proxy system, (2) paid representation from all Lodges, and (3) Quarterly Communications. Obviously, those three matters were inseparably connected. The proxy system obtained by virtue of the absence of the Master or Wardens of a distant Lodge. Such absence was, of course, made necessary by the expense of transportation. This expense was all the greater when Quarterly Communications were held. In fact, the holding of such frequent meetings made it practically impossible for distant Lodges to be regularly represented, and made it necessary for such Lodges to be represented by Past Masters who were able to be present, regardless of the Lodge to which they belonged. Under such circumstances, it is not surprising that the proxies sometimes influenced action and legislation that did not always reflect the desires of the Lodges they represented. As a result, the balance of power was exercised by proxies within, or immediately adjacent to, Charleston, the Grand East of the Jurisdiction. But the time came when this practice became unbearable, and Grand Secretary Albert G. Mackey headed a movement which gathered momentum as the years passed and finally reached a decisive issue at the Communication of 1858. At that time the proxy system and the Quarterly Communications were abolished and a paid representation from all Lodges was

provided for. The fees and dues of the several Lodges throughout the Jurisdiction were then so equalised as to insure the equitable distribution of such expense. This policy has been preserved until the present time.

South Carolina has always maintained the position that the Grand Master possessed the prerogative of making Masons " at sight." In this matter it follows the example of the Grand Lodge of England, which has always sanctioned the practice and whose Grand Masters have frequently exercised such prerogative. The first instance of this practise recorded in South Carolina is found in the *Proceedings* of the year 1859, when Grand Master Henry Buist summoned an Occasional Lodge, and conferred the Degrees of Masonry on Colonel Charles Augustus May, a distinguished officer in the United States Army, who was visiting Charleston at the time. The character of his profession and the transient life that he lived were deemed sufficient reasons for such extraordinary procedure. Nevertheless, this prerogative has been exercised by Grand Masters in South Carolina only a few times.

In 1860 the Annual Communication was held outside the city of Charleston for the first time. That year it met at Greenville. This temporary change of meeting-place was effected by the Representatives of country Lodges, who were deeply interested in securing the adoption of a Constitution, revised particularly to fix the relationship of Past Masters to the Grand Lodge. Up till then, Past Masters had been considered to be active members of the Grand Lodge, and in as much as the Annual Communication was always held at Charleston, the large number of Past Masters in that city unduly influenced the voting power in the Grand Lodge. The revised Constitution, though strongly opposed by those who favoured the retention of Past Masters as active members, was adopted at this Communication, and the disfranchisement of Past Masters was accomplished. Since then Past Masters have been recognised as members of the Grand Lodge to the extent of enjoying the privilege of the floor and of being eligible for election to Office, but they have no right to vote on any question.

Perhaps no more trying years were experienced in the history of the Freemasonry of South Carolina than those between 1861 and 1865, the period of the war between the States. Nevertheless, during that troublous era, Freemasonry in South Carolina endeavoured always to maintain those principles of Brotherhood which have ever characterised our beloved Institution. The following statement, taken from the Encyclical Letter of Grand Master David Ramsey to the Brethren throughout the Jurisdiction during those dark days, is characteristic of the attitude of Freemasonry, and is worthy of a place in this narrative:

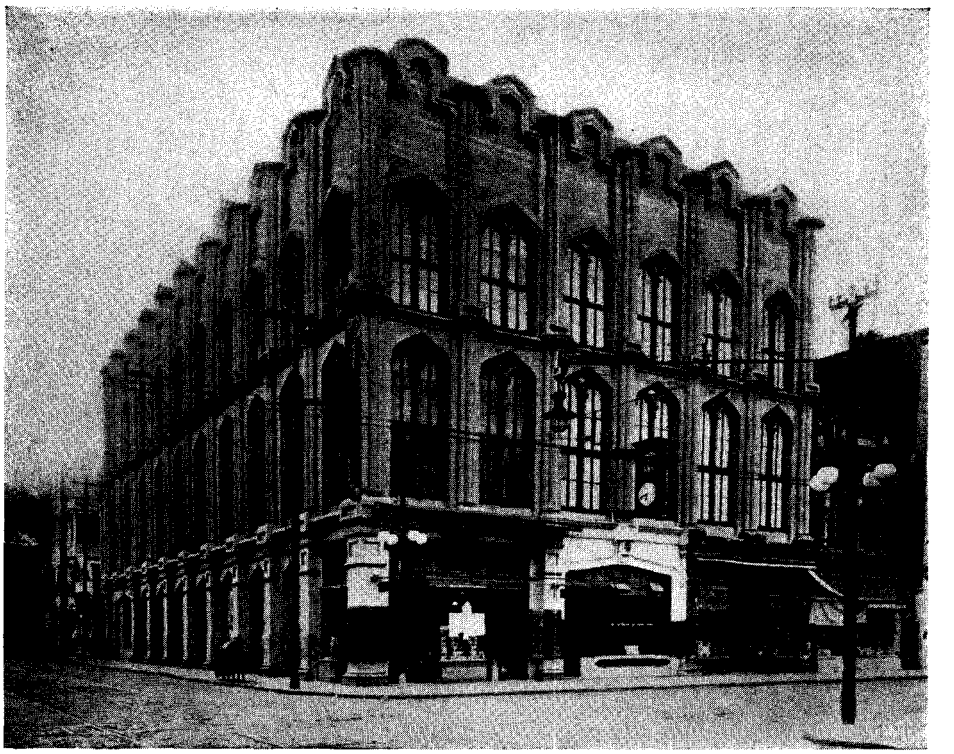
BRETHREN: The Grand Lodge, anxious for your prosperity, and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry which has been entrusted to your keeping, has requested me to direct this letter to you.

Special matters remain concerning which I have to charge you. Walk circumspectly in the present evil time, ever mindful of solemn undertakings on

your part in the presence of Almighty God; be faithful in observance thereof towards all and singular Brethren, whether these be met in Lodges dedicate, or only known to you by divers means, in darkness or light; in health or sickness; in wealth or want; in peril or safety; in prison or escape of freedom; in charity or evil-mindedness; armed or unarmed; friend or seeming foe; and to these, most certainly as towards Brethren, when Masonically met on, by, or with all due and regular communication and intelligence. You have registered words which cannot be unspoken or recalled, antedating, as they will survive, all disturbances among men and turmoils in State; words which in fullest force and meaning should be ever present unto you in thought, utterance, and deed. Time with its affairs will soon to everyone be past. We are at labor for a short while only in the work of Him who hath no respect of persons, building us, if vouchsafed unto us so to be edified, into another and enduring Temple; and it will never be regret to remember any good deed done in the name of a common Master and Father to whatsoever Brother, even to him whom the profane would call an enemy.

Such was the spirit of Freemasonry. As is well known, some of the most touching incidents that occurred during the war between the States grew out of the relationship of Brotherliness and kindred sympathy engendered in the hearts of men by the principles of our beloved Order—principles that have been preserved throughout the ages. During those troublous days many Travelling Lodges were organised by Dispensation for the benefit of the soldiers in various regiments. From time to time appropriations were also made by the Grand Lodge for the alleviation of their suffering and want.

The same fine spirit was revealed in the attitude of many Grand Lodges and Brethren throughout the Union towards the destitute Lodges in various parts of South Carolina immediately following the destruction of property that was experienced during the closing period of the war. The *Proceedings* of 1866 mention the following donations and thoughtful Returns received at that time: " One Thousand Dollars from the Grand Lodge of Pennsylvania and Two Hundred dollars from the Grand Lodge of Maine." They also state that " some worthy Brethren in Boston have presented a set of Jewels to Orange Lodge, No. 14, and a worthy Brother in New York succeeded in obtaining there a Past Master's Jewel which had been abstracted, and restored it to Landmark Lodge, No. 76, while a Brother in Syracuse, New York, has interested himself to recover the Jewels of Claremont Lodge. Sumter has supplied such as could not be recovered, and restored them. A Brother from Illinois has recovered and kindly restored the Warrant of Constitution of Allen Lodge, and several similar acts of kindness have been extended to Lodges of this State." Records for the following year also state that other donations were received from the Grand Lodges of New York, Illinois, Ohio, Minnesota, and New Mexico, aggregating the sum of nearly $6000. Thus the spirit of Freemasonry was influential in spreading the cement of Brotherly love and affection in a hitherto divided and discordant land.



Masonic Temple, Charleston, South Carolina.



From a photograph by Carl T. Julien.

Masonic Female College, Cokesburg, South Carolina.

During the bombardment of Charleston by the Union fleet, the Records of the Grand Lodge as well as many of the Subordinate Lodges were sent to Columbia for safekeeping and in the burning of the city of Columbia by the Union General, Sherman, much of the property was destroyed and carried away.

In the Records of Union Kilwinning Lodge, No. 4 in 1871, there is a communication between Bro. W. T. Walter, W. M. of Richland Lodge at Columbia, in regard to a silver compass, one of the Jewels of this Lodge, which a Brother in Earlham, Iowa, J. E. Parkins had given to him by one of his employees, and desired to return it to its proper owner. The compass was enclosed in a paper slip which states, " Presented as a war Trophy by one of Shermans Bummers, Columbia, South Carolina, February 18th. 1864." This trophy is now in the archives of Union Kilwinning Lodge.

The dedication of the second Temple, also built on the corner of King and Wentworth Streets, in Charleston, took place on December 10, 1872. This building, with added improvements made during subsequent years, is still used by the Grand Lodge. Its erection was a great undertaking for the Grand Jurisdiction of that day, and its dedication was marked by imposing ceremonies. The issue of the *Charleston Daily News* for December 11, 1872, gives the following description of the setting in which those ceremonies took place: " The Grand Lodge Room of the Temple was densely crowded with ladies and gentlemen, most of whom were seated in chairs provided for the occasion. Against the west wall, in the centre of the room, was a platform about fifty feet long, ten feet wide, and three feet high. The platform was in the form of a half oval, and was reached by a row of steps extending around the entire front. In the centre of this platform was a white Pedestal bearing Masonic inscriptions, and directly behind it was the Grand Master's chair. At either end of the platform was a similar pedestal and chair for the two Grand Wardens. The platform was also provided with chairs for members of the Grand Lodge. Upon the floor of the Room, directly in front of the Grand Master's pedestal, was the Ark of the Covenant. It was made of black walnut and bore the usual amount of mysterious inscriptions. Before it, on the side next the audience, was a woolen mat of bright and varied colors, and a symbolic G worked in the centre. In front of the platform, at its south end, was a white marble Altar, and ranged around the Altar, resting upon the floor, were three gigantic brazen candlesticks which bore lighted candles. These candlesticks, about five feet in height, were presented to Union Kilwinning Lodge No. 4, of this city, by the Grand Lodge of Scotland, in the year 1759." The oration delivered on this occasion was made by Past Grand Master Henry Buist. It bears all the marks of Masonic scholarship and is well worthy a conspicuous place in the Masonic literary annals of South Carolina.

Since 1872 no radical change of any kind has taken place within the Body of Freemasonry in South Carolina. Later years have been characterised by peace and harmony and a steady and uninterrupted growth of the Order. In South Carolina, as in all other Jurisdictions throughout the United States, the

greatest influx of members took place during the Great War. At that time much unworthy material found its way into the warm embrace of our beloved Institution. As were nearly all other organisations during those days, Freemasonry was moved by patriotism and sentiment. It felt that nothing which could be done was either too much or too good for the boys who were on their way to the battle front. Fortunately, most of the unworthy material that came in at that time has gradually been eliminated by the process of suspension, and normal conditions have been restored. It must also be remembered that not all the material taken into the Order during those feverish days was undesirable. On the contrary, some of the finest material within our ranks to-day came in at that time, and is now woven into the fabric of Freemasonry in South Carolina.

Inspired by the principles that constitute its foundation, Freemasonry in South Carolina has always been actuated by the highest ideals. Its leadership has always been made up of men of irreproachable character and recognised ability. It has taken second place to no institution in advocating those measures and movements that have contributed to the highest and best interests of the State, and it has never failed to condemn whatever might prove to be ruinous. It has fostered the educational and benevolent interests of the people, and it has appropriated large sums of money for promoting those interests. It has at all times ranked high among the Grand Lodge of America in promoting the interests of the nation.

> Be no longer a chaos, but a world,
> or even a worldkin. Produce, produce;
> were it but the pitifulest infinites-
> imal fraction of a product, produce it,
> in God's name.

There are, in the Masonic world, two schools of thought so far as concerns Masonic activity. One insists that it is the business of Freemasonry to inculcate the principles of morality, relief, and truth, leaving it to the individual Mason to translate them in terms of a virtuous and beneficent life. The other insists, with equal ardour, that an Institution which inculcates such principles should exemplify them in its own corporate life. Freemasonry in South Carolina has pursued a middle course between these two extremes. Though it has always refrained from entering the field of institutionalised benevolence, its history is rich in beneficent and constructive service, both in promoting the welfare of its own constituency and that of mankind at large.

Naturally, the relief of destitution and suffering has always commanded the serious consideration of Freemasons. It is, indeed, one of the cardinal teachings of the Order, and South Carolina Freemasonry has exemplified it from the very beginning. Although it is impossible to trace the history of the administration of relief by the Grand Lodge during the first century of its existence, items from the news columns of those days clearly indicate that our early

Masonic fathers were responsive to this great tenet of the Order. As early as 1740, when a devastating fire swept the city of Charleston, it is recorded that " the Ancient and Honorable Society of Free and Accepted Masons contributed the sum of Two Hundred and Fifty Pounds " for relief purposes. This occurred when the Provincial Grand Lodge was only three years old. When we reflect that our Brethren were few in number at that time, we have full assurance that this was no small sum of money for them to contribute. Other items telling of similar contributions appeared from time to time. It must be remembered, too, that such items referred only to public contributions. However, they indicate that the administration of relief, both public and Masonic, commanded the serious attention of the Grand and Subordinate Lodges during those years.

The following statement from the *Proceedings* of the Grand Lodge for 1822 proves that the administration of relief had assumed organised form long before that year. It reads as follows: " The fees directed to be paid to the Charity Fund of the Grand Lodge by the Subordinate Lodges in the country may be retained for charitable purposes: Provided they make an annual return of the sum collected for that purpose; the name or names of every Brother or Brother's family whom they have relieved, and the amount of the charity bestowed."

Many other entries in the *Proceedings* of succeeding years reveal that relief work grew rapidly, for various regulations were adopted concerning it. Although the matter of establishing a Masonic Home was discussed from time to time, the Grand Lodge seemed always to be averse to the idea of any sort of institution and continued to confine its charitable work to dispensing the regular assessment that was levied for that purpose.

The matter of a permanent relief fund began to take shape at the Communication of 1906. The original resolution contemplated the erection of a Masonic Home for the support and education of the children of deceased Master Masons, but after serious deliberations, the Committee to which the matter was referred advised that it would be better to build up a permanent Masonic Relief Fund than to erect a Home. The proceeds from such a fund, together with the regular assessment for relief, should be used to assist worthy distressed Master Masons, their widows, and orphans, who resided in their customary surroundings, or lived in institutions already existing. This policy was adopted, and as a result, the Masonic Relief Fund began to be built up. It has now reached a total of more than $150,000, and the proceeds from it, together with the regular assessment, aggregate a total of more than $35,000 a year. This sum is expended by the Trustees for the relief of Masonic dependents. By this means, thousands of needy Brethren, their widows, and orphans have been assisted throughout the years. Wherever possible those dependents are supported in their own homes or in the homes of relatives or friends. The orphans are cared for in various orphanages. South Carolina Masons believe this method of caring for its dependents serves the double purpose of keeping them better satisfied and of relieving the Grand Lodge of the additional expense of maintaining an expensive Masonic Institution.

The story of the origin, growth, and development of the Masonic Relief Fund would be incomplete without mentioning the Masonic leadership responsible for its inception and development. This leadership was composed of the following Brethren: Frank E. Harrison, James R. Johnson, George S. Mower, George T. Bryan, Claude E. Sawyer, and William W. Wannamaker. These Brethren, later all Past Grand Masters, were not only the promoters of the movement, but they also served for years as Trustees of the Masonic Relief Fund. Too much praise cannot be accorded to their painstaking efforts and sacrificial service in building up this fund, safeguarding it, and promoting its effectiveness.

For many years the question of tubercular relief has been a matter of deep concern to the various Grand Lodges of America. The story of the immigration of our Brethren afflicted with this dread disease, to the arid climate of Arizona and New Mexico, is well known. We are familiar with the fearful problem that it created for the Grand Lodges of those two States, and with the many appeals for assistance. In the course of time, when the nature of this fearful malady and its treatment became better understood, and when it was discovered that the cure might be effected in almost any climate by means of rest, sunshine, and proper diet, the several Grand Lodges began to confine their assistance to institutions within their own bounds. Excepting its response to calls for help from distressed Masons who had immigrated to the above mentioned arid States, the Grand Lodge of South Carolina took no definite action in this matter until 1928. Credit for the splendid contribution which the Grand Lodge has since made to this need is due entirely to one person—Most Worshipful Bro. Charlton DuRant.

At the close of Bro. DuRant's administration as Grand Master, he reviewed in his annual address the matter of tubercular relief and called attention to what had recently been done in adjoining Jurisdictions. He urged that the Brethren of his own Jurisdiction give some attention to it. Bro. DuRant's earnestness and sincerity in advocating this worthy cause brought results that surpassed his most sanguine hopes. The atmosphere of the Grand Lodge became saturated with the desire to do something at once, and a resolution was adopted appropriating the sum of $10,000 for the purpose of building an additional unit for men at the State Sanitorium. This course was adopted because Bro. DuRant thought it best for the Freemasonry of South Carolina to exercise its beneficent influence in leading the people of the State to a better understanding of the situation and to making a greater effort to cope with the problem. The history of this movement has proved his wisdom. Since then, the Legislature, backed by a growing public sentiment, has responded to the interest of the Masonic Fraternity in the matter, and has provided more adequately for solving the problem than it might otherwise have done.

This, however, was only the beginning of a movement destined to be received ever more enthusiastically. From the outset, Bro. DuRant, Chairman of the Committee on Tubercular Relief, was in constant touch with the authori-

ties of the sanitorium and with the institution's needs. Encouraged by the response which the Grand Lodge made to his original appeal, and convinced of the need for an additional woman's building to take care of a long waiting-list of tuberculous mothers, Bro. DuRant enlisted the co-operation of Dr. Robert Wilson, dean of the Medical College of South Carolina at Charleston and chairman of the State Board of Health. After the need and the plan proposed to meet it had been explained, the Grand Lodge ordered a campaign to be launched during the next year to raise by voluntary contributions the amount necessary to erect such a building. As a result, the sum of $50,000 was raised and a splendid unit was erected for the use of tuberculous mothers irrespective of their Masonic connections. The building was named DuRant Hall in honour of our distinguished Brother who laboured so faithfully to bring about the completion of it.

The Grand Lodge of South Carolina has taken such a conspicuous part in the promotion and realisation of the George Washington Masonic National Memorial that its efforts deserve to be told in any history of the Freemasonry of South Carolina. As most Masons know, the idea of erecting a memorial to " George Washington, the Man and the Mason," was long considered in many Grand Lodges. It remained, however, for a small group of Masonic leaders, of whom Most Worshipful Bro. James R. Johnson, of South Carolina, was one, to translate the idea into terms of a great undertaking on the part of the Grand Lodges of the United States. Most Worshipful Bro. Johnson has served as first Vice-President of the Association created for that purpose, since its organisation in 1910. The story of this great objective is so familiar to the Masonic Fraternity that it does not need to be repeated here. The impressive monument at Alexandria, Virginia, stands as a perpetual reminder of the love and appreciation of the Freemasons of America for that greatest American, who was also an ardent and devoted Mason.

The Grand Lodge of South Carolina has done its share in making this monument possible by contributing a sum equal to 139 per cent of the original amount of it. Thus it has maintained a position near the top of the list of those Grand Lodges that have contributed beyond their original quota.

The writer of this article has been told by a member of the group that originally proposed the George Washington Masonic National Memorial that Most Worshipful Bro. Johnson, of South Carolina, offered the resolution that launched the undertaking. Thus, the Grand Lodge of South Carolina has reason to be proud of that magnificent memorial at Alexandria, of the part she has taken in it, and of James R. Johnson.

The Grand Lodge of South Carolina also contributed generously to the fund raised for purchasing Mount Vernon, once the home of George Washington. In 1858, when that beautiful estate was being purchased by the Daughters of the American Revolution, this Grand Lodge contributed $1359, the largest contribution made by any Grand Lodge in America. That movement was initiated by a South Carolina woman, Pamela Cunningham.

The early history of the educational and benevolent work of Freemasonry in South Carolina cannot be traced from Official Records. Only a few items in the public prints of the early days suggest such activity, and those refer to benevolent services rendered in behalf of soldiers of the Continental Army, work doubtless similar to that which was carried on by the Grand Lodges of America during the recent Great War. However, the Records from 1840 to the present furnish ample evidence of the many efforts put forth to encourage Masonic and public education. During the war between the States a great deal of benevolent work was done not only in behalf of the soldiers but also for their families.

Masonic education is a matter of recent development. It seems that the Brethren of earlier days were chiefly concerned about Ritualistic perfection, and judging from what we may learn of them, they were proficient in that Work. Although the Office of Grand Lecturer was established in the early part of the nineteenth century, even the Work of that Officer was confined largely to instruction in the Ritual. This Office was later abolished, and District Deputy Grand Masters were appointed, whose duties consisted in visiting the several Lodges in their districts and preserving uniformity in the Work.

In matters pertaining to the education of the masses and to public welfare, Freemasonry in South Carolina has always played an important part. Even in its early days many resolutions were passed to encourage whatever movements were inaugurated within the State for the enlightenment and betterment of the people. As early as 1851, the Grand Lodge contributed to the education of young women. The Masonic College at Cokesbury, now extinct, was built by the Masons of that section. Though the Grand Lodge did not own the institution, it made large contributions towards its erection and assumed support of a professorship for it. The mother of the writer of this article was a graduate of that school in the class of 1859. The writer now treasures her diploma as a valuable Masonic relic. The document is a beautifully designed parchment, at the top of which appears an Altar bearing the three Great Lights of Masonry. These are surrounded by the three lesser Lights. At either side of the parchment the columns, Jachim and Boaz, are artistically portrayed.

It is needless to give details of the service work done by the Grand Lodge of South Carolina for the benefit of American soldiers in the Great War. The history of the Masonic Service Association of the United States is well known throughout the world. The Grand Lodge of South Carolina was a member of that Association, and Past Grand Master Samuel T. Lanham was Chairman of the South Atlantic Division, a position which was later occupied by the writer of this article. In all this work the Grand Lodge of South Carolina nobly did its part, both throughout the State and the nation. In later years, when disasters overtook our Brethren in the Mississippi Valley, Alabama, Florida, and Porto Rico, the Grand Lodge of South Carolina played no small part in raising the magnificent sum of more than $900,000 for their relief. The story of this work has been published by the Masonic Service Association. A copy of it

was placed in the hands of every Grand Lodge Officer, both past and present, throughout the United States.

It was not until 1927 that the Grand Lodge of South Carolina committed itself to a definite programme of Masonic education. This movement was inspired by Grand Secretary O. Frank Hart, whose contact with the Craft at large had made him realise the need of some agency whereby the Craft might be led into a clearer understanding and deeper appreciation of the meaning and purpose of Freemasonry, its rich history, its contribution to the world, and its potential usefulness. In order to promote this undertaking, Bro. Hart enlisted the co-operation of the author of this article, who was Grand Chaplain at that time. After a careful canvas of the Craft, those Brethren presented the matter to the Grand Lodge and secured an enthusiastic response. The Grand Lodge then appointed a Service Committee, and the sum of $10,000 was appropriated for its use. The work of the Service Committee has been most valuable to the Jurisdiction, as the Grand Master and the Craft at large have repeatedly testified. Past Grand Master Charles K. Chreitzberg was employed as Educational Director, a position which he held for four years. Although this position has since been abolished, the Service Committee still carries on the work efficiently and at less expense. It has encouraged the reading of Masonic literature, assisted in increasing the attendance upon District meetings and the usefulness of them. It has inspired inter-Lodge visitation, set up District Programme Committees, conducted educational meetings throughout the Jurisdiction, and furnished speakers wherever needed. Its Official Bulletin, known as *Masonic Light*, has become so popular that many Lodges, though supplied with a certain number each month, order from fifty to a hundred additional copies. The Grand Lodge has no thought of discontinuing this work, whose usefulness will doubtless increase during the coming years.

> Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

Freemasonry in South Carolina has been enriched by the lives of a host of men who have been identified with its growth and development. Any detailed history would be incomplete without mention of their names and an appreciative recognition of their contributions. However, since this is only a limited history of Freemasonry in South Carolina, the names mentioned here are only those of the more widely known Masons in or from the Jurisdiction of South Carolina. Of those, the first three to be mentioned are John Hammerton, James Greame, and Peter Leigh.

John Hammerton was the first Provincial Grand Master of South Carolina. His intelligence and ability caused him to be recognised by the parent government, and in 1732 he was appointed Receiver General of his Majesty's Quit Rents. Two years later he was appointed Secretary of the Colony. Bro. Ham-

merton proved to be so able and trustworthy in that position that he was appointed Register and Secretary of the Colony for life. He received his Deputation as Provincial Grand Master for South Carolina from Lord Loudoun during 1735. From then on throughout the remainder of his life, he was constructively identified with the beginning and development of Freemasonry within the Colony.

James Greame, the second Provincial Grand Master, was also a man of prominence and distinction in the Colony. He held the position of Commissioner of the Market, was a Representative in the Commons House of Assembly, received from the Crown the appointments of Chief Justice of the Colony and Judge of the Court of Admiralty, and was accorded a seat in His Majesty's Council. He was devoted to the interests of Freemasonry and served the Provincial Grand Lodge in various Official positions until the day of his death, August 25, 1752.

Peter Leigh, a native of England, served the Grand Lodge of his native land as one of its Grand Stewards, having been nominated in 1752 by Sir Richard Wrottesley, Bart., as his successor. He served as High Baliff of Westminster for a number of years, and in 1753 he was appointed by the Crown to be Chief Justice of the Province of South Carolina. Upon Bro. Leigh's arrival in South Carolina, he found that the Provincial Grand Lodge had begun to languish. Thereupon he at once set about to revive Masonic authority here. Having received a Deputation from Lord Carnarvan, he re-established the Provincial Grand Lodge and served as Provincial Grand Master during the remainder of his life. Bro. Peter Leigh died at Charleston, on August 21, 1759. The *South Carolina Gazette* of that day carried a conspicuous account of his useful life.

During the War for Independence, four South Carolina Masons won fame as military leaders. They were General William Moultrie, General Francis Marion, General Thomas Sumter, and Andrew Pickens.

William Moultrie won high fame for his repulse of the British fleet when it attacked the fort on Sullivan's Island. In consequence, that fort subsequently bore Moultrie's name. This victory inspired the colonists in their struggle for independence. When General Prevost demanded the surrender of Charles Town, General Moultrie replied: " I am determined to do no such thing. We will fight it out." His gallant defense resulted in the temporary withdrawal of the British forces, although Charles Town was subsequently taken and occupied by the British. In 1785 General Moultrie was elected Governor of South Carolina and served to 1797. In 1792 he was again elected for a term of two years.

Francis Marion, " Swamp Fox of the Carolinas," was a military strategist of no mean ability. His rapid movements past seemingly insurmountable barriers inspired terror in the hearts of his enemies. His alertness and indefatigable energy contributed largely to the defeat of the British forces in the South during the War of American Independence.

Thomas Sumter won fame for himself at the battles of Blackstock's, Rocky Mount, Hanging Rock and Eutaw Springs in the Carolinas. He was known

as " the South Carolina Game Cock." Thus the city of Sumter, named in his honour, is sometimes called the " Game Cock " City. The county was also named for him.

So great was the service Andrew Pickens rendered at the battle of Cowpens, that Congress presented him with a sword. He also commanded a brigade at the battle of Eutaw Springs, and was instrumental in taking the British forts at Augusta, Georgia. The town and county of Pickens at the foot of the Blue Ridge Mountains, were named in his honour.

Three prominent South Carolina Masons occupied distinguished positions in the government immediately after the War for Independence. They were John Rutledge, Charles Cotesworth Pinckney, and Thomas Pinckney.

John Rutledge, a leader in the War for Independence, was elected president of South Carolina when the Province declared its independence. Afterwards he was governor at times with dictatorial powers, and still later President Washington appointed him to be one of the first justices of the Supreme Court of the United States, and after Jay's resignation Chief Justice. Bro. Rutledge presided over only one term of the court, however, as the Senate refused confirmation of his appointment. He was recognised as perhaps the most brilliant jurist of his generation.

Charles Cotesworth Pinckney, one of General Washington's aides-de-camp, served the Revolutionary Commander in that capacity at the battles of Brandywine and Germantown. By the close of the war he had attained the rank of brigadier-general. General Pinckney later was sent by Washington as Minister to France for the purpose of bringing about peace with that country. Bro. Pinckney will long be remembered for the reply he made when he was asked to give a bribe to the Directory: No! No! Not a sixpence.

Thomas Pinckney, a brother of Charles, was an aide-de-camp to General Gates. President Washington appointed him as our first Minister to England. Then, in 1794, Washington sent him to Spain for the purpose of negotiating the treaty which secured to the United States the Peninsula of Florida and the right to unobstructed shipping in the waters of the Mississippi River.

Doubtless there is no name in all the annals of Masonic history that is more widely recognised than that of Albert Gallatin Mackey. Although lack of space prevents our giving a detailed account of his contribution to the world of Freemasonry, we are proud to claim him as a product of South Carolina and of South Carolina Freemasonry. He held the position of Grand Secretary for many years, and was the first Fraternal Correspondent of this Jurisdiction. He was the author of some of the most scholarly and widely read treatises on Freemasonry that have ever been written; his works command the attention and respect of Masonic scholars throughout the world. Bro. Mackey's books, published in many editions and on occasion reprinted in England, have often been used as a basis for treatises by other Masonic writers. He was recognised as an authority on Masonic Jurisprudence, and his great works on that subject have won the admiration of the Masonic world. Albert Gallatin Mackey was

born in Charleston, on March 12, 1807, and died at Fortress Monroe, Virginia, on June 20, 1881.

William Gilmore Simms, an ardent and devoted Mason, achieved a place of distinction in the field of American literature. His books have been widely read. Bro. Simms's history of South Carolina is perhaps the most faithful in detail of any that has ever been written; on that account it was for many years used as a textbook in the schools of the State. William Gilmore Simms lived a long and useful life and was ever an honour to the Fraternity that he loved so well.

Eight Grand Masters of South Carolina have been governor of the State. They were: John Drayton, Paul Hamilton, John Lyde Wilson, John Geddes, David Johnson, James Lawrence Orr, Robert A. Cooper, and Ibra C. Blackwood. Five of those occupied the exalted position of Grand Master and of governor at the same time: They were John Drayton, Paul Hamilton, John L. Wilson in the early part of the eighteenth century, and James L. Orr was Grand Master of Masons and governor of South Carolina immediately after the close of the war between the States. Ibra C. Blackwood was Grand Master of Masons and governor of South Carolina in 1931–32.

Among the Grand Secretaries of South Carolina who have come into national prominence are Albert G. Mackey, Charles Inglesby, Jacob T. Barron, and the present incumbent, O. Frank Hart. Charles Inglesby and Jacob T. Barron proved their worthiness as the successors of Bro. Mackey. Both came to be widely known through their national Masonic contacts and through their contributions to the literature of Fraternal Correspondence. The wealth of instruction and information which they annually bestowed upon their Brethren throughout the Masonic world has been appreciated by Masons everywhere. O. Frank Hart, Grand Secretary of South Carolina, is doubtless one of the best known Masons in the United States. Since his ability as an executive has long been recognised, he is constantly being drafted for service in national circles. His position as General Grand Master of the General Grand Council of the United States has brought him into touch with Masons in every section of this country, Canada, and Mexico. He has been the efficient Grand Secretary of the Grand Lodge of South Carolina since 1910; a more ardent or more devoted Mason cannot be found.

FREEMASONRY IN SOUTH DAKOTA

GEORGE A. PETTIGREW

IT is impossible to give the exact date on which the region now known as South Dakota was first visited by the white man. Yet there is reason to believe that the territory may have been penetrated by the French sometime early in the 1680's. In fact, it is thought that Charles Le Sueur may have ventured into the region, near the present site of Sioux Falls, at about that time, and that French trappers and traders may have engaged in some little trade with the Indians of southeastern Dakota before 1700. But all this is only conjectural, for the first authentic record of the white man's entrance into that stronghold of the Sioux Indians deals with the explorations of the Verendrye brothers. Coming down from Canada, in 1743, in what proved to be a futile search for a " Western Ocean," those adventuresome explorers travelled across the region now known as North Dakota, then southward through the Black Hills and eastward to a point on the Missouri River where now stands the city of Pierre, South Dakota.

In spite of this early penetration, however, forty or more years were to elapse before the white man paid much attention to this part of the country. And even then those distant regions were visited only occasionally by fur traders, some of whom came up from St. Louis or Wisconsin, others down from the French settlements in Canada. There was, indeed, nothing permanent about any of those early trading expeditions, and it was not until 1794 that white men thought it worth their while even to erect a single building in that vast stretch of land from which two States were later to be carved. In fact, it was only after the consummation of the Louisiana Purchase Treaty, in 1803, and the consequent transfer of the territory from French to American ownership, that the country was really opened up to settlement.

SOME HISTORIC INSTANCES FROM THE ADDRESS OF SANFORD GRANT DONALDSON, P.G.M.

. . . Freemasonry was established in Dakota Territory in 1862 by a Warrant of Dispensation from the Grand Lodge of Iowa granting a Charter for St. John's Lodge U. D. 166 Iowa that subsequently became St. John's Lodge, No. 1, and is the Mother Lodge located in the Mother City of the Dakotas.

Here was the principal village of the Yankton Indians. Here Pierre Durion, the French-Canadian hunter and trapper in 1780 became the first permanent white settler of the Dakotas. This white man, Pierre Durion, in 1804 was the

guide of the Lewis and Clark expedition from St. Louis to Yankton. Here they held their first council with the Dakota Indians. Here in the Valley between the James and the Sioux Rivers dwelt the Yankton Sioux Indians under Chief Strike-the-Ree and when the Lewis and Clark expedition found its way up the Missouri River and as the expedition neared the mouth of the James River, an Indian swam to the boat and informed them that a large body of Indians encamped in the vicinity. Captain Lewis dispatched his men with Durion to confer with the Indians and arrange for a council that was held on Calumet Bluff. This is the hill overlooking the river in the west part of Yankton. The expedition proceeded to the meeting-place and planted the Stars and Stripes on the top of this hill, and here the council took place between the bodies of the Lewis and Clark expedition and the Yankton Sioux. An event is recorded in the outline of Dakota history to the effect that during the time the Indians were encamped near Calumet Bluff, a baby was born in the Sioux camp. The information reached the captain of the expedition, and they requested the child to be brought to them and they clothed it in the Stars and Stripes with ceremony. The child grew up to be the notable " Strike-by-the-Ree " or " Old Strike." The boy grew to manhood a loyal citizen and his services were most valuable in the interest of the government during the Minnesota outbreak.

History further tells us that Pierre Durion had a son, Pierre Durion, Jr., who likewise followed the footsteps of his father and was the guide for the Astorian expedition that Washington Irving described in that classic of American literature, " Astoria." These two pioneers lived and died and are buried here at Yankton. They were buried according to the ancient custom of being buried in the tree tops. They had respectively guided the most important exploring expeditions that ever crossed the continent.

Yankton was the principal Indian trading post of the Northwest. It was the capital of Dakota Territory by decree of President Lincoln in 1861. The following year the Indians became restless and hostile in our neighbouring State and the Minnesota massacre occurred. The settlers became alarmed when the outbreak came and here at Yankton on the site of our present court-house is a monument marking the place where the Yankton stockade was built. It was the principal haven and refuge for the settlers from all over this part of the country.

ADDRESS OF THE MOST WORSHIPFUL GRAND MASTER

My Brethren:

In sending to you the first Masonic Bible in the Dakotas from the Mother Lodge, I do so with a feeling of joy upon one hand and regret upon the other; joy because it brings to you some historic interest, and a regret because it must leave our Altar for an indefinite time. From an historic standpoint, it is not known just when the first Mason paddled his bark canoe up the Mississippi River, or the Missouri River, its tributary, nor the exact time or place where a member of the Craft, travelling westward in search of a home for himself and

family, first set foot on the soil of the Dakotas. However, tradition asserts that long years ago certain white trappers, claiming to be Masons, were greeted and " hailed " by a red chieftain in a strange Dakota wigwam. This may be true or it may be false, but we are fairly convinced that Masonry was represented in the Lewis and Clark expedition that encamped for several days, in the summer of 1804, on the townsite of what is now the city of Yankton. Since then Masonry has had a known but unmentioned place in the early history of the States formed and settled in the nineteenth century; yet in no State has Masonry been more beneficial and helpful than in our own.

The hardships and privations endured by our Masonic forefathers, in their efforts to found the new Order in Dakota, seem to have quickened their judgment and enlarged their vision as to the necessity of action. Their wisdom and care account for the stability of the foundation of the structure erected by them, to be later enlarged and adorned by their successors.

Was it chance, fate or providence, that caused the first Lodge in Dakota Territory to be organised at Yankton, the Mother City of the Dakotas and the camping ground of the first known Mason in the Dakotas?

With this historic background, St. Johns Lodge graciously lends to you this Old Bible, hallowed by so many years of Masonic Work. Our hope is that its message of love and affection will aid and assist in a time of need, and will bring joy and happiness to the hearts of our Brethren.

This Great Light, my Brethren, is supposed to have been given to St. Johns Lodge by Rev. Melancthon Hoyt, its first Worshipful Master, and the first rector of the first church (Christ Church Episcopal) in Dakota Territory located at Yankton. This Bible comes to you with the heartiest fraternal greetings and best wishes of the Mother Lodge of the Dakotas for your prosperity and welfare. Its sacred pages are worn by the touch of thousands of hands that have rested upon it. It is consecrated by their solemn obligations, and there seems to re-echo the murmur of the silent voice of those sturdy pioneers, those " Builders " of the " Incompleted Temple." Those brothers have long since passed on, but they left us an heritage of courage and devotion, they gave to us the strength and the energy to work faithfully and diligently so that at the close of the day we would receive masters' wages.

May this visitation of the " Great Light " of St. Johns Lodge increase and strengthen your belief in the value of its every-day lessons.

It has been truly said that " Somewhere in the secret of every soul is hidden the *gleam* of a perfect life." It is the mission of this historical pilgrimage to your Lodge to fan that little *gleam* until it becomes a beacon to light and point out the way to the grandeur of *ideal* manhood.

" Masonry breathes into the every-day, the common life of men, the glory of the *ideal*. Human standards have been raised, human hearts have been soothed, comforted and strengthened and in word and deed, God has been glorified."

Let us turn for guidance and inspiration to this momentous occasion; for in this re-consecration a sacred trust to God and humanity is administered. Looking beyond our own lives we shall, by our loyalty and worthiness as just and upright Masons of to-day, forecast the destinies of our Institution, yes, of mankind, until verily the facts shall outrun our faith, and war, and misery, and evil shall fade away and be blotted out from human consciousness and from

human experience, so there shall be established on earth and in the hearts and lives of men the world over, the glorious sovereignty of brotherly love.

Most fraternally yours,

Sanford G. Donaldson.
M. W. Grand Master.

Yankton, South Dakota,
January 10, 1934 AL5934

Within a year after the purchase of Louisiana Territory by the United States, the Dakota region was visited by the members of the famous Lewis and Clark expedition, and from then on settlements there began to develop. Thirteen years later, in 1817, Joseph La Framboise built a fort which soon became the centre of the fur trade in the Dakota country. This fort, named after its founder, served as the nucleus for the first real settlement in that part of the United States. On the site of old Fort Framboise the present city of Pierre now stands. In 1855, this fort, together with other holdings in the region, was sold by its owner, the American Fur Company, to the United States Government.

Then followed a new era in the history of Dakota. At last its fertile plains, especially those in the southeastern section, began to attract attention as a promising agricultural region. Sturdy pioneers, eager to put the virgin soil under cultivation, came in by the hundreds. But the early agricultural settlements which they established in the Sioux River Valley were doomed to failure, for frequent outbreaks by the Indians made life there unsafe for the scattered white farmers. Nevertheless, in 1859, a permanent settlement was finally made at Yankton. Two years later an Act of the United States Congress created the Dakota Territory. By the same Act, the newly founded Yankton became the territorial capital. Yet settlement continued to be very slow, and for several years Yankton and Sioux Falls were the only important villages in the entire territory.

The year 1874 stands out as one of great importance in the history of Dakota. For it was then that the members of the Custer expedition discovered gold in the more rugged section to the West. This startling discovery led to the opening up of the hitherto unsettled part of the territory. Coming in search of the precious metal, men flocked into the Black Hills region by the thousands. Custer and Deadwood soon became famous, while other bustling mining centres sprang up almost overnight. Excitement ran high. Then, in 1876, the Homestake lode was discovered. News of this great find sent other thousands of prospectors and miners into the forbidding, rugged sections of the territory. Soon Lead City was a thriving metropolis of several thousand inhabitants. Since those days the Homestake Mine alone has produced more than $200,000,000 worth of ore. To-day South Dakota ranks fourth among the gold-producing States of this country.

The next ten years brought rapid advancement for Dakota. Busy pioneer towns sprang up all over the territory, and thousands of homesteads were entered. Population increased rapidly, railroads were built, stagecoach lines were

established, and agriculture and mining throve. It is not surprising, then, that all this increased activity brought a demand for a Grand Lodge of Freemasons for the newly-awakened Dakota. But before we discuss that movement, let us review the earlier Masonic history of the territory.

Highlights of Masonry in the Dakotas

A. C. WARNER, P.M.

I suppose that it will never be known who was the first Master Mason to come within what is now the State of South Dakota. There seems good grounds for believing that there were Brethren of our fraternity among the members of the Lewis and Clark expedition. But we know that Masonry had its adherents among the French of Canada; and it is possible, indeed it is probable, that some of those eighteenth century traders and trappers along the Missouri and other streams of our Commonwealth were of the Craft.

However, historic Masonry in our State began almost immediately after the opening of the territory to settlement in 1859, and by permission of the Grand Lodge of Iowa. So far as the southern section of the State is concerned it would seem eminently fitting that it was from Iowa that Masonry was introduced. It is an interesting fact not generally known, I think, that for a very brief period the nine southeastern counties were actually a part of the State of Iowa. For when Congress in 1846 enacted the legislation admitting Iowa into the Union, it established the northern boundary of the new State as the parallel of 43° 30′ N. Lat. and reaching from the Mississippi to the Missouri. But the new State, unwilling to undertake the responsibility of caring for that great stretched-out arm of land at its northwest frontier, asked Congress to change the boundary, extending the line only to the Big Sioux River. That, of course, is a little aside from our story, but it is a matter of curious interest.

In April 1862, the Grand Master of Iowa granted a Dispensation to F. J. DeWitt and nine others to open a Lodge to be known as Dakota Lodge at Ft. Randall. At the Grand Lodge meeting the following June the Grand Master was authorised to renew the Dispensation if he deemed wise. Nothing further ever came of this; the little population of Ft. Randall composed as it was mostly of soldiers, was constantly changing, and if the Lodge ever was formally Instituted it quickly ceased to exist.

On December 5, of that same year, a Dispensation was granted by the Deputy Grand Master, E. A. Guilbert (the Grand Master, Col. T. H. Benton, Jr. being with his regiment in active service) to open a Lodge at Yankton, Dakota Territory. This was granted to Rev. Melancthon Hoyt and others. The following year, upon June 3, 1863, a Charter was granted, the Lodge to be known as St. John's Lodge, No. 166.

Other Dispensations and Charters soon followed, their order being: Incense Lodge, Vermillion; Elk Point Lodge, Elk Point; Minnehaha Lodge, Sioux Falls; Silver Star Lodge, Canton; and Mt. Zion Lodge, Springfield. In date of Dispensation Silver Star Lodge is ten days older than Mt. Zion Lodge;

in date of Charter, June 3, 1875, they are twins. It is of interest as showing the rapid growth of Masonry during those years in the Iowa Jurisdiction to note that St. John's Lodge, Chartered in June 1863, is No. 166; Mt. Zion Lodge, Chartered twelve years later to the very day, is No. 346. The number of Lodges had increased 180 in twelve years.

On June 22, 1875, a Convention of these Lodges that had been Instituted in Dakota Territory was held in Elk Point. The Charter of Mt. Zion Lodge did not reach it in time for that Lodge to be represented, but Representatives of the other five were present, and the Grand Lodge of Dakota was organised, and Bro. T. H. Brown of Sioux Falls was elected as the first Grand Master. Since not all the elected and appointed Officers were present a later meeting was arranged for the Installation; and accordingly in July the Grand Lodge convened in the hall of Incense Lodge, Vermillion, and then marched in procession to the Baptist Church, where an address was delivered by the pastor, Rev. Bro. J. H. Magoffin, following which the Officers were publicly Installed by Past Master T. S. Parvin of Iowa. The six Lodges deposited their old Charters with the Grand Lodge, and new Charters were issued, numbered from one to six.

There were at this time two other Lodges within the territory, one at Fargo (Shiloh Lodge) acting under Charter from the Grand Lodge of Minnesota, and the other at Bismarck, acting under a Dispensation from the same Grand Lodge. The Grand Lodge of Dakota claimed Jurisdiction over both of these, and for some years there was considerable correspondence between the two Grand Lodges over the matter. But finally Shiloh Lodge surrendered its Charter in 1879, and received a new Charter as No. 8, and the next year Bismarck Lodge did the same thing, its new Charter giving it the number 16.

Deadwood had in the meantime been granted a Charter as No. 7. The next application disclosed the extent of the Grand Lodge Jurisdiction, being from Pembina. It received a Dispensation in May 1878, and a Charter in June 1890, when it became No. 10, Golden Star Lodge at Lead being No. 9.

When the Grand Lodge met at Mitchell in 1889 statehood was under way and the Grand Master recommended that the Representatives of the northern Lodges be permitted to withdraw and form a Convention to organise the Grand Lodge of North Dakota. This was done and the Representatives of twenty Lodges withdrew and organised the Grand Lodge of North Dakota.

The Grand Lodge also amended its Constitution to change its own name to the Grand Lodge of Ancient and Accepted Masons of South Dakota. It appointed a Committee to make recommendations regarding the division of the funds. This Committee found that in Jewels, in other property including a considerable library, and in cash, the Grand Lodge had approximately $4,600. Since there were seventy-three Lodges in the south, and twenty-six in the north, they recommended that the new Grand Lodge of North Dakota be given one-third of that amount. This was done. Then, upon their invitation, the new Grand Lodge joined them, and Past Grand Master George H. Hand duly Installed the Officers of both Grand Lodges.

Following the Installation two actions were taken by the Grand Lodge of South Dakota. One of those was the adoption of a resolution making all Past Elective Grand Officers who were now members of Lodges in North Dakota

honorary members of the Grand Lodge of South Dakota. (A reciprocal action was later taken by the Grand Lodge of North Dakota, when they reconvened.) The other action was the presentation to the Grand Lodge of North Dakota of the Jewels of the Grand Lodge of Dakota. Needless to say this unexpected and generous gift deeply moved the hearts of the Northern Brethren, and presently they passed a resolution of appreciation, declaring that they would hold the Jewels as a lasting memorial of their past fraternal relations, and an offering of affection that should " forever unite and cement " them as Brethren to the Grand Lodge in the South. These Jewels are still preserved and used by our Brethren of North Dakota.

Such are some of the highlights of the beginnings of our Masonic Fraternity in South Dakota.

As is usually the case, among the early pioneers in Dakota were a number of devoted Masons eager to continue their Masonic activities in their new homes and hopeful of offering the benefits of the Craft to others there. It is not surprising, then, that the enterprising pioneers should have early sought to organise a Lodge in the territory. Indeed, the first permanent settlement had been founded less than three years when a number of devoted Brethren applied to the Grand Lodge of Iowa for a Dispensation to form a Masonic Lodge at Fort Randall. Their application was approved, and a Dispensation was granted on April 27, 1862. Bro. Franklin J. De Witt was named Worshipful Master, Bro. A. G. Fuller, Senior Warden, and Bro. M. R. Luse, Junior Warden. A Charter was never granted to it, as no Work was done. Several years later, upon the death of Bro. De Witt, one of the interesting documents found among his effects was the Dispensation for this Lodge. It was signed by Grand Master Thomas H. Benton, of Iowa, and countersigned by Bro. T. S. Parvin, Grand Secretary of the Iowa Body.

The year 1862 was, however, an important one in the history of Dakota Masonry. For on December 5 of that year, the Iowa Grand Lodge issued another Dispensation for a Lodge to be formed in Dakota Territory. This Lodge, at Yankton, became permanent. Indeed, it is to-day one of the most vigorous of South Dakota Lodges and is often referred to as the " mother of Freemasonry " in this State. This Lodge, known as St. John's Lodge, No. 166, was granted a Charter on June 3, 1863. The Rev. Bro. Melancthon Hoyt served as its first Worshipful Master; Bro. D. T. Bramble as Senior Warden, and Bro. John Hutchinson as Junior Warden. The Lodge's initial membership numbered eighteen. In 1913, at the Annual Communication held in Yankton on June 10, the Grand Lodge of South Dakota celebrated the fiftieth anniversaryof the founding of St. John's Lodge, the first permanent Lodge in South Dakota, which when Chartered had perhaps the largest territorial Jurisdiction of any Lodge in the United States.

Six years elapsed before another Lodge was formed in that part of the territory which was later to be known as the State of South Dakota. Then, in 1869, St. John's Lodge, No. 166, recommended that the Grand Lodge of Iowa issue a

Dispensation to a number of Brethren at Vermillion, in Dakota Territory. This was done on January 14, and a Charter was granted on the following June 2. This Lodge was called Incense Lodge, No. 257, and is to-day also active in South Dakota Masonry. The following Brethren served as its first Officers: Bro. A. G. Fuller, Worshipful Master; Bro. J. C. Damon, Senior Warden; and Bro. H. E. Austin, Junior Warden.

The next year saw the issuance of a Dispensation for a Lodge at Elk Point. This Dispensation was also granted by the Grand Lodge of Iowa, on March 23, 1870. Bro. H. H. Blair was its first Worshipful Master, Bro. Elias Howe, Senior Warden, and Bro. E. H. Webb, Junior Warden. A Charter was granted on June 8, 1871, and the Lodge became No. 288 on the Iowa Roster.

On July 13, 1873, the Grand Lodge of Iowa issued still another Dispensation for a Lodge in Dakota Territory. This was granted to Minnehaha Lodge, of Sioux Falls. The first Officers of the new Lodge were: Bro. T. H. Brown, Worshipful Master, Bro. R. C. Hawkins, Senior Warden, and Bro. Edwin Sharpe, Junior Warden. This Lodge received its Charter on June 4, 1874, and was thereafter known as Lodge No. 328.

Silver Star Lodge, of Canton, was the next Lodge to be organised in that part of the territory which was later to become South Dakota. The Dispensation for this Lodge was granted by the Grand Lodge of Iowa on February 6, 1875. The first Officers of the Lodge were: Bro. William Miller, Sr., Worshipful Master, Bro. Mark W. Bailey, Senior Warden, and Bro. S. H. Stafford, Junior Warden. A Charter was granted to Silver Star Lodge on June 3, 1875, and it was assigned No. 345 on the Iowa Grand Lodge Roll.

Mt. Zion Lodge, of Springfield, was also granted a Dispensation by the Grand Lodge of Iowa in 1875 — on February 16, to be exact. Its first Officers were Bro. B. E. Wood, Worshipful Master, Bro. John L. Turner, Senior Warden, and Bro. Daniel Niles, Junior Warden. A Charter for this Lodge was issued on June 3, 1875, and the Lodge became known as No. 346. As will be shown later, the failure of this document to reach Mt. Zion Lodge before the date of the founding of the Dakota Grand Lodge kept its Delegate from taking part in the proceedings which brought that Grand Body into being. By the time the Grand Lodge was Instituted, a month later, however, the Charter had been received, and Mt. Zion Lodge took an active part in Instituting the territory's governing Masonic Institution.

Meantime, Lodges had also been formed in that part of the territory which was later to become the State of North Dakota. Rather than give an account of those here, however, the reader is referred to the article on the Freemasonry of that State which appears elsewhere in this work. There the history of the Craft in the more northern part of the territory is set out at length. A brief survey will show that the status of Freemasonry in Dakota in June 1875 was as follows.

As has been said, there were in the southern part of the territory five active Chartered Lodges and one other active Lodge Working under Dispensation —

all under the authority of the Grand Lodge of Iowa. Besides those, there were, in the northern part of the territory, one active Lodge — Shiloh Lodge, No. 105 — Chartered by the Grand Lodge of Minnesota, and another active Lodge — Bismarck Lodge U. D. — Working under a Dispensation from that Grand Body.

For some time, now, the Brethren in Dakota had been informally discussing the expediency of organising a Grand Lodge within the territory, but no steps were taken to bring this about until the spring of 1875. Then, Elk Point Lodge, No. 288, feeling that the time was ripe for such a move, called a Convention of Delegates from all Lodges in the territory for the purpose of considering the matter. Notices were sent out to every known Lodge within the territory inviting each to send Representatives to Elk Point on June 21, 1875. In response to this invitation, Delegates from the following Lodges assembled in the Elk Point Hall at the appointed time: Elk Point Lodge, No. 288, of Elk Point; St. John's Lodge, No. 166, of Yankton; Incense Lodge, No. 257, of Vermilion; Minnehaha Lodge, No. 328, of Sioux Falls; Silver Star Lodge, No. 257, of Vermilion; and Mt. Zion Lodge U. D., of Springfield. When it was found that no Delegates had been sent from the Lodges in northern Dakota, and that those Lodges had made no response to the invitation sent them, the Delegates from the six Lodges represented expressed their deep regret. But since most of the Lodges in the territory were represented, those present set about to carry out the purpose for which they had met.

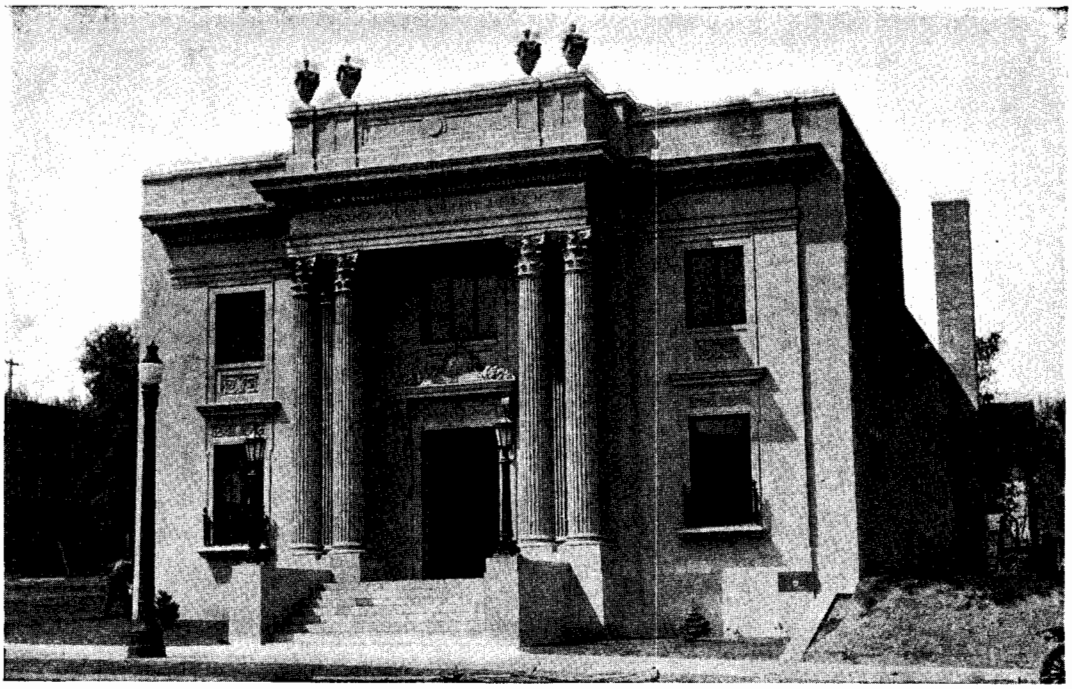
The Convention was called to order by Bro. H. H. Blair, of Elk Point Lodge, No. 288. Bro. Franklin J. De Witt, of St. John's Lodge, No. 166, acted as Chairman, while Bro. Mark W. Bailey, of Silver Star Lodge, No. 345, served as Secretary. Since Mt. Zion Lodge U. D., of Springfield, had not yet received its Charter, its Delegate, Bro. John L. Turner, was invited to a seat in the Convention, although he could not legally take part in the proceedings.

The following resolution was then adopted: " *Resolved*, That this Convention deem it expedient, for the good of Masonry, that a Grand Lodge be organised for Dakota." It was also resolved that the President should appoint a Committee to draw up a Constitution and a code of By-Laws for the government of the Grand Lodge. This Committee, consisting of one member from each of the five actively participating Lodges, was, therefore, appointed and asked to submit a report at its earliest convenience. Those chosen to serve in this capacity were Bro. Mark W. Bailey, Bro. H. H. Blair, Bro. George H. Hand, Bro. R. F. Pettigrew, and Bro. H. J. Austin. On the following day, June 22, 1875, the Committee reported, and a Constitution and By-Laws were then adopted. This done, the following Grand Officers were elected: Bro. Thomas H. Brown, of Sioux Falls, as Grand Master; Bro. Franklin J. De Witt, of Yankton, as Deputy Grand Master; Bro. Calvin G. Shaw, of Vermilion, as Senior Grand Warden; Bro. H. H. Blair, of Elk Point, as Junior Grand Warden; Bro. George H. Hand, of Yankton, as Grand Treasurer; Bro. J. C. Damon, of Vermilion, as Grand Chaplain; Bro. Leonidas Congleton, of Yankton, as Grand Marshal; Bro. William H. Miller, Sr., of Canton, as Grand Senior Deacon; Bro. O. P.

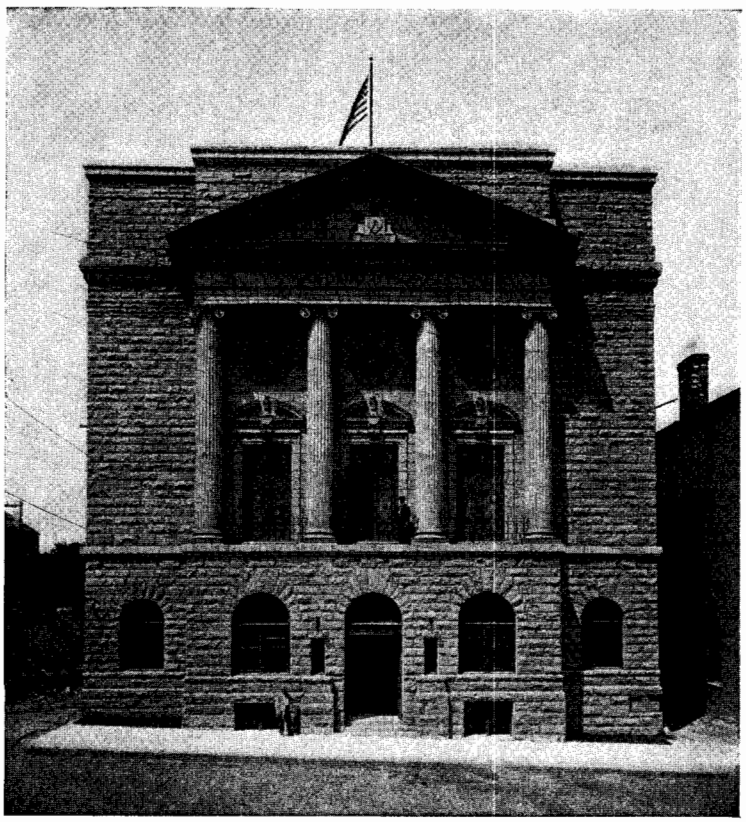
Weston, of Sioux Falls, as Grand Junior Deacon; Bro. Thomas Robinson, of Vermilion, as Grand Senior Steward; Bro. Charles F. Mallahan, of Elk Point, as Grand Junior Steward; Bro. S. H. Stafford, Jr., of Canton, as Grand Sword Bearer; Bro. P. W. McManus, of Elk Point, as Grand Pursuivant; and Bro. D. W. Hassen, of Elk Point, as Grand Tyler. Bro. Franklin J. De Witt, of Yankton, who was elected as Deputy Grand Master at the organisation of the Grand Lodge in Vermilion and unanimously chosen as Most Worshipful Grand Master the next year enjoys in Masonic history the unique distinction of being the only man who has ever refused the Office of Grand Master.

The Convention then adjourned to meet in Vermilion on the following July 21. After adjournment, invitations were again sent to the Lodges in northern Dakota, asking them to send Delegates to the reassembling of the Convention and apprising them of the formation of the Grand Lodge of Dakota. Nevertheless, when the Special Convention met in July in the First Baptist Church of Dakota Territory just across the street from a log cabin, which was the first school house erected in Dakota, thus demonstrating clearly the close relationship of the triumvirate, Masonry, religion and the public school, no Delegates from the northern Dakota Lodges were present; nor had any response been received from those Lodges. In spite of this fact, the Grand Lodge was finally Constituted and its Officers Installed by Bro. Theodore S. Parvin, Past Grand Master and Grand Secretary of Iowa, who had been invited to attend for that purpose. To-day a large boulder marks the place where the Grand Lodge was Instituted on July 21, 1875. Later, a circular letter was sent to every Grand Lodge in America — that of Minnesota included — telling them of the formation of the new Grand Body of Dakota. Shiloh Lodge, No. 105, of Fargo, and Bismarck Lodge, which had by that time been Chartered as Lodge No. 120, of Bismarck, were also informed of all that had taken place.

When the Grand Lodge of Iowa was told of the organisation of the new Grand Lodge, it very graciously and at once passed the following resolution: "*Resolved*, That the Grand Lodge of Iowa hereby recognise the new Grand Lodge of Dakota . . . and extend to it a hearty welcome into the fraternity of Grand Lodges and invite an interchange of Representatives." In 1876, in his address at the Annual Communication of the Grand Lodge, the Grand Master of Iowa made the following statement: "It has been customary to note the appearance of new stars in the constellation of Grand Lodges of this country, and to hail with fraternal recognition every new accession to our ranks. We gladly welcome to the sisterhood of Grand Lodges one in whom we feel an especial interest, and who should receive our most fraternal greetings. The Grand Lodge of Dakota, organised by R.·.W.·.Bro. Theodore S. Parvin, Past Grand Master, on July 21, A. D. 1875 (A. L. 5875), now unites those who were formerly under our protection and who received from us their first instructions. While we regret to part with our good *fraters* of Dakota, we can but approve their course in having arrived at maturity, now desiring to fight the battles of life alone. The Lodges present in Convention were all Iowa Lodges."



Masonic Library, Sioux Falls, South Dakota.



Masonic Temple, Sioux Falls, South Dakota.

Unfortunately, this attitude was not also taken by all the near-by Grand Lodges. And soon a bitter controversy arose between the Grand Lodge of Minnesota and the Grand Lodge of Dakota. The two Dakota Lodges Chartered by the former Grand Body took no steps to yield to the authority of the latter, and the Grand Lodge of Minnesota itself continued to ignore all correspondence from the Grand Lodge of Dakota. In fact, it did not even recognise the newly-formed Grand Body, and it upheld the right of the two Dakota Lodges to continue Working under their Charters from Minnesota. Although this was contrary to the American law regarding territorial sovereignty, the Officers of the Minnesota Grand Body approved the action. As was to be expected, relations between the two Grand Lodges became more and more strained. This unfortunate condition continued to exist for several years, and only healed through the active efforts of Dakota's Masonic Godfather, Bro. T. S. Parvin, Grand Secretary of Iowa. Finally, however, in 1879, Shiloh Lodge, No. 105, became a member of the Dakota Grand Lodge and was thereafter known as Lodge No. 8. The next year, Bismarck Lodge, No. 120, also came under the Jurisdiction of the Grand Body of Dakota and became Lodge No. 16. This transfer of allegiance more or less ended the unhappy controversy, and by 1881 the Grand Master of Dakota was able to announce that " the Grand Lodge of Minnesota has not only recognised this, the Dakota Grand Body, and extended to it a warm and fraternal greeting, but it has also recognised the principle of exclusive Jurisdiction for which we have so earnestly contended." This announcement brought great pleasure to the Grand Body of Dakota, for everybody connected with it was relieved to have the unfortunate difficulty at last settled.

At the special meeting held in Vermilion in July 1875, the pioneer member Lodges of the Grand Lodge were renumbered. Thus, St. John's Lodge, of Yankton, became Lodge No. 1; Incense Lodge, of Vermilion, became Lodge No. 2; Elk Point Lodge, of Elk Point, became Lodge No. 3; Silver Star Lodge, of Canton, became Lodge No. 4; Minnehaha Lodge, of Sioux Falls, became Lodge No. 5; and Mt. Zion Lodge, of Springfield, became Lodge No. 6.

During the next fourteen years conditions in Dakota grew steadily better. There were, of course, certain setbacks, but on the whole the territory made great advancement. Agriculture was put upon a firm basis, new towns were established throughout the territory, and nearly half the area was homesteaded. Industries grew up here and there, while the deep mines of the Black Hills region continued to produce vast amounts of gold and silver. By 1889 the population had passed the three-hundred-thousand mark, and there was a great deal of agitation for statehood among the inhabitants. It was also being urged that the territory should be divided into two States.

All this improvement had, of course, greatly increased the strength of the Fraternity in Dakota. As was natural, the rapid settlement and increase in population throughout the territory had been attended by an amazing spread of the Craft there. As new towns had sprung up, demands for new Lodges had been presented to the Grand Body in ever-increasing numbers. These demands had

been met, and scores of new Lodges had been formed. The Grand Lodge, which had been organised in 1875 with 6 Constituent Lodges having a total membership of 195, now numbered on its Roll 99 active and flourishing Lodges having a total membership of 4595. Grand Lodge finances had never before been in better condition. The balance on hand had grown from $181.37 at the end of the Grand Lodge's first year of existence, in 1876, to $4,590.79, in 1889.

This, then, was the status of the Craft in Dakota when the Grand Lodge met at Mitchell, on June 11, 1889, to hold its fifteenth Annual Communication. On the preceding February 22, the United States Congress had passed an Act providing for the division of the Territory and its admission into the Union as the States of South Dakota and North Dakota. The inhabitants of South Dakota had already practically adopted a constitution, and there was little doubt that each of the proposed States would become such in fact within the next few months. This meant that, if Dakota Masonry was to conform to the American plan of territorial Jurisdiction, it must either provide for the division of its Grand Lodge or erect a new Grand Lodge in North Dakota. Since there was no precedent to follow in this matter, a Committee on Division was appointed on the opening day of the Communication.

In rendering its report on the following day, the Committee said: "Whereas, the division of the Territory within the Jurisdiction of this Grand Lodge, and the creation of two States under the provisions of the act of Congress approved on February 22, 1889, will undoubtedly be accomplished within the next six months; and whereas, the Representatives from the Constituent Lodges north of the seventh standard parallel have appeared before this Committee and unanimously expressed the desire to withdraw from this Grand Lodge and organise a Grand Lodge to be known as the Grand Lodge of North Dakota, Ancient Free and Accepted Masons; and whereas, it is made apparent to your Committee, on account of the full representation from the Lodges of North Dakota, that this would be the most convenient time to take the necessary preliminary steps in the organisation of a new Grand Lodge, we would, therefore, most respectfully recommend the adoption of the following Resolution:

" *Resolved*, That in response to the unanimously expressed desire of the Representatives from the Lodges existing in Dakota north of the seventh standard parallel, this Grand Lodge does hereby accord to the Representatives from what is known as North Dakota, with fraternal regards and kind wishes, full, free, and cordial consent to withdraw from this Grand Lodge for the purpose of organising a Grand Lodge in North Dakota, Ancient Free and Accepted Masons, to occupy and hold exclusive Masonic Jurisdiction in all that portion of Dakota north of the seventh standard parallel." It was also " *Resolved*, That a Committee of ten [should] be at once appointed to report a just and equitable division of all monies and other Grand Lodge property."

These resolutions were then adopted. Thus the Grand Lodge of Dakota became the Grand Lodge of South Dakota and those Lodges located in that part of the territory that was to become the State of North Dakota were permitted

to form a Grand Lodge of their own, to be known as the Grand Lodge of North Dakota.

Following the recommendations made by the Committee on the Division of Property, one-third of the property belonging to the Grand Lodge of Dakota was turned over to the Grand Lodge of North Dakota, and two-thirds were retained by the Grand Lodge of South Dakota. And thus, on June 12, 1889, a division of the Grand Lodge which corresponded with the political division of the territory was finally decided upon.

The Grand Lodge of South Dakota has at all times shown a keen interest in the dissemination of Masonic information. Almost at the beginning of its career it undertook the collection of a library designed to supply all who sought it with information about the Craft. This library, which is to-day one of the finest in the State, was begun by our distinguished benefactor, Bro. Theodore S. Parvin, Past Grand Master and first Grand Secretary of Iowa, whose interest in Dakota Masonry has caused him to be called the " Father of the Grand Lodge of South Dakota." Within the first year of the Grand Lodge's existence, Bro. Parvin presented it with a number of valuable books which were to serve as a nucleus for to-day's splendid collection. To these, others were constantly added. So great was the library's growth that within three years after its founding the Committee on the Library was able to report that it had already progressed in a most gratifying manner. At that time the library consisted chiefly of a number of copies of *Proceedings* of the various Grand Lodges of the world, a few choice works on Masonry donated by generous Brethren, and several Masonic magazines and other publications. So promising had the library at that time already become, that the continuance of it was strongly recommended. By 1887 the library had grown to such an extent that the Grand Master, in his annual address that year, made the following statement concerning it:

" Our library has now assumed such proportions that more attention must be paid to its safe keeping and better and more convenient arrangement. The *Proceedings* presented to this Grand Lodge by M.·. W.·. Bro. Theodore S. Parvin have all been bound and comprise five hundred volumes. They contain the Masonic history of the century, the exposition of Masonic law and ethics by the ablest and most illustrious of Masonic writers, and in completeness they are not surpassed by any like collection in any Masonic library in the world . . . The volumes have been bound under the kind supervision of Bro. Parvin, and at the low price of $351.75."

Within the year, Bro. Parvin had made another generous gift to the library. This consisted of 227 volumes of *Proceedings* of the various Grand Lodges in the United States, 132 volumes of *Grand Chapter Proceedings*, 100 volumes of *Grand Commandery Proceedings*, and a number of other valuable works — in all, 468 volumes, all of which had been " bound in a uniform manner and in appropriate colors." Thus it may be seen that the nucleus of our magnificent library, which is of inestimable value to the Fraternity in Dakota, was largely the beneficent gift of Bro. Parvin.

Every year since its founding, the library has been improved. From the beginning it has been connected with the Office of the Grand Secretary. Since 1925 it has occupied beautiful fireproof quarters in the handsome Grand Lodge Building at Sioux Falls. During the last few years a great interest in Masonic literature has become very noticeable in South Dakota, and the Craft is beginning to realise what a wonderful Masonic library is at its disposal. A thoroughly competent librarian is in charge of the collection at all times. This librarian is always glad to send books and other literature to the Lodges and to individual Masons, as such materials are requested. Indeed, during the year 1932–1933, nearly 2500 books were distributed to all parts of the State. Members interested in Masonic history, biography, and other subjects relating to the Craft find the library a rich source of information. During a recent single year, more than 1000 volumes were added to this interesting collection. During that same year, the South Dakota Daughters of the American Revolution placed their library in the genealogical section on our shelves.

For a number of years now, the Grand Secretary, Geo. A. Pettgrew, Thirty-third Degree, who has held Office since 1894, has been eagerly collecting as many mementoes of days gone by as he can find. In time these are to become part of a proposed Masonic museum for the State. Already several priceless collections and single accessions have been secured with this end in view. These are being carefully preserved until such time as proper display cases can be purchased. Then they will be placed on exhibition in the Grand Lodge Building at Sioux Falls.

During its entire career the Dakota Grand Lodge has played a prominent part in the civic life of the region, at first, in that of the Territory, later, in that of the State. It has, of course, laid the corner-stone of many of the important structures erected within its Jurisdiction. As early as 1887 it had charge of such important ceremonies as laying the corner-stone for an opera house at Watertown, an Episcopal church at Castleton, a building for the Dakota Normal School, at Madison, and a new normal school building at Spearfish. Almost every year since then the Grand Lodge has taken part in similar ceremonies for other churches, hospitals, colleges, elementary and high schools, court-houses, and so on. On June 25, 1908, at an Emergent Communication, the Grand Master had charge of laying the corner-stone for the new State capitol at Pierre. Besides these, the Grand Lodge has, of course, laid the corner-stone for many fine Masonic Halls and Temples throughout its Jurisdiction. One of the most impressive of such ceremonies was that of June 6, 1924, when the corner-stone of the new Grand Lodge Building in Sioux Falls was laid.

The year 1899 marked the twenty-fifth anniversary of the establishment of the Grand Lodge of South Dakota. When the Quarto-Centennial Communication was held at Yankton on June 13 and 14 of that year, it was quite apparent that Freemasonry in South Dakota already had a record of which it might well be proud. Peace and harmony existed among all the Lodges of the State, and the Grand Lodge's relationship with its sister Grand Bodies was above reproach.

During its twenty-five years of existence the Grand Lodge had grown in an amazing manner. From 6 Constituent Lodges in 1875, it had increased its number to 93. The total valuation of the cash, furniture, fixtures, and other property of these Lodges was about $95,000. Lodge finances were in excellent condition, and membership had increased in a highly satisfactory manner. There were in the State at the time 4250 Masons in good standing. It was evident that Masonry had kept step with other institutions of both the State and the nation.

On June 13, 1900, the Masonic Veterans' Association of South Dakota was organised. This Association was made up of those who had been Master Masons for at least twenty-one years. Although the number belonging to this organisation at the time of its establishment was only twenty-eight, its membership has since increased to several hundred. To-day the organisation is in a thriving condition.

For years now, the Grand Lodge has presented a medal to each Mason who has been a member for fifty or more years. This honour is bestowed in the belief that any man who maintains membership over such a long period of time has in his heart a veneration and esteem for the Craft that merits an honorary reward. It has been found that the awarding of these service medals not only increases the enthusiasm of the recipients, but that it also creates a great deal of interest among the younger Masons of the State, causing many of them to strive for the honour.

South Dakota Masonry has at all times shown an eagerness to do honour to the memory of our country's greatest Mason — Bro. George Washington. Like many of its sister Grand Bodies, the Grand Lodge of South Dakota properly observed the centennial anniversary of President Washington's death. At its Annual Communication of 1900, an appropriate ceremony honouring the memory of the Father of our Nation was held at Aberdeen. Eleven years later the South Dakota Grand Body endorsed the movement for the erection of a Memorial Temple at Alexandria, Virginia, under the auspices of the George Washington Masonic National Memorial Association, and began at once to solicit funds to help defray the expense of that great undertaking. As one of our Grand Masters so aptly put it, most South Dakota Masons regarded the erection of this memorial as "the greatest co-operative effort ever undertaken by American Freemasonry." It is not surprising, then, that the South Dakota Lodges soon associated themselves with the association in charge of erecting the memorial. When the corner-stone of the magnificently handsome structure was laid in 1929, our Grand Lodge sent Representatives to that function. In like manner, it was represented at the dedication of the handsome structure in 1932. Although unfortunate financial conditions prevented our Grand Lodge from contributing as liberally as it desired, still it did give a considerable sum towards the accomplishment of this great memorial to George Washington, the Man and the Mason. In 1932 the bicentennial of Washington's birth was also appropriately celebrated by the Lodges of South Dakota.

From its very inception, Freemasonry in South Dakota has interested itself

in the charitable aspects of the Fraternity's guiding principles. Nor has it confined its work in this field to its own Jurisdiction. Whenever the call for assistance has been made, it has been answered willingly and freely. Until 1890, the funds for such welfare and relief work were raised by the various Lodges, but in a more or less haphazard way. Until that time there was at least no uniformity in the manner of levying assessments for charitable undertakings. Nor was there any Grand Lodge fund for relief purposes. So far, the Lodges had been able to meet the demands made upon them, but it was becoming apparent to all that a special Grand Lodge fund should be established. Consequently, at the Annual Communication of 1890, the Grand Master recommended that the Grand Lodge take steps to establish two funds, one to be known as the Grand Charity Fund, the other as the Widows' and Orphans' Fund. The aim was, of course, to provide for the relief of aged, poor, and distressed Brethren and to protect the widows and orphans of deceased Masons. The Committee which was appointed to consider the proposal recommended that both funds be established and that the monies of each " be kept separate and distinct." In order to raise money for this purpose, it was also recommended that " the attention of each subordinate Lodge be called to this matter as soon as practicable, and that each Lodge be required to contribute such sums as its circumstances and ability would permit." Five per cent of the Grand Lodge receipts were then set aside to take care of the Funds for the ensuing year, and it was also decided that all monies received from contributions and bequests, and those accruing from the sale of property of suspended and defunct Lodges, should also be used for that purpose.

In 1893 the Grand Lodge decided to merge the two Funds into one, which was to be known as the Grand Charity Fund. Later, the By-Laws were amended in various ways to provide for the raising of sufficient sums to carry on the beneficent work of this department. From time to time, gifts, too, have added to the amount available for charitable purposes. Among those was a bequest of $2000 received in 1927 under the will of Mrs. Elizabeth Pfeffer, widow of Charles Pfeffer, former member of Acacia Lodge, No. 108, at Eureka. In 1928 the Grand Charity Fund was further enlarged by the bequest of a substantial amount willed to it by the late Bro. P. F. McClure, of Pierre. Despite the increase of the Fund, however, it is now apparent that it is not sufficiently large to meet the demands being made upon it. This has especially been the case during the last few years of nation-wide depression. Speaking of this matter at the Annual Communication of 1933, the Grand Master said in part: " Late experience has taught us that our Grand Charity Fund is not of sufficient amount to cope with the demands made upon us during these periods of depression. Although we had hoped to have special donations during the year, on account of the general depression none has been made, with the exception of Antelope Lodge, No. 209, it having contributed $1 per member, for the Fund. Several years ago each of a few Lodges insured one member with a life insurance policy — made out to the Grand Charity Fund. But lately some of these policies have been surrendered, and paid-up policies taken in exchange, or the accumulated amount withdrawn.

. . . This department of Masonry in South Dakota is our memorial to those great tenets of our Order — Love and Charity. It is the symbol of our lives which leads us to discharge our duty even though at times through sacrifices. The exercise of relief should be considered not alone an obligation, but also a privilege and a joy. Calls from our Brethren for relief and assistance are becoming more and more persistent and urgent. Owing to the economic conditions during the past few years, many Lodges have been caught in bank failures and are faced with embarrassing financial situations. For many years the relief work of our Grand Lodge has been carried on from our temporary Grand Charity Fund, which has been provided from the earnings of income from investments of our permanent Grand Charity Fund. Now we are faced with the task of providing adequate funds to answer demands satisfactorily." This statement of conditions was then followed by an appeal for a contribution of $1 from each member of each South Dakota Lodge — an appeal which is likely to be answered. For even though the various Lodges have been seriously affected by the present depressing conditions, all are willing and eager to help in caring for every needy member of the Craft. Indeed, all are eager to continue the good work they have carried on so well in the past, and to execute the mandate of the Biblical admonition that " it is more blessed to give than to receive." The Trustees who have supervised the Grand Charity Fund have already done a wonderful work and are continuing to do so. They have given of their time, effort, and talent. They have worked without remuneration and only for the satisfaction of having done their work well. They have put into action the genuine principles of Freemasonry, and we may be very sure that they will continue to render assistance to those in need or distress whenever and wherever they are able to do so. Already, hundreds of needy Brethren, and the widows and orphans of deceased South Dakota Masons, have been relieved through the Grand Charity Fund. The work thus far accomplished is incalculable, and there is every reason to believe that it will increase during the coming years.

During the years 1932 and 1933, the Grand Lodge Trustees passed a resolution diverting $5000.00 in the next biennial from the receipts that should accrue to the Permanent Grand Lodge Charity Fund for the temporary Grand Charity Fund to meet the great call for assistance. This matter was brought to the attention of the Subordinate Lodges that it was very necessary that a portion of this fund should be replaced. A plan was conceived to send the Oldest Masonic Lodge Bible in the two Dakotas, on a visitation to all of the Subordinate Lodges in the State. This Bible is the property of St. John's Lodge, No. 1, the Mother Lodge of the two Dakotas. Special programmes were prepared for its reception and usually a ceremony of re-consecration to Masonry was impressively held and at the close of the meeting a voluntary contribution was made to the Grand Charity Fund.

It is the sincere belief of every Mason that the quiet waters of Masonic endeavour stirred anew by the vital lessons of this volume, sanctified by the touch of thousands of Masonic hands and invaluable with its priceless memo-

ries of the dead past, will spread in ever-widening circles through the distant years.

At the Annual Communication held at Huron, in June 1922, the Grand Secretary recommended the erection of a suitable building to house the office and library of the Grand Lodge and other Masonic Bodies of the State. At the same time it was reported that the Masonic Bodies of Sioux Falls had purchased a suitable plot of ground and were prepared to tender it to the Grand Lodge, provided a building would be erected upon it. The matter was referred to a special Committee who recommended the acceptance of the land and the erection of a Grand Lodge Building. On June 6, 1924, the corner-stone of this building was laid. The following year, which marked the semi-centennial of the organisation of the Grand Lodge, saw the completion of the fine, new structure. The building was dedicated on June 9, 1925. These quarters have since become the home of the Grand Lodge of South Dakota. The building, which was erected at a cost of $75,876, is one of the finest structures in the whole State. At the time of its dedication, which fittingly fell on the fiftieth anniversary of the establishment of the Grand Lodge, there were in the State 167 Lodges having a total membership of 19,296.

The Grand Lodge of South Dakota believes in the fundamentals of Freemasonry and has at all times done everything possible to carry them out. It has always taken great interest in the Work of its Constituent Lodges and has made every effort to fit every member both " mentally and morally for a citizen's part in promoting unadulterated Americanism." It has at all times striven to keep its recruits alive in Masonry and to offer every member an opportunity to do something constructive in advancing both the fraternal and civic life of the State. For this purpose it has long carried out a satisfactory programme of Masonic service and education.

From the time of the establishment of the various co-ordinate Bodies of the State, they have shown a sincere desire to advance the best interests of Craft Masonry. The relationships of the Grand Chapter, the Grand Commandery, the Scottish Rite Bodies, the various groups of members of the Order of the Mystic Shrine, and the Order of the Eastern Star have been harmonious and pleasant. The first Chapter of Royal Arch Masons in Dakota was Chartered by the General Grand Chapter of the United States on August 24, 1880. This Chapter was known as Yankton Chapter, No. 1. On February 25, 1885, this Chapter, together with the following Dakota Chapters, organised the Grand Chapter of Dakota Territory: Sioux Falls Chapter, No. 2; Dakota Chapter, No. 3; Siroc Chapter, No. 4; Casselton Chapter, No. 7; Cheyenne Chapter, No. 9 U. D.; Huron Chapter, No. 10 U. D.; Keystone Chapter, No. 11 U. D.; Watertown Chapter, No. 12 U. D.; Jamestown Chapter, No. 13 U. D.; and Aberdeen Chapter, No. 14 U. D. The first Annual Convocation was held on June 8, 1885. When the division of the territory took place in 1889, the Grand Chapter of Dakota Territory gave permission to the Lodges located in the newly-formed State of South Dakota to organise a Grand Chapter of South Dakota. This was done at a meeting held at Yankton on January 6, 1890. Three days later, the Grand

Chapter of North Dakota was organised. Representatives from the following Chapters participated in the formation of the Grand Chapter of South Dakota: Yankton Chapter, No. 1; Aberdeen Chapter, No. 14; Mitchell Chapter, No. 16; Brookings Chapter, No. 18; Orient Chapter, No. 19; and Rabbon Chapter No. 23.

The first Commandery of Knights Templar to be established in Dakota Territory was known as Dakota Commandery, No. 1. Since it was located in that part of the territory which later became the State of South Dakota, it may also be considered the first Commandery in South Dakota. On May 14, 1884, the Grand Commandery of Dakota was organised at Sioux Falls. This action was taken by Representatives from the following four Commanderies: Dakota Commandery, No. 1; Cyrene Commandery, No. 2; De Molay Commandery, No. 3; and Fargo Commandery, No. 5. Later, after the division of the territory, the name of this Grand Commandery was changed to that of the Grand Commandery of South Dakota.

The first Council of Royal and Select Masons in Dakota Territory, which was known as Fargo Council, No. 1, was Chartered on November 19, 1889. Since this Council was located in the northern part of the original Dakota Territory, after 1889 it came to be regarded as the first Council of the State of North Dakota. There was no General Council in Dakota Territory. The first Council to be established in South Dakota was Alpha Council, No. 1, at Sioux Falls. A Dispensation was issued to this Council on April 11, 1891. On the following July 21, a Charter was granted to it by the General Grand Council of the United States. At a meeting of Representatives of this and the other Chartered Councils of South Dakota, held on June 9, 1916, a new Grand Council was Constituted.

A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton in 1888. The Charter for this Consistory was dated December 22 of that year. On March 10, 1887, a Council of Kadosh, known as Robert de Bruce Council, No. 1, was Chartered in South Dakota. A Council of Rose Croix, known as Mackey Council, No. 1, was Chartered on February 27, 1882, while a Lodge of Perfection — Alpha Lodge, No. 1 — was Chartered on February 8, 1882. The Grand Chapter of the Order of the Eastern Star was organised. In his address before the Annual Communication of 1919, the Grand Master of South Dakota said: " The Grand Lodge Ancient Free and Accepted Masons of South Dakota was the first to recognise the Grand Chapter of the Order of the Eastern Star in this State and to exchange greetings at the time of their annual session."

During the year 1933 St. John's Lodge, No. 1, was again honoured for the fifth time in its history with the selection of a member of that Lodge for the Office of the Most Worshipful Grand Master of the Grand Lodge, namely, Bro. Sanford G. Donaldson, Thirty-third Degree Mason, active member of the Supreme Council A. S. A. S. R., Southern Jurisdiction, United States of America, said to be the youngest man ever given that honor and one of the youngest men ever selected Grand Master of South Dakota.

Of national Masonic interest was placing South Dakota among the few States of the Union that have had a member of the Supreme Council serving as Most Worshipful Grand Master.

From this brief account of Freemasonry in the State of South Dakota it may be seen that the Craft has prospered here. Despite many handicaps, it has gradually increased in numbers and in influence. According to the last report there were 218 Chartered Lodges and one Lodge under Dispensation. The total membership was over 18,000. Although this figure represents a slight decrease from the high enrollment of 19,843 attained in 1931, nevertheless there is every reason to believe that Freemasonry will continue to spread in this State. Although the depression of the last few years has caused a decrease in the number of Petitioners, the members are confident that as general conditions improve, so, too, will Freemasonry go forward, just as it has in the past. Certainly, it has already proved itself to be one of the truly great forces for enlightenment in the State of South Dakota.

FREEMASONRY IN TENNESSEE

CHARLES COMSTOCK AND K. W. PARKHAM

WHEN the American explorers and settlers crossed the great divide that marked the western boundary of the early seaboard Colonies, we know not who among them may have been members of the Mystic Tie. The Spirit of Brotherhood somehow lingered there, even before the firing of that rifle shot which resounded in Lexington and so roused the slumbering forces of liberty. Even while Greer and Dugger and Boone were hewing timbers for their primitive cabins, the Mystic Builder's Art was keeping pace with the advance guard of civilisation. Speedily the new settlements lured from Virginia and North Carolina such stalwart pioneers as James Robertson, John Sevier, John Anderson, John Rhea, Joseph Martin, Landon Carter, and Daniel Kennedy. They came westward before or during the War for Independence. Afterwards they were joined by Archibald Roane, Andrew Jackson, Howel Tatum, Robert Searcy, Bennett Searcy, James Grant, Hugh Montgomery, and George Roulstone, who eventually published the first newspaper in Tennessee. Other of those early pioneer Masons were Stephen Brooks, a Methodist minister, John Sommerville, James Trimble, Anthony Foster, Colonel Hardy Murfree, William Lytle, Joseph Dickson, later a member of Congress, George Washington Campbell, Patrick Campbell, Edward Douglass, William P. Chester, Benjamin Dulaney, Elkanah Roberts Dulaney, John Kennedy, John Williams, William Tait, Robert Hays, and John Overton. There were many others, too, whose names appear on the Rosters of our early Lodges. Except for Howel Tatum, Patrick Campbell, and John Campbell, and John Williams, we cannot tell where those Brethren first beheld the Mystic Light. They were loyal Craftsmen, however, who wielded great influence for the spiritual and material upbuilding of America's sixteenth Commonwealth. Whether their restless footsteps followed along upon the mountain tops, or beside the winding Tennessee and Cumberland rivers in a western course to the great Father of Waters and even beyond, wherever opportunity lured them or duty impelled them to go, they resolutely bore aloft the banner of progress. Their influence was felt at the memorable Battle of King's Mountain on October 7, 1780. They broke the power of the redskins at Horseshoe Bend, and there Bro. Sam Houston received his baptism of fire on March 27, 1814. And at New Orleans, on January 8, 1815, Andrew Jackson, the only Past Grand Master who ever occupied the White House, gained renown as a soldier. There, too, he was at last compensated for the wound he received when a cowardly British officer struck him at Waxhaw years before. He it was who defeated the British, and so freed our American Union from foreign aggression. It was another Tennessee Craftsman who won the Battle of San Jacinto on April 21, 1836, and thus became first President of the Lone Star

Republic. Still another, Past Grand Master Archibald Yell, paid the price of his life for Texas's final liberation at the Battle of Buena Vista on February 22, 1847. In peace, however, as well as in war, in statesmanship, in science and in art and in humanitarian endeavour, Tennessee Masons have gained distinction.

At historic "Blockhouse," in the northwestern part of the present Sullivan County, dwelt Colonel John Anderson, veteran of the War for Independence and assistant justice of the State of Franklin. It is likely that North Fork Lodge, No. 20, the first Masonic Lodge to be held west of the Alleghany Mountains, met in that commodious pioneer structure. Of the Lodge's origin, by what authority it was held, we do not know. We have conclusive evidence, however, that the Lodge did exist, and that Bro. Anderson, doubtless its Master, was one of its leading members. The names of two other members, Benjamin Crow and John Sevier, Jr., the latter a son of Governor Sevier, have also been preserved, though the Record of the Lodge's activities and the Roster of all other Craftsmen who paid allegiance to it are no longer known to exist. Like the Lodge of Fredericksburg, Virginia, where George Washington was Initiated, this too was probably an " inherent privilege Lodge." It bore a number which strongly indicates that it had been established and started on its way by authority of some governing Body. Diligent search, however, has revealed only one number—No. 20—issued by Grand Lodge, of those days, which can reasonably be conceived as having been this Lodge's number. In the autumn of 1779 the Grand Lodge of Pennsylvania issued its Military Warrant, No. 20, to Craftsmen of the North Carolina Line, then with Washington's army. It has long been supposed that this document was lost in the disastrous South Carolina campaign which took place during the following year. We have no proof, however, either of its loss or of its preservation. The present writer's opinion is that the old Pennsylvania Warrant was preserved, probably brought to East Tennessee after the Battle of King's Mountain, and then used as a basis for North Fork Lodge, No. 20.

When the Grand Lodge of North Carolina held its Annual Communication on November 18, 1789, it received a Petition sent by several Brethren of the Mero District (Nashville), who asked for a Charter empowering them to hold a Lodge to be called by the name of Saint Tammany. One of the Petitioners, a certain Bro. Anderson, was probably William P. Anderson. This Petition was granted on November 24, 1789. No information regarding this Lodge appears in the Record until December 17, 1796. Then the Grand Lodge of North Carolina granted a Charter for Saint Tammany Lodge, No. 29, which was Lodge No. 1, of Tennessee, to be held at Nashville. This Lodge's name was later changed to Harmony Lodge, No. 29, at the Annual Communication of 1800. The only known Record of this pioneer Lodge, now preserved at Raleigh in the archives of the Grand Lodge of North Carolina, is a letter which was sent to the Grand Secretary in 1800. It was signed by Bro. Robert Searcy, Treasurer and Acting Master, by Bro. William Dickson, Senior Warden, by Bro. William Tait, Junior Warden, and by Bro. Bennett Searcy, Secretary. The printed *Proceedings* of the

Grand Lodge of North Carolina and Tennessee for the year 1805 give a complete Roster of this Lodge's membership. The Master of the Lodge was Bro. Howel Tatum, who formerly was a member of Royal White Hart Lodge, No. 2, at Halifax, North Carolina. Bro. Robert Searcy was Treasurer, and Bro. Bennett Searcy was Secretary. The list of names of the forty members includes those of Andrew Jackson, John Overton, James Robertson, Robert Hays, Anthony Foster, and others who were among the founders of Tennessee's capital city. At the Annual Communication of the Grand Lodge of North Carolina, held on December 9, 1808, the Charter of this pioneer Lodge was forfeited because of the Lodge's failure to make annual reports.

On January 15, 1800, Colonel William Polk, Grand Master of North Carolina, issued a Dispensation establishing Polk Lodge U. D., which was to be located at Knoxville, then the capital of Tennessee. Governor John Sevier was to be Master, Major James Grant, Senior Warden, and George Washington Campbell, Junior Warden. The first meeting of this Lodge was held at Samuel Love's tavern, in Knoxville, on March 24, 1800. The Lodge's distinguished Master presided, while Judge Edward Scott, father of Bro. Charles Scott who was twice Grand Master of Mississippi, acted as Secretary. On this occasion two distinguished visitors were present. One was Theodore Bland, of Alexandria Lodge, No. 22, afterwards known as Alexandria-Washington Lodge. The other visitor was Andrew Jackson, a member of Harmony Lodge, No. 1, of Nashville, at that time judge of the superior court of Tennessee. A complete Record of this meeting and subsequent ones held as late as November 1, 1800, is in the archives of the Grand Lodge of North Carolina at Raleigh. This, and a Roster of the Lodge's members for the years 1805 and 1807, which appear in the printed *Proceedings* of the North Carolina Grand Lodge, are the only known Records of Tennessee Lodge, No. 2, the name under which this Lodge was Chartered on November 30, 1800. Although the Lodge probably continued to Work for some twenty years, nothing is known about its later activities. It is represented in the Convention held at Knoxville on December 2, 1811, preparatory to forming the Grand Lodge of Tennessee, and again at the first Annual Communication, held on December 27, 1813, when the Grand Lodge was organised. At that time three members of Tennessee Lodge, No. 2, became Officers of the Governing Body of the Grand Lodge. On February 2, 1826, this Lodge was succeeded by Mount Libanus Lodge, No. 59, which had been formed under a Dispensation issued by Grand Master Matthew Delamer Cooper. A Charter was granted to the newly-established Lodge on October 3, 1826.

At its Annual Communication held on December 9, 1798, the Grand Lodge of North Carolina approved a Dispensation for a new Lodge at Greeneville, Tennessee, with Colonel Waightstill Avery as Worshipful Master. Because the Master lived at Morganton, North Carolina, and was unable to visit Greeneville during the year, the Lodge was not organised. In November 1800, a new Petition was presented, and a Dispensation was authorised for Greeneville Lodge, No. 43, which was also designated as Lodge No. 3, of Tennessee. George Wash-

ington Campbell, Junior Warden of Tennessee Lodge, No. 2, was appointed Master of the newly-established Lodge, while Jenkin Whiteside and John Rhea, also members of Tennessee Lodge, No. 2, were respectively appointed Senior Warden and Junior Warden. Under such authority the Lodge was formally organised on September 5, 1801, with Bro. Campbell presiding. Before November 1, 1801, several other meetings of this Lodge were held. A Record of those meetings which was sent to the Grand Secretary at Raleigh is still preserved in the archives of the Grand Lodge there. This pioneer Lodge, whose Charter was granted on December 11, 1801, is still at Work. It is the oldest Lodge now on the Roster of the Grand Lodge, although it was inactive for more than three score years. During its period of inactivity, a new Lodge was formed under a Dispensation issued in 1845 by Grand Master Edmund Dillahunty. The Dispensation was continued at the next Annual Communication of the Grand Lodge, and a Charter was not finally granted to the new Lodge till October 5, 1847. This substitute Lodge, long known as Greeneville Lodge, No. 119, continued to Labour until January 31, 1907. On that date the original Tennessee Charter of Greeneville Lodge, No. 3, which was issued on October 6, 1814, was restored to it. The Lodge now ranks as the senior of the Volunteer State, since both Lodge No. 1 and Lodge No. 2 have been defunct for more than a century. The Work of the Craft was always successfully performed in Greeneville Lodge, No. 119. It steadily progressed in adding new members and in influence, except during the period of the war between the States. Then Masonry everywhere suffered a great deal, and at the time all this Lodge's Records that antedated 1857 were destroyed. This Lodge justly claims a distinctive honour in that it Initiated, Passed, and Raised one whom American Masons may well hold in deep veneration: Andrew Jackson, governor of Tennessee, United States senator, and seventeenth President of the nation—a man who suffered persecution, yet triumphed over all obstacles and ever earnestly and fearlessly served his people.

The Grand Lodge Records of North Carolina—Old North State, our Masonic Mother—show that on December 5, 1806, a Charter was granted for Newport Lodge, No. 50—Lodge No. 4, of Tennessee—which was located at the thriving settlement of Newport, on French Broad River. Henry Stephen was the Lodge's Master, Nathaniel Mitchell its Senior Warden, and Augustine Jenkins its Junior Warden. Since the Records of this Lodge were destroyed long ago, little is certainly known about its early activities. After participating in the formation of the Grand Lodge, in 1813, it seems to have become inactive, for it made no reports of either its Work or its membership. After the year 1824 even the name of the Lodge no longer appears on the Roster of the Grand Lodge. On October 3, 1854, some forty years after this Lodge was last mentioned in our Records, a Charter was granted for Newport Lodge, No. 234. The organisation, established on the obscure foundations of the old Lodge, has continued to be successful and prosperous.

In the Records of the Grand Lodge of North Carolina and Tennessee, under

date of November 21, 1807, is an order for a Charter to be issued to Overton Lodge, No. 51—Lodge No. 5 of Tennessee. The Lodge was to be located at Rogersville, Tennessee, and to have the Officers who were named in the Dispensation that had been issued on December 14, 1805. Those were: Bro. Samuel Powell, Master, Bro. Jonathan Stryker, Senior Warden, and Bro. John Johnston, Junior Warden. Early reports of this Lodge are missing, and no Record of it antedating 1823 has yet been discovered. The Lodge has survived however, and is to-day both prosperous and successful. This Lodge participated in the formation of the Grand Lodge of Tennessee in 1813, and on October 4, 1819, it was re-Chartered as Lodge No. 5.

On December 9, 1808, the Mother Grand Lodge authorised a Charter for Lodge No. 52—Lodge No. 6 of Tennessee. It was to be located at Gallatin, in Sumner County, a civic unit named after a distinguished Craftsman of Revolutionary times, General Jethro Sumner, of North Carolina. The new Lodge was to have the following Officers: Bro. John Johnston, Master, Bro. Andrew Buckham, Senior Warden, and Bro. John Mitchell, Junior Warden. This Lodge Laboured successfully until October 5, 1836, when its Jewels and its Tennessee Charter were surrendered to the Grand Lodge by the Master, Bro. John Bell, cousin of the distinguished statesman, John Bell of Tennessee. On October 8, 1840, a new Charter was granted to King Solomon Lodge. Now known as Lodge No. 94, it was to succeed the original pioneer Lodge—No. 6. Bro. John Bell was to be Master, Bro. George W. Parker, Senior Warden, and Bro. Samuel R. Anderson, Junior Warden. This Lodge is still active and prosperous.

Hiram Lodge, No. 7, at Franklin, largely owes its existence to one of Tennessee's early distinguished citizens, Lieutenant-Colonel Hardy Murfree. Founder of the Murfree family in this State, this distinguished Mason was grandfather of Mary Noailles Murfree, who used the pen name Charles Egbert Craddock. Colonel Murfree was a North Carolina veteran of the War for Independence. A devoted Craftsman, one of the founders of the Mother Grand Lodge, first Master of American George Lodge, No. 17, of North Carolina, Bro. Murfree was largely responsible for the founding of a pioneer organisation known as the Franklin Lodge. After Bro. Murfree passed within the Mystic Veil on April 6, 1809, this Lodge was established under Dispensation later in the summer. On December 11, 1809, it was Chartered as Hiram Lodge, No. 55—Lodge No. 7 of Tennessee. The following were the Officers: Charles McAlister, Master; Guilford Dudley, formerly of Royal White Hart Lodge, No. 2, of North Carolina, Senior Warden; George Hulme, Junior Warden. Although the early Records of this Lodge have also been destroyed or lost, it has maintained an unbroken existence up to the present, and is still vigorously active. This Lodge took the initiative in forming the Grand Lodge of Tennessee by making the suggestion for a preliminary Convention to be held at Knoxville on December 2, 1811. On May 27, 1814, this Lodge received a new Dispensation, and in October of that year it was Chartered.

Cumberland Lodge, No. 8, at Nashville, was the direct successor of Har-

mony Lodge, No. 1, which ceased to work in December 1808, by order of the Grand Lodge at Raleigh. At that time several members of the pioneer Lodge became Charter applicants for a new Lodge. They included Judge John Overton, an intimate associate of Andrew Jackson's who became first Master of Cumberland Lodge, No. 8. In the spring of 1812, Robert Searcy, oldest Past Master of Harmony Lodge, No. 1, journeyed on horseback to Raleigh. He later returned with the Dispensation by virtue of which he formed the new Lodge and Installed its Officers on June 24, 1812. On February 8, 1814, after the formation of the Grand Lodge of Tennessee, this Lodge received a new Dispensation and on October 20 of that year it was Chartered. On the Roster of the Grand Lodge of North Carolina, this Lodge was known as No. 60.

Shortly before Cumberland Lodge, No. 60, was formed, on May 1, 1812, to be exact, a Dispensation was issued by Grand Master Robert Williams empowering the establishment of Rhea Lodge at Port Royal, in Robertson County, Tennessee. The Lodge was organised on the following June 24, with Bro. John Baker as Master, Bro. John E. Turner as Senior Warden, and Bro. H. James Norfleet as Junior Warden. This was Chartered Western Star Lodge, No. 51—Lodge No. 9 of Tennessee—on November 21, 1812. The Lodge continued to operate successfully at Port Royal until January 5, 1818. Then the Grand Lodge granted it permission to remove to Springfield, official county seat of Robertson County, and there the Lodge remains active and vigorous. It received a new Charter from the Grand Lodge of Tennessee on October 1, 1814, and under that Charter it has Laboured for over twelve decades.

Philanthropic Lodge, No. 12, another Lodge established in Tennessee before the Grand Lodge was formed, also lasted a few years and then quietly passed out of existence. In Davidson County some ten miles east of Nashville, not far from the historic " Hermitage," once the home of Andrew Jackson, and on a part of his plantation, lies the famous Clover Bottom field where Old Hickory raised his blooded horses. Several Brethren who lived in that region, desiring to form a Lodge conveniently nearby, united in a Petition for a Dispensation early in 1805. This Petition was erringly presented to the Grand Master of Kentucky instead of the Grand Master of North Carolina, whose Jurisdiction included all Tennessee. The application was approved, and Philanthropic Lodge U. D. speedily set to Work. A Charter was granted at the next Annual Communication of the Grand Lodge of Kentucky, held on September 18, 1805, and this Lodge was enrolled on its Roster as No. 12. One of the Petitioners for this Lodge was Hutchins Gordon Burton, a member of a North Carolina Lodge then sojourning in Tennessee, who later returned to his native State and twenty years afterwards became Grand Master of his Lodge and Governor of the Commonwealth. The formation of Philanthropic Lodge, No. 12, provoked an extended controversy between the Grand Lodge of Kentucky and of North Carolina, since the former claimed that the Lodge was in unoccupied territory and therefore properly open to any Grand Lodge. Kentucky's side of the controversy was conducted by Bro. Henry Clay, who afterwards became

Grand Master. North Carolina was represented by Bro. Burton. The whole matter, a detailed account of which cannot be related here, was finally brought to a satisfactory conclusion when the Grand Lodge of the Blue Grass State adopted a resolution at its Annual Communication held on August 29, 1812, in which it agreed to recall the Charter of Lodge No. 12, provided the Lodge should be permitted to continue its Work until June 24, 1813. This proposal having been accepted, the Lodge at Clover Bottom ceased to exist after the date stipulated. Most of its members then became attached to other Tennessee Lodges. Though it has often been claimed that Andrew Jackson was a member of Philanthropic Lodge, No. 12, there is no evidence that he ever was. A Roster of the Lodge's members now in possession of the present writer does not include Andrew Jackson's name at all.

In conformity with the plan that had been set forth in an invitation which Hiram Lodge, No. 7, of Franklin, had extended to the other Tennessee Lodges, a preliminary Convention was held at Knoxville on December 2, 1811, for the purpose of arranging for an independent Grand Lodge for the Volunteer State. The following Representatives attended: George Wilson and William Kelly of Tennessee Lodge, No. 2. Rev. Stephen Brooks of Greeneville Lodge, No. 3. Edward Scott, as proxy for Newport Lodge, No. 4. John A. Rogers and John Williams of Overton Lodge, No. 5. John Hall of King Solomon Lodge, No. 6. Archibald Potter of Hiram Lodge, No. 7. Neither Cumberland Lodge, No. 8, nor Western Star Lodge, No. 9, was represented, since they had not yet been formed.

When the Convention opened Bro. Stephen Brooks was chosen to be Chairman, and Bro. John A. Rogers, Secretary. A series of Resolutions setting forth the purpose of the Convention was then adopted, and a Committee was appointed to prepare an address for presentation to the Grand Lodge of North Carolina and Tennessee, the title by which the Mother Grand Lodge had been designated since December 1803. The aim was to get that Grand Body to approve the effort to form an independent Grand Lodge for the Volunteer State. The address was prepared and eventually presented to the Grand Lodge at Raleigh. That Body deferred action on this matter until it held its Annual Communication on November 21, 1812. Then the address was formally approved, and Grand Master Robert Williams was instructed to prepare a so-called "Great Charter," stating that the Grand Lodge of North Carolina and Tennessee relinquished its authority over the trans-Alleghany Lodges, and permitted them to form a Sovereign Grand Lodge for the Commonwealth of Tennessee. This document was then sent to the Tennessee Representatives.

Acting upon the authority thus granted to them, the following Tennessee Masons assembled at Knoxville on December 27, 1813, and formed the Grand Lodge of Tennessee: Bro. George Wilson, Bro. Thomas McCorry, Bro. John Bright, Bro. John Anthony, and Bro. William Kelly, of Tennessee Lodge, No. 2, at Knoxville. Rev. Bro. Stephen Brooks of Greeneville Lodge, No. 3. Bro. Edward Scott, as proxy for Newport Lodge, No. 4. Bro. John Williams, and

Bro. George Wilson, as proxy, representing Overton Lodge, No. 5, at Rogersville. Bro. John Hall and Bro. Abraham K. Shaifer, of King Solomon Lodge, No. 6, at Gallatin. Bro. Thomas Claiborne, of Hiram Lodge, No. 7, at Franklin. Bro. Thomas Claiborne, as proxy for Cumberland Lodge, No. 8, at Nashville. Bro. William L. Williams of Western Star Lodge, No. 9, at Port Royal.

Rev. Bro. Stephen Brooks, who had been Chairman of the earlier Convention, temporarily presided over this Assembly. The following Grand Officers were unanimously elected and regularly Installed: Thomas Claiborne, as Grand Master. George Wilson, as Deputy Grand Master by appointment. John Hall, as Senior Grand Warden. Abraham K. Shaifer, as Junior Grand Warden. Thomas McCorry, who had been Treasurer for East Tennessee, as Grand Treasurer. Edward Scott, as Grand Secretary. The other Offices were temporarily filled by appointment, and then the Grand Lodge of Tennessee was opened in ample form. At the very outset, Bro. Stephen Brooks, Bro. John Hall, and Edward Scott were appointed a Committee to prepare a Constitution for the government of the Grand Lodge. This was subsequently presented to those present, and formally adopted. A code of by-laws presented at the same time was signed by the Grand Officers and the Representatives. Following that, Rev. Bro. Stephen Brooks was appointed to be Grand Chaplain, and Bro. John Bright as Grand Tyler.

In such fashion, then, the Sovereign Grand Lodge of Tennessee was formed. Eight Lodges, Chartered by the Mother Grand Lodge of North Carolina, or as it had been known for the last ten years, the Grand Lodge of North Carolina and Tennessee, consummated the formation of this New Grand Lodge by authority of the Great Charter that had been issued to them. And now, the new and virile Grand Body was to become an active and important factor in the westward progress of our Ancient Craft, whose duly constituted authority, emanating from the Grand Lodge of England (Moderns), had thus far been successively wielded by Joseph Montfort, Provincial Grand Master, and the Grand Lodge of North Carolina and Tennessee.

Only once in twelve decades has the Grand Lodge been convened elsewhere than at Nashville, the State capital. Then it met at Knoxville, almost on the very spot where it was brought into existence in 1813. The occasion was the celebration of its centennial ceremonial. On December 27, 1913, just at the close of a hundred years, the Grand Lodge was convened in Special Communication. The event took place in Staub's Theatre, on South Gay Street, in the historic City of the Hills, Tennessee's first capital. The seventy-fourth Grand Master presided, while many Representatives and Officers of the Grand Lodge, together with visitors from other Jurisdictions, commemorated the event.

The numbers of the Tennessee Lodges have been rigourously maintained. The series with Harmony Lodge, No. 1, of Nashville, which was Chartered by the Mother Grand Lodge on December 17, 1796. Though this Lodge ceased its activities in 1808, it is still No. 1 on the Roster. It is immediately followed by eight other North Carolina Lodges that formed the Grand Lodge of Tennes-

see. Later Lodges have been numbered in the order of their establishment, the last number now being No. 742.

Of the 285 Lodges missing from the Grand Lodge Roster, 13 were formed outside the limits of Tennessee. They were the following: Lodge No. 12, Lodge No. 25, and Lodge No. 28 were formed in Missouri. On April 23, 1821 these Lodges together formed the Grand Lodge of that State. Lodge No. 15 and Lodge No. 17 were formed in Mississippi. Together with one other Lodge, Chartered by the Grand Lodge of Kentucky, they formed the Grand Lodge of Mississippi on July 27, 1818. Lodges No. 21, No. 23, No. 30, No. 33, No. 34, No. 40, and No. 41 were formed in Alabama. Excepting only Lodge No. 23, all these Lodges united to form the Grand Lodge of Alabama on June 15, 1821. Lodge No. 29 and Lodge No. 35 were formed in Illinois. The former united in the formation of the first Grand Lodge of Illinois on December 1, 1823. Lodge No. 82 was formed in Arkansas. On November 2, 1838 it assisted in the formation of the Grand Lodge of that State.

Of those inter-Jurisdictional Lodges, the following still survive: Missouri Lodge, No. 12—now known as Missouri Lodge, No. 1—at St. Louis, Missouri; Jackson Lodge, No. 15—now known as Jackson Lodge, No. 2—at Natchez, Mississippi; Washington Lodge, No. 17—now known as Washington Lodge, No. 3—at Port Gibson, Mississippi; Alabama Lodge, No. 21—later known as Lodge No. 2, of Alabama, which, by consolidation with Lodge No. 1, became Helion Lodge, No. 1—at Huntsville, Alabama; Rising Virtue Lodge, No. 30—now known as Rising Virtue Lodge, No. 4—at Tuscaloosa, Alabama; Moulton Lodge, No. 34—now known as Moulton Lodge, No. 6—at Moulton, Alabama; and Farrar Lodge, No. 41—now known as Farrar Lodge, No. 8—at West Birmingham, Alabama. It was the Charter Master of this last-named Lodge, Thomas W. Farrar, who, in 1821, became the first Grand Master of the new Grand Lodge of Tennessee.

Through these and their successors, the line of descent extends from North Carolina, through Tennessee, and throughout the great West, excepting only Texas. When the Grand Lodge of that mammoth Jurisdiction was formed on December 20, 1837, a Tennessee Mason, General Sam Houston, presided over the Convention.

In 1848 the Grand Lodge of Tennessee fostered a Masonic college at Clarksville. Although the college was operated successfully for two years, lack of financial support by Masons finally brought about the disposal of it to non-Masonic holders. However, the Craft in the Volunteer State has always striven to forward the cause of education, and the particular Lodges have promoted and maintained numerous schools. This was especially true during the era preceding the introduction of the free school system into the State. In 1867, a few ardent Craftsmen urged the Lodge to erect and equip a Masonic home for the care and protection of the widows and orphans of deceased Brethren. Owing to subsequent financial depressions, the plan materialised only slowly, but in 1886 some few Masons at last got the movement under way. To-day,

the Masonic Widows' and Orphans' Home of Tennessee is an outstanding example of the Mystic Builder's Art. It has an estimated value of half a million dollars, and an endowment fund of more than $750,000.

Markus Breckinridge Toney, Past Master of Cumberland Lodge, No. 8, a former private in the Confederate Army, whose Masonic aspirations were awakened in Federal prison camps during the war between the States, and William Hill Bumpus, at that time Master of Lodge No. 8, were on August 6, 1886, selected to act as president and secretary, respectively, of the Masonic Widows' and Orphans' Home Association, Incorporated. It was through their efforts that the original was built within a period of six years from the date of the laying of its cornerstone. The cost of this structure was met by voluntary contributions. When Bro. Toney and Bro. Bumpus turned it over to the Grand Lodge, it was free of incumbrance. Later in a similar manner, they assisted in the erection of the Old Masons' Home, a splendid monument to Masonry's exalted interpretation of the Master's Creed. Of course, other devout Craftsmen nobly supported the efforts of these two Brethren, but they are acknowledged to have been the source of inspiration for all. For thirty years prior to his death in 1929, Bro. Toney served as chairman of the endowment commission of the Home. Bro. Bumpus served as Grand Master in 1898, and thereafter he was continuously connected with the management of the Masonic Home until he passed within the Mystic Veil on October 27, 1926. For thirty years he published the *Tennessee Mason* solely in the interests of the Institution with which he was actively connected for twoscore years.

In the year 1873, and again in 1878, a very serious epidemic of yellow fever raged throughout certain portions of the State. As was usual in such emergencies, members of the Craft gave themselves unfalteringly to allay the pestilence, aided by generous contributions from their own and other Jurisdictions. For a large number of the Brethren it was the last fight. Among those who fell victim to the dread disease were Past Grand Master and Past Grand High Priest, Andrew Jackson Wheeler, and Grand Commander of Knights Templar, Edward R. T. Worsham.

From fewer than 300 Master Masons, in 1813, the Roll has gradually increased until, in 1929 it passed the 50,000 mark. Since the peak of the latter year, it has, however, sustained a loss of a few hundred members. During the first sixty years, membership rose to more than 20,000, but at the close of the seventy-fifth year, it had been reduced to fewer than 15,000. Since 1888 the increase has been steady and constant, except for the period of the Great War, when it may possibly have been too rapid.

Through one hundred twenty-two years of activity, ninety-seven Grand Masters have presided over the Craft in Tennessee. Five of those, John Frizzell, Wilbur Fisk Foster, Henry Martyn Aiken, Thomas Owen Morris, and Benjamin Haller, presided over all Grand Bodies of the American Rite. One Grand Master, Andrew Jackson, occupied the White House, and another, John Calvin Brown, served as governor of Tennessee while presiding in the Grand East.

Still another, John Frizzell, served as General Grand High Priest from 1877 to 1880, while James Daniel Richardson served as Grand Commander of the Scottish Rite in the Southern Jurisdiction from 1904 to 1914.

Tennessee has given our nation three Masonic Presidents, Andrew Jackson, James Knox Polk, and Andrew Johnson. All were natives of North Carolina who journeyed through the Volunteer State to the national capital. The first two were Royal Arch Masons, while President Johnson was a Knight Templar and a Master of the Royal Secret. One Past Grand Master, Matthew Delamer Cooper, served for more than half a century, and another, Philip Neely Matlock, an officer of the Confederacy, accompanied Sam Davis on that memorable scouting expedition which cost Davis his life, when he was condemned to death for refusing to divulge the names of his comrades. One Grand Master, Archibald Yell, fell pierced with a Mexican spear at the Battle of Buena Vista, while leading the Arkansas Regiment on February 22, 1847. Another, Benjamin Swett Tappan, served as Grand Master of two Jurisdictions, Mississippi and Tennessee, while two others, Robert Looney Caruthers and James McCallum, were members of the Confederate Congress. Four others, Thomas Claiborne, Andrew Jackson, Archibald Yell, and James Daniel Richardson, were members of the Federal Congress, while one of them, Old Hickory, sat in the United States Senate before he went to Washington as President.

Twenty Tennessee members of the United States Senate have been Masons, and twenty-one Craftsmen have occupied the executive chair of the Commonwealth. Of these, Robert Looney Caruthers was elected governor in 1862, but in as much as Bro. Andrew Johnson was at that time serving as war governor under President Lincoln, the governor-elect could not be inaugurated.

Tennessee's first Grand Master was a native of Virginia, a descendant of that William Claiborne who came to America in 1620 and later became prominent in colonial affairs. Like Washington, he could trace his lineage back through twenty centuries, in fact, back to Odin, King of Escadia.

Massachusetts also supplied Tennessee with three of her Grand Masters—Oliver Bliss Hays, Benjamin Swett Tappan, and Wilbur Fisk Foster. The last named presided over all Grand Bodies of the American Rite. Serving as a major of engineers in the Confederate Army, he had charge of constructing the historic fortifications at Fort Donelson in 1862. New York also sent three Yankees into the Southland to preside over the Craft. They were Charles Arnold Fuller, Douglass Russell Grafton, and Charles Comstock. From Pennsylvania came Wilkins Tannehill, who served as Grand Master through seven terms which extended over a period of twenty-six years. He also served as Deputy Grand Master of Kentucky in 1840.

Two of Tennessee's Grand Masters came from across the sea, from the Emerald Isle. They were Thomas McCulloch, of Scottish lineage, and George Cooper Connor, an Irishman from Dublin. South Carolina, Kentucky, and Ohio each sent Tennessee two of her Grand Masters. They were Matthew Delamer Cooper and Elihu Edmundson, from South Carolina; Philander Mc-

Bride Priestley and Joseph Norwell, from Kentucky; and Henry Martyn Aiken and Henry Hurlburt Ingersoll, from Ohio. One Grand Master also came from each of the following Jurisdictions: From Maryland came John Snyder Dasheill; from Maine came Andrew Jackson Wheeler, a namesake of Old Hickory and heroic martyr to the yellow scourge in 1878; from Georgia came Edmund Preston McQueen; from Indiana came Teda Asabel Hisey. From Missouri came Robert Virgil Hope. One other, Julius Cæsar Nichols Robertson, was born within the confines of what is now the State of Tennessee, in 1792, when this region was known as The Territory South of the Ohio River. The other Grand Masters were natives of Tennessee.

From time to time the Craft of Tennessee has entertained many distinguished visitors. Two of those visits are of unusual historic interest. On June 8, 1819, Nashville was visited by President James Monroe, a member of Williamsburgh Lodge, No. 6, of Virginia. Although a lack of time prevented the assembling of the Grand Lodge, Grand Master Tannehill promptly convened Cumberland Lodge, No. 8, and entertained the distinguished guest in ample form. At the close of the day, Bro. Andrew Jackson took the President to the " Hermitage," where he was given a royal welcome. Then, in 1825, it was announced that the distinguished French patriot and Craftsman, General the Marquis de Lafayette, would visit Nashville. Upon his arrival on May 4, he was given a warm welcome both by the public and by the Masons of the State. Among the courtesies extended to him was an introduction to the Grand Lodge in Special Communication. He was presented to the Grand Lodge by Past Grand Master Andrew Jackson, who was assisted by Bro. George Washington Campbell, the eminent jurist, statesman, and diplomat. The Marquis de Lafayette was also made an Honorary Member of the Grand Lodge.

An unparalleled event occurred in the Tennessee Grand Lodge during the trying period just preceding the war between the States. Early in 1861, when the thunder clouds of civil strife were hovering darkly over the country, the Grand Master of that Grand Body, James McCallum, was importuned to call the Grand Lodge into Special Communication to undertake to avert the impending calamity. Realising the futility of this action, he wisely declined, but on May 1 of that direful year the leaders of the Craft assembled at Nashville to confer about the situation. This Conference resulted in the issuance of a " peace circular " which contained a fervent plea for the amicable adjustment of differences, and urged that, if war might not be averted, the Craftsmen of each side should constantly be alert in displaying the Spirit of Brotherhood to their opponents. The circular was signed by James McCallum, Grand Master; John Fletcher Slover, Deputy Grand Master; Lucius Junius Polk, Grand Commander of the Knights Templar. It was also signed by Thomas McCulloch, Past Grand Master; Archelaus Madison Hughes, Past Grand Master; Charles Arnold Fuller, Past Grand Master and Grand Secretary; John Snyder Dashiell, Past Grand Master; and John McClelland, Master of Cumberland Lodge, No. 8. A copy of this circular was sent to every Grand Lodge in the United States.

Only within recent years has a copy of it been found in the archives of the Grand Lodge of New York. The printed *Proceedings* of the Grand Lodge of Tennessee for the year 1861 also carry a complete copy of the " Peace Circular."

Pursuant to a resolution presented at the Annual Communication held on February 1, 1912, a special Committee was selected to consider and report a plan for an appropriate observance of the hundredth anniversary of the formation of the Grand Lodge of Tennessee. The Grand Lodge had been brought into existence at Knoxville on December 27, 1813. As was most proper, on January 30, 1913, at the Annual Communication, the Committee recommended that the centennial ceremonial be held at Knoxville on December 27, 1913, and that a Committee of seven members be appointed to prepare a suitable programme and to make all necessary arrangements for the celebration. Under the supervision of Past Grand Master Ingersoll, acting as Chairman, and with the co-operation of Bro. VanDeventer, acting as Secretary, the Committee arranged a splendid programme which was ably executed in the presence of a large and appreciative audience. Thus was completed the first century of the existence of the Sovereign Grand Lodge of Tennessee.

ANCIENT AND ACCEPTED RITE OF FREEMASONRY

(SOUTHERN JURISDICTION)

It seems almost certain that the earliest resident of Tennessee to receive the Degrees of Scottish Rite Masonry was James Penn, a native of Virginia. Born in that State on September 22, 1796, at the age of twenty-one Bro. Penn was Initiated, passed, and Raised in Marshall Lodge, No. 39, of Lynchburg. Then, in 1819, he was Exalted in Richmond Chapter, No. 3. Later he became High Priest of Eureka Chapter, No. 1, of Lynchburg. On May 2, 1820, he was elected Grand High Priest. In January of that year he had also received the Cryptic Degrees from Companion James Cushman, who is thought to have Communicated to him the Ineffable Degrees, including the Thirty-second Degree, at some time prior to November 1824. Under date of August 6, 1826, a Diploma was issued to him by the Supreme Council at Charlestown. Bro. Penn was also Master of Washington Council, No. 6. On February 16, 1820, he was authorised as a Royal and Select Master at Lynchburg.

During twenty years' residence in Alabama, from 1825 to 1845, Bro. Penn served as Grand Master, Grand High Priest, and Grand Master of the Grand Council. Then, upon coming to Memphis in 1845, he immediately became active in Masonic Work there also, and in 1853 he was chosen to be Most Illustrious Grand Master of Cryptic Masons. In the spring of 1859 he received the Thirty-third Degree at the hands of Grand Commander Albert Pike. Two years later he was chosen Lieutenant Grand Commander of the Supreme Council, an Office he was compelled to resign in 1866 on account of his impaired health. He was then made an Emeritus Member of the Supreme Council. On April 16,

1866, John Jennings Worsham succeeded Bro. Penn as Inspector-General for Tennessee.

At the Session of the Supreme Council held on May 8, 1868, Grand Commander Albert Pike reported that since the last Session several Bodies of the Rite had been established at Memphis. The first of these was Memphis-Hermes Lodge of Perfection, No. 1. This Lodge was established in 1866, and Henry P. Woodward Thirty-second Degree was its Venerable Master. It was followed by Mithras Lodge of Perfection, No. 2, with George Mellersh Thirty-second Degree as Venerable Master; Cassiphia Council, Prince of Jerusalem, No. 1, Benjamin K. Pullen Thirty-second Degree; Calvary Chapter of Rose Croix, No. 1, with Charles W. Adams Thirty-second Degree Most Wise Master; Philippe de Plessis Council of Kadosh, No. 1, with Henry P. Woodward Thirty-second Degree as Commander; Consistory of West Tennessee, with John Ainslie Thirty-second Degree as Commander-in-Chief. The two Lodges of Perfection were consolidated in 1870. At that time the membership of these Bodies was reported to be as follows: Mithras Lodge of Perfection, No. 2, twenty-one members; Calvary Chapter of Rose Croix, No. 1, thirty-nine members. Philippe de Plessis Council of Kadosh, No. 1, twenty-three members, and Consistory of West Tennessee, twenty-three members. In 1872 Mithras Lodge of Perfection, No. 2 was reported to be defunct. John Chester Lodge of Perfection, No. 1, at Jackson, which was established by Bro. Frankland and of which Bro. Benjamin Rufus Harris Thirty-second Degree was Venerable Master, was Chartered on January 15, 1879.

Pitkin Cowles Wright Thirty-third Degree, Deputy for West Tennessee, reported the following activities at Nashville: On October 9, 1881, Degrees from the Fourth to the Fourteenth, inclusive, were Communicated to a class of nine, including James Daniel Richardson, Past Grand Master, afterwards Grand Commander of the Supreme Council, and Charles Hazen Eastman, afterwards Grand Commander of the Knights Templar and Deputy Inspector-General. The Fifteenth to the Eighteenth Degrees, inclusive, were also Communicated to James D. Richardson and William Stockell. Grand Commander Albert Pike assisted in the latter portion of the Work. On the next day Degrees from the Nineteenth to the Thirtieth, inclusive, were Communicated to James D. Richardson and William Stokell. Then, on October 11, 1881, Emulation Lodge of Perfection, No. 3 was formed and duly Constituted. There were sixteen Charter Members, including John Frizzell Thirty-third Degree. Bro. Charles H. Eastman was chosen Venerable Master. Then on the night of October 27 of that year the Thirty-first and the Thirty-second Degrees were Communicated to William Stockell and to James Daniel Richardson. On October 29, 1881, Sinai Lodge of Perfection, No. 4, at Murfreesboro, was Constituted with William David Robison Fourteenth Degree acting as Venerable Master.

At the Session of the Supreme Council held in October 1884, James Daniel Richardson Thirty-second Degree, Benjamin Rufus Harris Thirty-second Degree, Benjamin Franklin Haller Thirty-second Degree, afterwards Grand Mas-

ter, and Henry Martyn Aiken Thirty-second Degree, Past Grand Master, were elected Knights Commander of the Court of Honour. At the same Session they were elected to be Honorary Inspectors-General. On October 23, James Daniel Richardson and George Fleming Moore, of Alabama, were nominated for active members of the Supreme Council.

Mizpah Lodge of Perfection, No. 5, which was formed at Memphis in 1882, received a permanent Charter on October 19, 1892. Mithras Lodge of Perfection, No. 6, of Chattanooga, was formed on May 14, 1890, by virtue of a Dispensation issued by George Cooper Connor Thirty-second Degree, a Past Grand Master and Past Grand Commander of the Knights Templar who was also a Deputy Inspector-General. At the time of its formation, the Lodge had a membership of sixteen, twelve of whom were Masters of the Royal Secret. John Bailey Nicklin Thirty-second Degree, a Past Grand Commander of the Knights Templar, was chosen Venerable Master. Some years later the Lodge became inactive. Then, on January 22, 1901, a second Dispensation was issued by Archibald Nevins Sloan Thirty-second Degree, a Past Grand Master, Past Grand Commander of the Knights Templar, at that time Deputy Inspector-General. This second Dispensation called for the revival of the Lodge, and a permanent Charter was later granted to it on October 24, 1901.

Since Mizpah Lodge of Perfection, No. 5, of Memphis, had become inactive, John Chester Lodge of Perfection, No. 1 was some years ago removed thither from Jackson. Philippe du Plessis Council of Kadosh, No. 1, of Memphis, having become inactive, Cyprus Council of Kadosh, No. 1 was Chartered in lieu of it on August 14, 1893. Tennessee Consistory, No. 1 was also Chartered on October 14, 1894, to succeed the former Body. To-day those four Bodies in the Bluff City, together with the four Bodies at Nashville, not only remain active but are also strong in membership. All other Bodies Chartered in Tennessee have ceased to function. Consistory No. 1 has an enrollment of 31 Thirty-third Degree members and 3970 Thirty-second Degree members. Consistory No. 2 enrolls 34 Thirty-third Degree members, 3749 Thirty-second Degree members. Among the members of the latter Body is Garnett Noel Morgan, who is an Active Inspector-General and also Treasurer-General of the Supreme Council.

ORDER OF HIGH PRIESTHOOD

The earliest available Record of the conferring of the Order of High Priesthood in Tennessee dates back to the Annual Convocation of the Grand Chapter which was held in October 1829. At that time the Order was conferred on four prominent Companions between Sessions. Those were: Wilkins Tannehill, Past Deputy Grand High Priest, who was advanced to the Grand East at that time; Moses Stevens, retiring Grand High Priest; Dyer Pearl, Past Grand Scribe, who afterwards served as Grand High Priest; and George Washington Churchwell, Grand Scribe. It seems that during the next three decades the Order was conferred at intervals in a similar manner.

At the Annual Convocation of the Grand Chapter which met in October 1860, a Convention was assembled and fourteen eligible Companions were duly Anointed and Consecrated.

The Grand Council of the Order of Anointed High Priests for Tennessee was then formed and the following Officers were elected; Grand President, Robert S. Moore; Grand Vice-President, John S. Morrill; Grand Chaplain, Jonathan Huntington; Grand Treasurer, John Frizzell; and Grand Recorder, John McClelland.

Excepting only the years of 1862, 1863, and 1864, during the troublous period of warfare, the Consecrated leaders of the Royal Craft have regularly held their Annual Conventions, Anointed those who have been chosen to the exalted Station of High Priesthood in Royal Arch Masonry, and thus incited one another to higher and nobler standards of service in the construction of the Mystic Temple.

During the passing years sixty-one Grand Presidents have presided over the deliberations of the Grand Council. Of those, thirteen have been Grand Masters of Masons, while twenty-three have been Grand High Priests.

Of the sixty-one Grand Presidents, some of whom have for many years been regular attendants at the annual gatherings, sixteen survive to-day. Fifteen hundred ninety-five persons have been Anointed to the sacred Office of High Priest.

MASONIC VETERANS ASSOCIATION

In answer to an invitation issued on January 23, 1894, by Bro. George Cooper Connor, Past Grand Master, fifty representative Masons of the Volunteer State, including the Grand Master, Bro. Bernard Francis Price, and eight Past Grand Masters, assembled at the Masonic Temple in Nashville on Monday evening, January 29, 1894, and proceeded to organise the Masonic Veterans' Association of Tennessee. Bro. Connor presided over the deliberations of this meeting, at which the following Officers were elected for the ensuing year: John Frizzell, Past Grand Master and Grand Secretary, President; Andrew Jackson Weldon, Past Master of Lodge No. 215, Vice-President; George Cooper Connor, Past Grand Master, Secretary, and William H. Morrow, Treasurer.

The chief aim of the association is to strengthen the tie of Brotherhood among those who have rendered not fewer than twenty-one years of loyal service to the Craft; to bring together those devoted supporters of the Craft, annually at the time of the Annual Communication of the Grand Lodge; to renew the pledges and friendship of the passing years around the festal board; and to render fraternal homage to those who during the past year have passed within the Inner Veil of our Mystic Temple. Some veterans of the Craft were even then finding themselves unable to attend annual meetings of the association, and when the Roll was called in 1895 the President and Secretary, among others, had already passed across the Mystic Border.

Annually, on Wednesday night of the Grand Lodge's Session, survivors

of the original membership of the association, together with others who have joined them from time to time, assemble and together spend a joyous social hour recalling pleasant memories of the past and voicing tender recollections of those who will gather with them no more in this life. Of the fifty Masons who originally formed the association, the writer recalls only one, Bro. Charles Hazen Eastman, Past Grand Commander of the Knights Templar.

PERSONAL

Foremost in the annals of time and in exalted accomplishment, an invincible leader of men, John Sevier, Tennessee's first governor, will always hold a high place among those dauntless empire builders who crossed the Alleghanies and, amidst the alluring valleys which grace the western slopes, laid deep and strong the foundations of America's sixteenth Commonwealth. Born in the historic Valley of the Shenandoah, on September 23, 1745, partly of Huguenot extraction and descended from that notable family of Xaviers who were intimately allied with the monarchs of France during the sixteenth century, possessed of an exalted ruggedness of character, John Sevier yielded to the urge for adventure. Crossing the mountain barrier some years prior to the War for Independence, he established his home in the beautiful Valley of the Watauga and Nolachucky Rivers. From the outset he was a recognised leader among those resolute men who formed the advance guard of pioneer settlement in its march from the Great Smoky Mountains westward towards the sunset goal of progress. In the annals of Indian warfare and the Battle of King's Mountain, John Sevier's record is inscribed in fadeless crimson on the white escutcheon of America's fame.

Bro. Sevier was chief executive of the historic State of Franklin, and was later unanimously chosen first governor of the Volunteer State. He was a member of North Carolina's earliest Constitutional Convention, and of the First Federal Congress of 1790. In 1811 he was returned to the Congress of the United States. John Sevier's record as warrior, as statesman, and as an empire builder remains unsurpassed more than a century after his death.

We know not where or when Bro. Sevier was made a Mason, but we do know that while he was governor of the State he served as the first Master of Tennessee Lodge, No. 2, at Knoxville, which was formed in 1800 under North Carolina authority. John Sevier died on September 24, 1815.

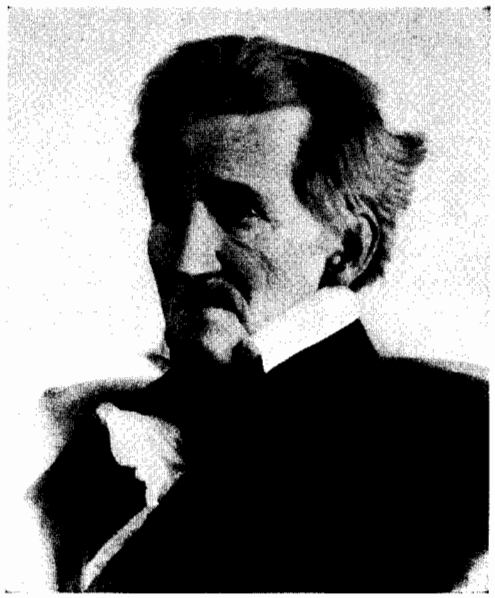
Twenty governors of Tennessee have been members of our Ancient Craft, while twenty-two Masonic statesmen have represented the Commonwealth in the United States Senate. Among the State's members of Congress have been many who wore the lambskin. Other Tennessee Masons served as members of the Confederacy's Congress during the early 1860's. Others of the Craft have been prominent in the United States diplomatic service and in the courts of the State and of the Republic. Of these we can mention only a few of the more outstanding.

With records similar to that of John Sevier, other distinguished Tennessee

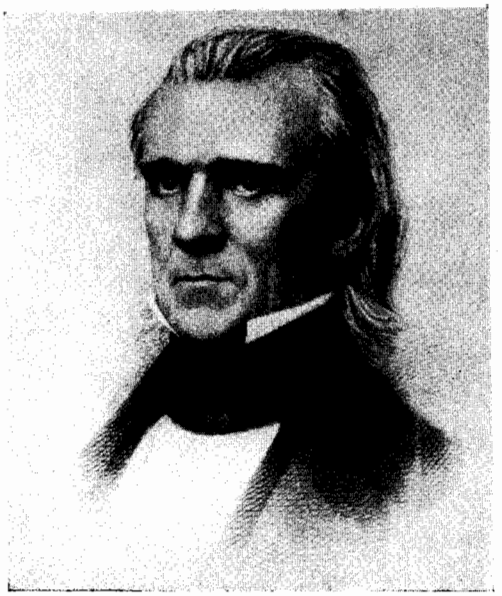
Masons who have served the public were the three who occupied the White House. First of these was Andrew Jackson. Born in Union County, North Carolina, on March 15, 1767, he began his long career of public service before he was fifteen years old, by riding as a guide with the Illustrious Davie during the South Carolina campaign of the War for Independence. Later he served as attorney for the Mero District and for the territory south of the Ohio, then as Tennessee's first congressman, as United States senator, and as a judge of the Superior Court. All this preceded his service as a soldier during the Indian Wars. But Jackson is better known for his brilliant victory at the Battle of New Orleans during the War of 1812, when he defeated Britain's superb army which numbered among its troops some of Wellington's seasoned veterans. This defeat finally terminated British aggression against America. After that, Jackson served during the Florida campaign, and even became territorial governor of that region. This was followed by another term in the Senate and the crowning experience of eight strenuous years in the White House. These are facts of American history so well known that no further details are required here.

Next to George Washington, Andrew Jackson was surely the greatest American Mason. Where and at what time he was Initiated among the Sons of Light will always remain a mystery owing to the destruction of old Lodge Records. We do know, however, that from 1800 to 1808 he was a member of Harmony Lodge, No. 1, at Nashville. Returning from service in Florida, he attended the Grand Lodge of Tennessee in October 1822, and was there elected to membership in that Sovereign Body as a Past Master. On the following day he was made Grand Master of Masons, a position in which he served efficiently for a period of two years. As a Royal Arch Mason, he served prominently in the formation of the Grand Chapter of Tennessee, on April 3 and 4, 1826. The last Record of Jackson's Masonic association was made in December 1839, when he assisted in the Installation of the Officers of Cumberland Chapter, No. 1 at Nashville. One of the most brilliant events of his Masonic career occurred on May 4, 1825, on which occasion he introduced to the Grand Lodge of Tennessee that Illustrious Craftsman, General the Marquis de Lafayette. Andrew Jackson died at the " Hermitage," his home near Nashville, on June 8, 1845.

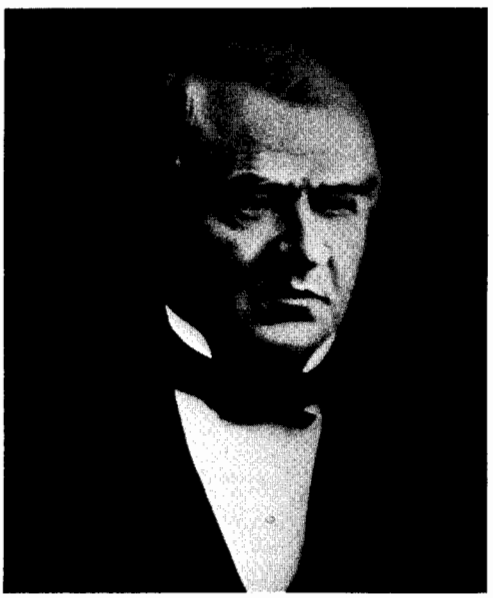
Tennessee's second Masonic President was James Knox Polk, born in Mecklenburg County, North Carolina, on November 2, 1795. He was brought to Tennessee when his family came here in 1806. Bro. Polk was the only one of the three North Carolina-Tennessee Presidents to have a classical education. He was graduated from the University of North Carolina in 1818. As attorney, as statesman, and as Chief Executive of the United States, he made a distinctive record, one fully in keeping with his years of preparation. After serving as clerk and as representative in the General Assembly of Tennessee, he entered the National Congress in 1825. There he remained until 1839. From 1835 on he occupied the Speaker's Chair. Then, on October 14, 1839, he became governor of Tennessee, and served a term of two years. In 1844 he was elected to



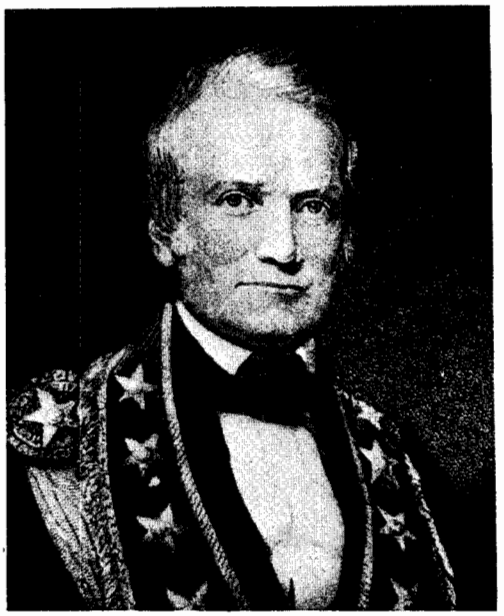
Andrew Jackson.



James K. Polk.



Andrew Johnson.



Wilkins Tannehill.

the Presidency. In that highest political office he rendered efficient service during the period of the Mexican War.

Bro. Polk came from a long line of intensely patriotic men, his grandfather, Ezekiel Polk, having commanded a company in the Revolutionary Army, while his great uncle, Thomas Polk, was the chief instigator of the so-called Mecklenburg Declaration of Independence, made in 1775. He was also a second cousin of Bishop General Leonidas Polk, of the Confederate Army, whose brother, Lucius Junius Polk, served as the second Grand Commander of Knights Templar in Tennessee. Bro. James Knox Polk was Initiated, passed, and Raised in Columbia Lodge, No. 31, of Tennessee, probably in 1820. On April 22, 1825, he was made a Royal Arch Mason in Lafayette Chapter, No. 4, at Columbia. He died at Nashville on June 15, 1849.

The third Tennesseean to become President of the United States was Andrew Johnson. He was born at Raleigh, North Carolina, on December 22, 1808 and died in Carter County, Tennessee, on July 31, 1875. He was buried at Greeneville, where he had resided for nearly fifty years. Above his grave, which is located on a beautiful hill, an imposing shaft was later erected by a grateful Republic. Andrew Johnson's best known monument, however, is the tailor shop in Greeneville, where he plied his humble calling while being tutored in the rudiments of learning by his faithful and loving wife. During recent years Johnson's wonderful record of service to the common people of America has been fully vindicated in Judge Winston's *Patriot and Plebeian*, in George Fort Milton's *The Age of Hate*, and in the work entitled *Andrew Johnson: A Study in Courage*.

Bro. Johnson was Initiated into Greeneville Lodge, No. 119, on May 5, 1851. There, too, he later received the Second and Third Degrees of Symbolic Masonry. He was acknowledged as a Royal Arch Mason and as a Knight Templar, but where and when he received the Capitular and Chivalric Degrees we cannot tell, diligent research having failed to disclose either the time or the place. In May 1876, when the Grand Commander of Tennessee was commenting on Bro. Johnson's Masonic burial, he stated that the distinguished decedent had not been affiliated with any Tennessee Commandery. It was further said that he had received the Degrees of the Ancient Accepted Scottish Rite as an Honorarium, and that the Degrees had been bestowed at the White House in Washington on June 20, 1867, by Communication from Officials of the Supreme Council. Aptly enough Andrew Johnson has been called the " Great Commoner of America."

Archibald Roane, Tennessee's second governor, was born in Lancaster County, Pennsylvania, in 1755. He was justice of the Superior Court from 1796 to 1801, and of the Supreme Court from 1815 to 1818. He was said to be one of the most cultivated and gentlemanly officials of his day. An ideal statesman and jurist, he left to posterity an honoured record of good will to men. As early as 1805 Bro. Roane was a member of Tennesse Lodge, No. 2.

Another famous Tennessee Mason was George Washington Campbell. Born

in Sutherlandshire, Scotland, on February 9, 1769, he came with his parents to North Carolina in 1772. In 1794 he graduated from Princeton College, and four years later he was admitted to the bar at Knoxville. He was a member of Congress from 1803 to 1809, a justice of the Tennessee Supreme Court from 1809 to 1811, a United States senator from 1811 to 1814 and again from 1816 to 1818. From 1814 to 1816 he was Secretary of the Treasury under President Madison. From 1818 to 1820 he was United States Minister to Russia, and he was French Claims Commissioner in 1831. Bro. Campbell was the first Junior Warden of Tennessee Lodge, No. 2, of Knoxville, and the Charter Master of Greeneville Lodge, No. 3. We do not know where he was made a Mason, but we are sure that he assisted Past Grand Master Andrew Jackson in introducing General the Marquis de Lafayette to the Grand Lodge on May 4, 1825.

Colonel John Williams was another native of North Carolina who came to Tennessee and won fame. He was born in Surrey County, North Carolina, on January 29, 1778. Then from April 1799 to June 1800, he served as a captain in the Sixth United States Infantry. Later he studied law at Salisbury and was admitted to the bar at Knoxville in 1803. From 1812 to 1813 he was a colonel of the East Tennessee Mounted Volunteers during the Seminole War. On June 18, 1813, he was made colonel of the Thirty-ninth United States Infantry, and on March 27, 1814, he fought under General Andrew Jackson at the Battle of Horseshoe Bend. In 1815 Bro. Williams became a member of the United States Senate as successor to George Washington Campbell, who had resigned. He served as a senator until March 3, 1823. From December 29, 1825, to December 1, 1826, he served as *chargé d'affaires* to the Central American Federation. He was also a member of the Tennessee State Senate in 1827 and 1828. Later he declined an appointment as justice of the Tennessee Supreme Court.

Bro. Williams was initiated into Johnston-Caswell Lodge, No. 10, at Warrenton, North Carolina, on August 29, 1799. There he later received the Second and Third Degrees. He is recorded to have been a visitor at the Annual Communication of the Grand Lodge at Raleigh on December 3, 1799. After removing to Knoxville in 1803, he became a member of Tennessee Lodge, No. 2. He served as its Secretary for some years after the death of Bro. George Roulstone in 1804. He attended the preliminary Convention held at Knoxville on December 2, 1811, preparatory to the formation of the Grand Lodge of Tennessee, and he was also present at the organisation of the Grand Lodge on December 27, 1813, as one of the Representatives of Overton Lodge, No. 5. He withdrew from that Lodge on November 23, 1830. Colonel Williams was a brother of Robert Williams, Grand Secretary of the Grand Lodge of North Carolina from 1795 to 1807, and was last Grand Master of the joint Grand Lodge of North Carolina and Tennessee, during the interval between 1811 and 1813. Colonel Williams died at Knoxville on August 10, 1837.

No history of Tennessee, either secular or Masonic, would be complete if it did not mention the first newspaper west of the Great Smoky Mountains. In September 1790, George Roulstone, a native of Boston, began the publication of

the *North Carolina Chronicle*, or *Fayetteville Gazette*, at Fayetteville, North Carolina. This he continued to publish until March 1791, when he was forced to abandon it for lack of financial support. Leaving the city of his birth, he migrated to the Old North State at the suggestion of Hon. William Blount, member of the Continental Congress from North Carolina, who became governor of the territory south of the Ohio River in 1790. In fact, Roulstone is said to have followed that distinguished statesman across the Alleghanies in the summer of 1791. With him he brought his printing outfit which he established at Rogersville, Tennessee, then the territorial capital. There he issued the first edition of the *Knoxville Gazette* on November 5, 1791. Later it was removed to Knoxville, the new pioneer seat of that government. In Knoxville its publication became regular early in the year 1792. Two years later Roulstone was commissioned to be the first postmaster of Knoxville, and was chosen to be one of the clerks of the Tennessee Senate in 1796. He was again chosen in 1797 and in 1801. As postmaster and as publisher, he established the first horseback mail route in East Tennessee. He was also chosen public printer, that work having been continued by his wife for two terms after Bro. Roulstone's death. He was, indeed, one of the progressive citizens of Tennessee's first capital. To him belongs the credit for laying the foundations of journalism west of the Appalachian Mountains. Bro. Roulstone was a Charter member of Tennessee Lodge, No. 2, and served as its Secretary from 1800 until his death in the autumn of 1804.

American history records the names of few other men whose accomplishments were so varied as were those of Samuel Houston. He was born near Lexington, Virginia, on March 2, 1793, the son of a Revolutionary father for whom he was named. The most important qualities of a warrior and the highest ideals of an American seem to have been inherent with him. If you would know the complete record of his activities and accomplishment, read *The Raven*, by Marquis James, which discloses to the full the operations of that titanic genius which led him ever onward over rugged ways until the culmination of his earthly life. But for our present purposes, the following brief sketch may be sufficient.

During his boyhood, the youthful Houston spent a few years among the Cherokee Indians as the foster son of Oo-leo-te-ka. Later he spent a short time at Maryville Academy, where he studied under that consecrated educator, the Rev. Isaac Anderson. Leaving school, he taught for a short time, then interested himself in certain mercantile pursuits. On March 24, 1813, he enlisted in the Seventh Regiment, then on July 29, 1813, he became an ensign in the Thirty-ninth Regiment. On March 27, 1814, while charging an Indian redoubt at the Battle of Horseshoe Bend, during the Creek War, he was shot through the thigh with an Indian arrow, and later through the right arm and shoulder with a rifle ball. The following May he was sent home disabled. Nevertheless on May 20, he was commissioned a second lieutenant of First United States Infantry. Upon rejoining the army at New Orleans after the great battle there, he was assigned to garrison duty. He remained in military service until March 1, 1818. Before

his honourable discharge, he was, however, again promoted, this time to the rank of first lieutenant. In 1817 Houston served as a special Cherokee agent, commissioned to readjust the Indian Treaty of 1816. This he accomplished by persuading his foster father, Oo-leo-te-ka, to locate west of the Mississippi River. Following these experiences, Houston read law under Judge James Trimble, of Nashville, another Craftsman, and within six months' time passed the required examination and entered upon the practise of his profession at Lebanon, Tennessee. Within the next twelve months he was elected attorney-general, but he resigned a year later. He was next created a major-general of militia, and in 1822 he was unanimously elected congressman for the Seventh Tennessee district, an office he filled until March 3, 1827. Then on October 1, 1827, he became governor of Tennessee. But domestic infelicity caused him to resign from that high position on April 16, 1829. The next three years or more were spent with the Cherokees in the Indian Territory. In 1830 he served as Indian ambassador at Washington. Then, on December 2, 1832, he crossed the Red River into Texas, where a brilliant career awaited him.

Samuel Houston was a member of the San Felipe Convention, which met on April 1, 1833, and provided for the separation of Texas from Mexico. He served as president of Nacogdoches in 1833, and was made commander-in-chief of its army in 1835. The Texas Declaration of Independence was adopted on March 2, 1836, and two days later Sam Houston was made commander-in-chief of the new republic's forces. On March 6 came the tidings of the Alamo massacre, and on April 21, 1836, the Battle of San Jacinto was gloriously won. During that highly important combat General Houston had two horses shot from under him, and his right leg was shattered. On September 5, 1836, he was elected first President of the Republic of Texas, an office he held for two years. Then he served as a member of the Texas Congress between the years 1838 and 1840. The next year he was again chosen President of the Republic of Texas, he had helped to free, this time serving for a term of four years. From March 20, 1846, to March 3, 1859, Houston served as United States senator from Texas. That same year he was chosen governor of the Lone Star State, but because of approaching hostilities in which he preferred to remain neutral, he resigned on March 18, 1861, and retired to his plantation at Huntsville, Texas. There he passed away on July 26, 1863.

Bro. Houston was made a Mason in Cumberland Lodge, No. 8, on April 19, 1817, and was Raised to the Master Mason Degree on July 22, 1817. The Record shows that his withdrawal took place on January 20, 1831. After Masonry was introduced into Texas in 1835, he became affiliated with Holland Lodge, No. 36 (now Lodge No. 1), at Houston, and on December 20, 1837, he presided over the Convention which formed the Grand Lodge of Texas.

One of the most distinguished statesmen of the South was John Bell, of Tennessee. Born near Nashville on February 15, 1797, he was admitted to the bar in 1816. Early in his career he entered public life as state senator from Williamson County, and served during the years 1817 and 1818. Then, in 1826,

he defeated Felix Grundy for Congress. He served as congressman from March 4, 1827 to March 3, 1841, at which time he was appointed to be Secretary of War. From that office he resigned in the following September. From 1846 to 1859 he served as a United States senator. Then, in 1860, he opposed John C. Breckinridge, Stephen A. Douglas, and Abraham Lincoln as candidate for nomination to the Presidency.

Bro. Bell was probably made a Mason in Hiram Lodge, No. 7, at Franklin, Tennessee, where he began the practise of law. The Record of Nashville Lodge, No. 37, shows his affiliation with that Body on November 2, 1834. The following December he was elected Junior Warden of the Lodge. It is thought that he was its Representative at the Annual Communication of the Grand Lodge in October 1825, but beyond that we have no further record of his Masonic alliance. Bro. Bell passed away at Cumberland Furnace, Tennessee, on September 10, 1869.

Isham Green Harris, Tennessee's Confederate governor during the war between the States, was one of the striking characters of the nineteenth century. He was born in Franklin County, Tennessee, now known as Coffee County, on February 10, 1818, and was educated at Winchester Academy. Later he removed with his family to Henry County, Tennessee, where he studied law and began to practise in 1841. He was a member of the State Senate in 1847, and a Democratic elector both in 1848 and in 1856. Then, on March 4, 1849 he was elected to Congress. Later he removed to Memphis and while living there was elected governor in 1857, in 1859, and 1861. In 1862, when Nashville became untenable for the General Assembly, it was adjourned to Memphis where it later became inoperative. The governor then entered the Confederate army, in which he served as a volunteer aide on the staff of General Albert Sidney Johnston. After General Johnston was killed in battle, Governor Harris was then attached to the headquarters of the Army of the West until 1865. Then he resumed his law practice at Memphis. Later he became United States senator and served from March 4, 1877 to July 8, 1897. From March 22, 1893 to March 3, 1895, he served as president *pro tempore* of the Senate.

Bro. Harris was a member of Paris Lodge, No. 108, but the Record of his Initiation, passing, and Raising is not available. We do know, though, that he attended the Annual Communication of the Grand Lodge on October 6, 1851, as a proxy, and that he was chosen Grand Orator on October 9. When pressing business matters kept him from serving at the next Annual Communication, Bro. James Hervey Otey, the first Episcopal bishop of Tennessee, was selected to take his place. Bro. Harris died in Washington, District of Columbia, on July 8, 1897.

William Brimage Bate, distinguished warrior and statesman, is of peculiar importance to this record. His father, James Henry Bate, was a son of Humphrey Bate, whose grandfather, Humphrey Bate, emigrated from England early in the eighteenth century. His grandfather married Elizabeth Brimage, daughter of Judge William Brimage, of the North Carolina colonial courts. William Brimage Bate was born in Sumner County, Tennessee, on October 7, 1826. Upon

completing an academic course, just before the outbreak of the Mexican War, he enlisted in a Louisiana regiment at New Orleans and later was attached to the Third Tennessee Regiment, of which he was commissioned first lieutenant. For a short time after the war he published a journal known as the *Tenth Legion*. In 1849 he was elected to the General Assembly, and in 1852 he graduated from the law department of Cumberland University. Two years later he was elected attorney-general of the Nashville district. He was also a Democratic presidential elector in 1860. The following May he enlisted as a private in the Second Tennessee (Confederate) Infantry and was chosen captain of that company. Later he was promoted to the colonelcy of the regiment. He became a brigadier-general in 1862, and a major-general in 1864. He surrendered the Army of Tennessee in 1865. After the close of the war he engaged in law practice at Gallatin, became a delegate to the national Democratic Convention in 1868, was Democratic presidential elector in 1876, and was elected governor in 1882. In that office he served until 1887, when he was chosen United States senator. From then until 1905 he continued to hold his senatorial office. His entire public service was of an uplifting, upbuilding nature.

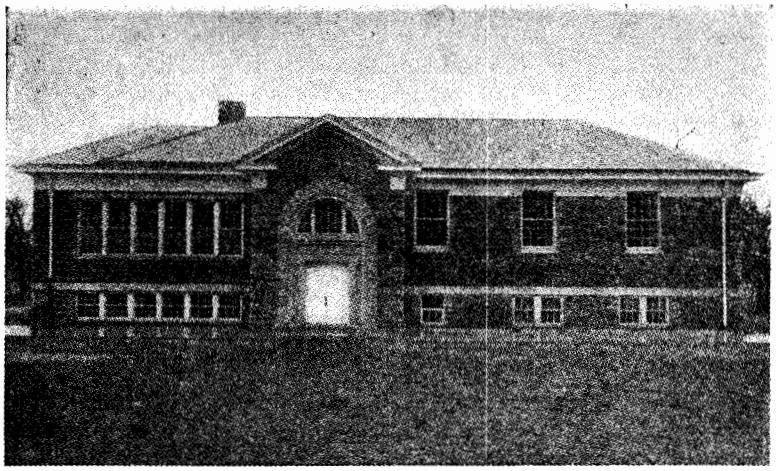
William Brimage Bate's great-grandfather, Judge William Brimage, for whom he was named, served as Grand Secretary of the Provincial Grand Lodge of America under Joseph Montfort from 1771 to 1776. Humphrey Bate, grandfather of the subject of this sketch, was a member of St. John's Lodge, No. 27, at Cairo, Tennessee, and became Charter Master of its successor, King Hiram Lodge, No. 76. He was also Charter Master of Union Lodge, No. 113, at Hartsville, in 1845.

William Brimage Bate was Initiated into King Solomon Lodge, No. 94, at Gallatin, on January 10, 1858, passed on the following February 16, and Raised on February 22, next. His membership continued in that Lodge until his death, which occurred at Washington, District of Columbia, on March 9, 1905.

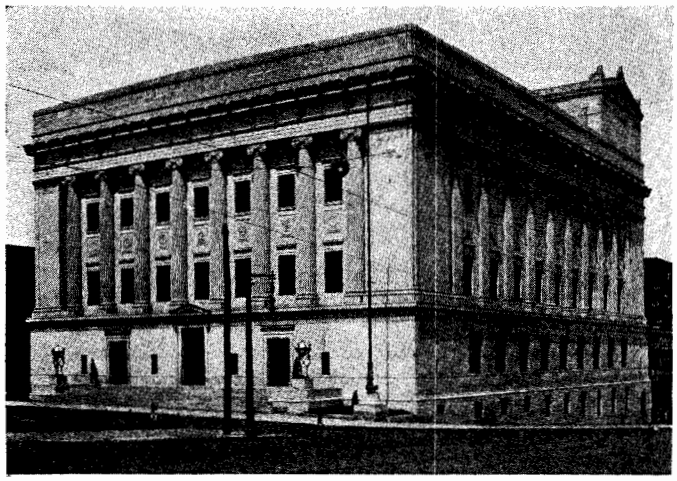
ROYAL ARCH

Just where, when, and how Royal Arch Masonry and its preparatory Degrees made their advent into Tennessee, we do not know. By referring to the earliest Record of Royal Arch Work done in America, that done at Fredericksburg, Virginia, on December 22, 1753, and to other old Lodge Records, especially those of 1782, in Blandford Bute Lodge, at Warrenton, North Carolina, and to the Grand Lodge Record of our Commonwealth, under whose auspices Chapter Degrees were conferred prior to 1790, we feel fairly sure that the pioneer Craftsmen of Tennessee were given the advanced Degrees under sanction of a Symbolic Warrant or Charter, whenever they desired to receive them. This belief is strengthened by the fact that, on October 9, 1816, a resolution was adopted by the Grand Lodge of Tennessee, authorising the formation of a Royal Arch Chapter at Nashville, and asserting that the governing authority covering all advanced Degrees of Freemasonry rested in that Sovereign Body.

On March 2, 1818, Most Excellent DeWitt Clinton, General Grand High



Auditorium, Masonic Home, Nashville, Tennessee.



Scottish Rite Cathedral, Nashville, Tennessee.



Infirmary, Masonic Home, Nashville, Tennessee.

Priest, issued a Dispensation for the formation of Cumberland Chapter, No. 1, at Nashville, Tennessee. This Dispensation was addressed to Companion Oliver Bliss Hayes, a Past Grand Master, as High Priest, to James Trimble, as King, and to David Irwin, as Scribe.

Cumberland Chapter, No. 1, led a precarious existence for five years before becoming permanently established. In 1819 the Dispensation for the Chapter, together with the report of its progress, were lost in transit to New York, and then, in 1822, its second Dispensation was misplaced at Nashville. A third Dispensation, issued early in 1823, and a Charter issued under authority of the General Grand Chapter on November 25, 1823, were, therefore necessary to its perpetuity. During this period of uncertainty the Chapter had conferred Degrees on twenty-one applicants, eighteen of whom were members of Cumberland Lodge, No. 8, one of whom came from King Solomon Lodge, No. 6, at Gallatin, and two of whom were from Hiram Lodge, No. 7, at Franklin.

Three other Chapters established in Tennessee under the auspices of the General Grand Chapter were also formed within the next short while. They were: Chapter No. 2, of Franklin, established on March 28, 1824; Chapter No. 3, of Clarksville, formed on November 11 of the same year; and Chapter No. 4, of Columbia, which was established on January 5, 1825. Only a small percentage of the original members of those Chapters had been Exalted in Cumberland Chapter, No. 1. All four of these Chapters united, under authority of the General Grand Chapter, in the formation of the Grand Chapter of Tennessee, on April 3 and 4, 1826. At that time the following Officers were chosen to oversee the government of the new organisation: Companion William Gibbs Hunt, of Nashville, formerly Grand High Priest of Kentucky, as Grand High Priest; Wilkins Tannehill, a veteran Grand Master, as Deputy Grand High Priest; Edward H. Steele, of Clarksville, as Grand King; Dyer Pearl, of Franklin, as Grand Scribe; Moses Stevens, of Nashville, as Grand Treasurer; Charles Cooper, of Nashville, as Grand Secretary; the Rev. Hardy Murfree Cryer, of Chapter No. 1, as Grand Chaplain; and Hiliary Langtry, of Columbia, as Grand Marshal. The 4 original pioneer Chapters are still at work, and according to their last Annual Report, they had an aggregate membership of 693, even after having been repeatedly reduced by the formation of other Chapters.

The first Chapter formed under authority of the Grand Chapter of Tennessee was Washington Chapter, No. 5, of Jackson, established in October 1827. This was followed by Chapter No. 6, of Knoxville, founded in October 1828 and Chapter No. 7, of Pulaski, founded in October 1829. It was at the Annual Convocation of 1829 that the first recorded conferring of the Order of High Priesthood occurred. This was performed on Companion Moses Stevens, retiring Grand High Priest; Companion Wilkins Tannehill, at that time elected Grand High Priest; Companion George Washington Churchill, Deputy Grand High Priest; and Companion Dyer Pearl, first Grand Scribe. At that Convocation, Companion James Hervey Otey, who established the Episcopal Church in Tennessee and became its first bishop there, was chosen Grand Chaplain.

The Work of Capitular Masonry progressed steadily in the Volunteer State, and the Order had a commendable increase in membership during its first quarter century. At that time the youngest Chapter was enrolled as Chapter No. 33. Although a few of the older Chapters had broken up, they had been succeeded by other Chapters that kept the Altar fires aglow. The Chapters that passed out of existence were No. 5, of Jackson; No. 6, of Knoxville; No. 7, of Pulaski; No. 8, of Fayetteville; and No. 13, of Memphis. One Chapter, No. 10, had been formed at Tuscumbia, Alabama, about 1836, while the Grand Chapter of that Jurisdiction was inactive. At the revival of the Grand Chapter in 1838, however, the Chapter at Tuscumbia became Chapter No. 10, of Alabama. To-day it is still active and vigorous. One other Chapter, No. 12, has become wholly lost to the Tennessee Record, its location and the date of its formation being now unknown. Further, there is no Record of membership available for that period.

The Grand Chapter has regularly held all its Annual Convocations excepting only those 3 which should have met during the war period between the years 1861 and 1865, at which time military conditions rendered its meeting impracticable. In 1880 the date of the annual meeting was changed from November to January, and no Convocation occurred in 1881. During the passing years the Grand Chapter and its subordinates have proved to be valuable adjuncts to the activities of the Symbolic Bodies, splendid allies in educational and philanthropic work, especially in connection with the maintenance of the Masonic Widows' and Orphans' Home of Tennessee. In addition to the 4 original Chapters, Charters have also been issued for 203 other Chapters. At the last Report, 90 Chapters, having an aggregate membership of 10,020, were actively at Work.

Eighty-seven Grand High Priests have presided over the activities of the Grand Chapter. Of these, 25 have also served as Grand Masters, while 20 have been chosen to preside over the Grand Council of the Cryptic Rite, and 8 have been appointed Grand Commanders of the Knights Templar. One, John Frizzell, served as General Grand High Priest from 1877 to 1880, and another, Bradford Nichol, presided over the General Grand Council from 1897 to 1900.

CRYPTIC RITE

Historians of the past have differed regarding the origin of that beautiful Rite of Freemasonry known as the Cryptic Rite. Although we cannot be sure of its origin, we may be sure that Companion Albert Gallatin Mackey was substantially correct in his report to the Grand Chapter of South Carolina which said it was introduced into the South through the Supreme Council of the Ancient Accepted Scottish Rite of the Southern Jurisdiction. This is emphasized by the Record of Nashville Council, No. 1, of Tennessee.

The Record discloses that in Tennessee, on July 27, 1827, Companion John Barker, an agent of the Supreme Council of the Ancient Accepted Scottish Rite at Charleston, having doubtless Communicated the Ritualistic Work to a certain

number of Royal Arch Masons at Nashville, issued a Charter authorising a regular Council of Royal and Select Masters.

So far as we have Record, this was the beginning of Cryptic Masonry in Tennessee. Since that date this Council has been continuously at Work. The earliest account of Petitions for advancement is dated November 13, 1827.

Three additional Councils were established in Tennessee under the same authority, but the Record is vague regarding the date of their founding. Companion Charles Henry Smart, late Grand Recorder, after making a thorough investigation, believed, however, that all three were established during the same year, and immediately subsequent to the formation of Council No. 1. The three later Councils were Concordia Council, No. 2, of Columbia; Franklin Council, No. 3; and Clarksville Council, No. 4. Liberty Council, No. 5, of LaGrange, Tennessee, was formed under authority of the Grand Council of Alabama, which had been Instituted on December 12, 1839. The Petition for Dispensation to form the new Council was recommended by Holly Springs Council, No. 5, of Mississippi, on December 31, 1846, and was presented to the Most Illustrious Grand Master of Alabama, by whom the desired authority was issued soon afterwards. A Charter for that Council was evidently granted at the next Annual Assembly of the Grand Council, held on December 9, 1847.

On October 13, 1847, Companions assembled in the old Masonic Temple at Nashville representing Nashville Council, No. 1, Concordia Council, No. 2, Franklin Council, No. 3, Clarksville Council, No. 4, Liberty Council, No. 5. A Constitution was then prepared and formally adopted, and following Officers were elected and Installed: Dyer Pearl, of Nashville, Thrice Illustrious General Grand Master; Henry F. Beaumont, of Clarksville, Illustrious Deputy General Grand Master; William R. Hodge, of Columbia, General Grand Principal Conductor of the Work; Joseph F. Gibson, of Nashville, General Grand Treasurer; Charles Arnold Fuller, of Nashville, General Grand Recorder; Rev. M. L. Andrews, of Franklin, General Grand Chaplain; J. S. Williams, of Memphis, General Grand Captain of the Guard; James M. Comegys, of LaGrange, General Grand Sentinel; Michael Ellsworth De Grove, General Grand Tyler.

The first new Council to be Chartered was that known as Yancey Council, No. 6, of Memphis, afterwards designated as Eureka Council. A Dispensation for this Council was issued on October 8, 1848, and the Council was Chartered on October 10, 1853.

The Annual Assemblies of the Grand Council have been held with regularity except during the war period of the 1860's when no meetings were held in 1862, 1863, or 1864, due to military conditions.

In addition to the 5 pioneer Councils that united to form the Grand Council, 96 other Councils have been Chartered. Of the 101 subordinate Councils, 19 are now actively at Work. One Subordinate Council was also formed outside Tennessee. In 1857, upon the application of a constitutional number of Companions, one of whom, Companion Townsend Alexander Thomas, formerly of Clarksville, was a Tennessee Mason, a Dispensation was issued for Sacramento Council,

No. 20, to be located at Sacramento, California. In 1859 this Council participated in the formation of the Grand Council of that distant Jurisdiction. It is now known as Sacramento Council, No. 2, of California.

Slowly but regularly the Work of the Cryptic Rite progressed in Tennessee from 1847 to 1861, when Yorkville Council, No. 28, was Chartered. Then, at the next Annual Assembly held in 1865, one additional Council was added. By 1870 there were 57 active Councils having an aggregate membership of 1921. As in the case of the Grand Lodge and other Masonic Bodies, after this post-war peak a reaction set in and lasted for a number of years. In fact, in 1892 there were only 15 Councils enrolled, and the reported membership was only 468. Since then, however, there has been a general upward tendency. At the annual report there were 21 Councils on the Roster, having a total membership of 2405.

During the eighty-eight years since the formation of the Grand Council, eighty-three Grand Masters have presided over it. Of those, fourteen have also administered the affairs of the Grand Lodge, while twenty-one have been Grand High Priests of Tennessee. One of them, James Penn, presided over the Grand Chapter of Virginia and over the Grand Lodge, the Grand Chapter, and the Grand Council of Alabama. Eight Most Illustrious Grand Masters were also chosen to preside over the Grand Commandery of Knights Templar. Of these, John Frizzell served as General Grand High Priest, and Bradford Nichol as General Grand Master, from 1897 to 1900. James Penn, active leader in three Jurisdictions, also filled the Station of Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, during the early 1860's. Of the original Councils, only Nashville Council, No. 1, remains active to-day, and it does that after more than a century of service.

THE TEMPLAR RITE

The Record is not clear regarding the time or the manner of introducing the Orders of Christian Knighthood into Tennessee. Nevertheless, a membership Record of Nashville Commandery, No. 1, compiled by Sir Joseph Swineford Carels, Recorder, some time prior to 1890, states that Sir Wilkins Tannehill, its first Eminent Commander, was Knighted about 1826; that Sir Benjamin Clements was Knighted in 1827; and that Sir Joseph Norvell, Sir Dyer Pearl, and Sir Jesse Brazeale Clements were Knighted about 1828. From the same source we learn that Sir Robert Boyte Crawford Howell received the Orders at Portsmouth, Virginia, sometime about the year 1828. Sir Moses Montgomery Henkle was Knighted at Lancaster, Ohio, where he received the Red Cross in 1838 and the Order of the Temple in 1843, while Sir John Thomas Wheat was created a Knight Templar at Wheeling, Virginia, in 1845. In St. John's Encampment, No. 4, of Philadelphia, Sir Thomas McCulloch, Sir John P. Campbell, Sir William R. Hodge, and Sir William Maxwell received the Accolade on February 2, 1850, and twenty-eight days later Orders were also conferred by that Encampment on another leading Tennessee Mason, Jonathan Smith Dawson.

On November 11, 1846, a Dispensation was issued by Sir Joseph K. Stapleton, Grand Master of the General Grand Encampment, as it was then designated, for the establishment of Nashville Encampment, No. 1, at Nashville, Tennessee.

The first Sir Knight created in Nashville Encampment, No. 1, was Michael Ellsworth DeGrove, Grand Tyler of Symbolic and Capitular Masons, who was made a Knight Templar on March 1, 1847, and was appointed to the important post of Tyling the outer door of the Asylum. Meantime, the Encampment met with the loss of one of its most valiant and zealous Sir Knights, when on January 7, 1847, its beloved Treasurer and Recorder, Most Worshipful Joseph Norvell, Past Grand Master, suddenly passed away. On March 4, 1847, the Orders were conferred on two distinguished Craftsmen, Sir Williamson Hartley Horn, Grand Treasurer, and Sir John Snyder Dashiell, Grand Secretary and afterwards Grand Master of the Grand Lodge. Nine others were created Knights Templar before the year closed.

On September 16, 1847, at the Triennial Conclave of the Grand Encampment, which was held in Columbus, Ohio, a perpetual Charter was granted to Nashville Encampment, No. 1. Since then, for nearly ninety years, its Work has steadily continued. During the twelve years intervening between the establishment of that first Encampment and the formation of the Grand Commandery of Tennessee, the Orders of Knighthood were conferred upon six Grand Masters of Tennessee. Those so honoured were Grand Masters "Dillahunty," Martin, Burton, Fuller, Hughes, and Frizzell. The Orders were also conferred upon Past Grand Master Samuel Michell, of Arkansas, and upon five others—Fuller, Polk, McClelland, Frizzell, and Palmer—who subsequently became Grand Commanders. Other Craftsmen upon whom the Orders were at that time conferred also attained to distinction later.

On July 10, 1857, Sir William B. Hubbard, Most Eminent Grand Master, issued a Dispensation for the formation of Yorkville Commandery, No. 2, at Yorkville, Tennessee. The Commandery was duly organised on September 17, 1857, and after two years of successful Labour it was granted a Charter by the Grand Encampment on September 17, 1859.

In the latter part of the 1850's, the Sir Knights residing in the vicinity of Columbia, Tennessee, filed a Petition with the General Grand Recorder, Sir Benjamin Brown French, for a Dispensation. This was granted on December 19, 1858, by the Grand Master, Most Eminent Sir William B. Hubbard, and provided for the formation of De Molay Commandery, No. 3, with the following Officers: Sir Lucius Junius Polk, Eminent Commander; Sir Archelaus Madison Hughes, Generalissimo; and Sir John B. Hamilton, Captain-General. Due to delay in procuring the necessary paraphernalia, the first meeting did not occur until May 11, 1859, but at that time the Commandery was duly formed. Then, on September 16, 1859, a Charter for this Commandery was granted by the Grand Encampment. Meantime, Orders were conferred upon twelve Royal Arch Masons, including Sir James McCallum, who later became Grand Master.

On March 27, 1859, the Most Eminent Grand Master, Sir William B. Hub-

bard, issued a Dispensation for the formation of Cyrene Commandery, No. 4. Five Sir Knights received the Accolade prior to September 16, 1859, when a Charter was granted by the Grand Encampment which convened at Chicago. By virtue of that Charter, the Commandery was duly Constituted on September 28, 1859, by Most Eminent Sir Giles M. Hillyer, Grand Commander of Mississippi.

On Wednesday, October 12, 1859, Representatives from the four Commanderies established in Tennessee assembled at Nashville Commandery No. 1, in its Asylum.

Sir Charles A. Fuller, Eminent Commander of Nashville Commandery, No. 1, was invited to preside over the Assembly, and Sir William H. Whiton was appointed Recorder. Then a Warrant from Sir Benjamin Brown French, Most Eminent Grand Master, bearing the date October 3, 1859, and authorising any three or more of the Commanderies in Tennessee to assemble and form a Grand Commandery for the Volunteer State, was presented and read. At that time a Constitution, or Code of Statutes, having been prepared, it was formally adopted and the following Officers were duly elected: Sir Charles Arnold Fuller, of Commandery No. 1, Grand Commander; Sir James Penn, of Commandery No. 4, Deputy Grand Commander; Sir Lucius Junius Polk, of Commandery No. 3, Grand Generalissimo; Sir Massalon Whitten, of Commandery No. 2, Grand Captain-General; Sir Jonathan Huntington, of Commandery No. 1, Grand Prelate; Sir John Jennings Worsham, of Commandery No. 4, Grand Senior Warden; Sir Algernon Sidney Currey, of Commandery No. 2, Grand Junior Warden; Sir Williamson Harley Horn, of Commandery No. 1, Grand Treasurer; Sir William Henry Whiton, of Commandery No. 3, Grand Recorder; Sir Thomas McCulloch, of Commandery No. 1, Grand Standard Bearer; Sir John H. Devereux, of Commandery No. 3, Grand Sword Bearer; Sir Henry Sheffield, of Commandery No. 1, Grand Warder; and Sir Michael Ellsworth De Grove, of Commandery No. 1, Grand Sentinel. When Sir James Penn declined to serve as Deputy Grand Commander, Sir Amasa S. Underwood, of Commandery No. 2, was appointed in his place. The Grand Commandery was then closed in ample and knightly form. At this time the membership of the various Subordinate Commanderies was as follows: Nashville Commandery No. 1, 81 members; Yorkville Commandery, No. 2, 40 members; De Molay Commandery, No. 3, 24 members; and Cyrene Commandery, No. 4, 19 members; a total of 164 persons.

The next Annual Conclave of the Grand Commandery was held in October 1860, and on that occasion Sir Lucius Junius Polk was chosen Grand Commander. In the following October, Sir John Jennings Worsham was elected to that eminent Station. No further Conclaves were held until 1865, at which time the storm of civil strife had somewhat subsided. Since that deplorable period, the Annual Conclaves of the Grand Commandery have been held with due regularity.

The first new Commandery to be formed was Brownsville Commandery, No. 5, for which a Dispensation naming Sir William Maxwell as Eminent Com-

mander was issued on March 4, 1866. This was followed on April 6, 1866, by a Dispensation for Gilbert Commandery, No. 6, located at Dundas, Tennessee, with Sir Jonathan Moore Gilbert as Eminent Commander, and on April 26, 1866, by a Dispensation for Lebanon Commandery, No. 7, with Sir David Cook as Eminent Commander. Charters for all those new Commanderies were granted on October 10, 1866, at which time the name of the latter was changed to Baldwin Commandery, No. 7.

During its seventy-six years of activity, the Grand Commandery has issued 28 additional Charters. The present Junior Commandery, Chattanooga Commandery No. 32, is located at Ridgedale, Tennessee. From an aggregate of 164 in 1859, membership has increased to 4290, according to the last annual report. Of the 4 original Commanderies, only 2 are now active—Nashville Commandery, No. 1, and Memphis Commandery, No. 4, formerly Cyrene Commandery, No. 4. The latter has the largest membership, 476 members, while the former's membership numbers 339 Sir Knights.

Sixty-nine Grand Commanders have presided over this branch of the American Rite in Tennessee, and of these nine have been Grand Masters of Symbolic Masonry, nine have served as Grand High Priests, and eight have presided over the Cryptic Rite.

Among Tennessee Masons there have been many well-known ministers of the Gospel, some of whom have rendered exalted service as chaplains of the Grand Lodge and its allied Bodies. Among those who have attained the highest preferment among the Craft, the honour of being selected to preside in the Grand East, were Bro. William Monroe Dunnaway, Bro. John Thomas Irion, Bro. John Lynn Bachman, and Bro. Robert Virgil Hope. Although it would be a fitting task to review the lives and selfless deeds of all those venerable spiritual leaders, the limitation of this article will not permit us to give accounts of all our distinguished ministerial Brethren.

James Richardson and his wife, Mary Watkins Richardson, of Charlotte County, Virginia, were the parents of John Watkins Richardson, who was born at the ancestral home, in the " Old Dominion," January 23, 1809. The family came to Tennessee in 1815, locating near " Old Jefferson," the original county seat of Rutherford County, from its organisation in 1804 until Murfreesboro was established in 1811. There the father of the future soldier, statesman and Mason grew to manhood, receiving the best educational advantages which were then available. Choosing the profession of medicine, he entered Transylvania University at Philadelphia, where he graduated in March 1833, and began active practice in the hamlet where he had grown to manhood. There in due time he established a home, taking for a life partner Miss Augusta Starnes, a daughter of Daniel and Harriet Russell Starnes, and on March 10, 1843, the family circle was enlivened by the advent of a boy whom they named James Daniel Richardson, in honour of his grandfathers. This scion of Colonial and Revolutionary ancestry pursued the usual course of activities customary to

childhood and youth, devoting at least a part of his time to the attainment of useful knowledge. His educational advantages however were limited by circumstances which he was powerless to obviate, and when but little past eighteen, he abandoned the class-room for the tented field and the trappings of war, following the fortunes of the " Bonnie Blue Flag " with heroic devotion and unfaltering courage during the four years of civil strife. The term sounds like an anomaly, and we freely admit that it is; for who can conceive of strife being civil, until it ceases to mar the spirit of harmony which should ever characterise our civilisation? Enlisting in 1861 as a private, in the Forty-fifth Tennessee Infantry, his valiant and meritorious conduct was recognised just after the battle of Shiloh, by his promotion to the arduous position of Regimental Adjutant when a reorganisation was effected at Corinth.

In Amity Lodge, No. 54, at Eutaw, our revered Brother sought and found the Light Symbolic of the Mystic Tie, early in February, and during the same month he was Passed to the Degree of Fellowcraft. The rapidly following events incident to the closing months of warfare delayed his further Masonic progress, and it was not until October 12, 1867, that he was Raised to the Sublime Degree of Master Mason in Mount Moriah Lodge, No. 18, at Murfreesboro, where he had established his future home, having in the meantime been admitted to the bar as a disciple of Blackstone, early that year.

How well he was equipped for the activities of life, the succeeding years of accomplishment bear witness. A soldier when but little past eighteen, the four years of strenuous warfare, American against American, had fully moulded the ardent, immature youth into a stalwart man, prepared for advancement. Hence at twenty-four we find him engaged in a distinctive profession with unlimited opportunities for development and progress. A Master Mason ere he had rounded the first quarter of a century, he reached the zenith of Masonic attainment eight months after his thirtieth anniversary, as Grand Master of Masons in the " Volunteer State," giving to the rulership of the Craft a year of loyal devotion and unquestioned efficiency. Thrice in the prior history of Tennessee Masonry had a younger man been elected to the Grand East; Wilkins Tannehill, Hardy Murfree Burton, and John Frizzell, the latter before he was thirty.

In Mount Moriah Lodge, No. 18, he presided as Master in 1869, 1870 and again in 1875. In 1871, while occupying the Station of Senior Grand Warden of the Grand Lodge, he modestly accepted the Senior Deacon's arduous task, and again in 1880; while the service of Steward fell to his lot in 1882, and its simple duties were faithfully performed. In the meantime, he had made progress in the Mysteries of Craftsmanship. In Pythagoras Chapter, No. 23, at Murfreesboro, he was Exalted to the August Degree of Royal Arch Mason, June 24, 1868, and served as its High Priest in 1872, receiving the Order of High Priesthood at the Annual Convention for that year. He received the Cryptic Degrees in Murfreesboro Council, No. 22, and as its Thrice Illustrious Master participated in the Annual Assembly of the Grand Council in 1871. In the Grand Royal Arch Chapter he was elected from the floor, to serve as Grand High Priest in 1883.

The Orders of Chivalric were conferred upon Bro. Richardson in Baldwin Commandery, No. 7, at Lebanon, in June 1869, and he became a Charter Member of Murfreesboro Commandery, No. 10, in 1870, serving as its Eminent Commander for ten years.

On October 9, 1881, he received the Degrees of the Scottish Rite, from the Fourth to the Eighteenth, inclusive. On the following day he was advanced to the Thirtieth Degree, Knight Kadosh, and soon afterwards received the Thirty-second Degree, the Master of the Royal Secret. On October 23, 1884, he was made a Knight Commander of the Court of Honour, and was rapidly advanced until he was Crowned an active member of the Thirty-third and Last Degree in the Supreme Council for the Southern Jurisdiction, at Washington immediately after. On October 10, 1899, he was elected Lieutenant Grand Commander of the Southern Jurisdiction, and on November 13, 1900, succeeded Judge Thomas Hubbard Caswell as Grand Commander of the " Mother " Supreme Council, his faithful and distinguished service in that exalted Station continuing until he was called to answer the immutable summons and lay aside the Craftsman's earthly implements.

In civil life, as well as on the tented field, and in the avenues of Mystery's activities, Bro. Richardson gave faithful service and attained exalted honours. His public career, as a statesman, began in 1870, when he was chosen to represent Rutherford County in the Tennessee House of Representatives, at the first session following the adoption of the revised Constitution, and being elected speaker of that august body, before he had passed his twenty-eighth anniversary. In the next General Assembly, he served as State senator, attaining there, as elsewhere, a high reputation as a wise counsellor and legislator. In 1876, he was chosen one of the delegates from Tennessee to the National Democratic Convention at St. Louis, on the memorable occasion when Hon. Samuel J. Tilden, governor of New York, was pitted against Hon. Rutherford B. Hayes in the race for the Presidency of the United States. Twenty years later, he again represented Tennessee in the National Democratic Convention, when William Jennings Bryan became the party leader against another revered Craftsman, Hon. William McKinley, of martyr fame.

In 1884, he was elected to represent the Fifth Tennessee District in the American Congress, and was re-elected successively for a period of twenty years, until 1904, and then Masonry required of him continuous service, as Grand Commander of the Scottish Rite. He was the minority candidate for Speaker of the House of Representatives in the fifty-sixth and fifty-seventh Congresses, and in 1894, was elected to preside over that distinguished body during the illness of Speaker Crisp, which continued for several weeks. Recognised as a stalwart leader of the Democratic party, his influence as a congressman was far reaching, and his accomplishments fully merited the confidence of his constituency, while they received nation-wide commendation in the councils of Democracy. At the same time he held the confidence and esteem of his opponents in a large degree.

Bro. Richardson was a loyal adherent of the Christian Church, an humble

follower of Him whose life among men was ever an unfaltering emphasis of the sublime law He proclaimed to humanity, " Love one another." Of his substance, his intelligence, his activity, he gave liberally to the teaching of Infinite Truth among mankind.

Bro. Richardson became a member of the Royal Order of Scotland, a distinguished honorarium—conferred under the auspices of Scottish Masonry, in 1901; and was elected Affiliated Deputy Provincial Grand Master, under Bro. Josiah H. Drummond of Maine. On the passing of the latter, in 1902, he succeeded to the rank and title of Acting Provincial Grand Master. On January 26, 1904, he became a member of the Past Grand Masters' Association of Tennessee. He was also a Noble of the Mystic Shrine, that hilarious but altogether useful organisation, aptly termed " The playground of Freemasonry," which is erecting hospitals for the care and treatment of impecunious crippled children throughout the United States, in which none may be received whose parents are able to pay for treatment.

On July 24, 1914, the imperative mandate was breathed in the silence of his immortal soul, and bidding a tender farewell to those he had so faithfully cherished, his deathless spirit departed from the tabernacle of the flesh, and crossed the Mystic Border, to enter upon the endless pilgrimage. This closing scene of the earth life transpired at his family residence at Murfreesboro.

RÉSUMÉ

Since the Spirit of Masonry was wafted across the Alleghanies, guiding the footsteps of our illustrious pioneer Craftsmen, it has manifested itself in the progress and development of the " Volunteer " Commonwealth at every turn, in warfare as well as in peace. Traditional Masonry was evidenced in North Fork Lodge, No. 20, ere historic Franklin was conceived, and was represented at its baptism. The first duly Constituted Lodge was Harmony, No. 1, at Nashville, Chartered December 17, 1796, by the " Mother " Grand Lodge, that also sponsored the 8 additional Lodges which united to form the Grand Lodge of Tennessee, December 27, 1813, with Thomas Claiborne, a Virginian, as Grand Master. Since that eventful day, 741 Lodges have been numbered on its Roster, while the latest report of membership discloses nearly 48,000 Master Masons.

Organised Royal Arch Masonry came in 1818, and the Grand Chapter, formed in 1826, carries the Record of 209 Subordinates, with a present enrollment of 8756 Royal Craftsmen

Cryptic Masonry made its advent in Tennessee in 1827, and the Grand Council, formed in 1847, shows a total of 101 Councils, only 21 of which are now active, with a membership of 2017.

Chivalric Masonry in the " Volunteer State " can be traced to 1926, with the first Commandery, Nashville No. 1, formed in 1845, and the Grand Commandery dating from October 1859, whose Roster carries numbers of 32 Subordinates, of which 26 are now at Labour, with an enumeration of 3792 Sir Knights.

The Order of High Priesthood, which became permanent in Tennessee with the formation of the Grand Council in 1860, has carried upon its Roster since that date the names of 1159 Anointed High Priests.

The review of Scottish Masonry, which came to Tennessee in tangible form prior to 1860, contains a detailed report of its progress and present membership. In this important branch of Freemasonry, one Grand Commander is credited to the "Volunteer State," James Daniel Richardson, Past Grand Master, Past Grand High Priest, who for twenty years represented the Fifth District of Tennessee in the Federal Congress. It was under his supervision as Grand Commander that the House of the Temple, at Washington, was constructed.

FREEMASONRY IN TEXAS

WILBUR KEITH

THE beauty, romance, and tradition of Freemasonry in the Grand Jurisdiction of Texas are second only to its ideals. They parallel its teachings and principles. The blend of romance and ideals imbedded in the hearts of those five men who established the first Masonic Lodge in the town of Brazoria is synonymous with the romance of the men who followed the flag of General Sam Houston, a Mason, to the battlefield of San Jacinto and there wrested from Santa Anna and his followers what is now the vast State of Texas. In his *Masonic Memoirs*, a brief history of early efforts to establish Masonry in a new country, Anson Jones, our first Grand Master, says that if the little army of Texans had been unsuccessful in their effort to win freedom at the Battle of San Jacinto, then plans for developing principles and ideals through the teachings found only in Masonic Lodges would doubtless have met with failure, as they had previously done in Brazoria, where Holland Lodge, No. 36, under the Jurisdiction of our Mother Grand Lodge of Louisiana, was first established.

The Supreme Architect of the Universe, however, decreed otherwise. True to the lessons taught by Masonry, the little army of Texans, led by men who had learned the lessons of life before a Masonic Altar, listened to a prayer offered by General Houston on the evening before the battle. And having in mind another important lesson, symbolical of love and devotion, Thomas J. Rusk, also a Mason, offered another prayer of thanks for the victory that had come at the end of battle. At that time Masonry was practically unknown in this wilderness. A few men who had met by chance, however, had recognised each other as Masons, and thus they had been drawn closer together by the Mystic Tie that binds one Mason to another. Within a short time after the Battle of San Jacinto, Holland Lodge, No. 36, to which an Official Charter had been granted after it was opened under Dispensation at Brazoria, was re-established in the City of Houston. Later it will be explained how the Grand Lodge of the Republic of Texas was formed through the efforts of Holland Lodge, No. 36; Milam Lodge, No. 40, of Nacogdoches; and McFarlane Lodge, No. 42, of San Augustine, all at that time under the Jurisdiction of Louisiana.

The five Masons, who through Divine guidance had made one another's acquaintance at Brazoria, were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones. Soon afterwards, when the five Brethren met and discussed the formation of a Lodge, a sixth member of the Craft, Bro. J. P. Caldwell, joined them. According to Anson Jones, the conference of the five Master Masons was held " in a little grove of wild peach or laurel " on the outskirts of Brazoria.

It is evident that the Masons who were responsible for the establishment of

the Fraternity in Texas had in mind greater things than the renting of a hall as a place where men could meet merely to talk over commonplace affairs and discuss current events. Those men also had another vision of the future. They dreamed of a new empire, so to speak, which was to be founded upon the fundamentals of the Masonic Fraternity. For the development of that empire and its citizens unborn, those men placed designs upon the trestle-board of Freemasonry and directed that all Craftsmen should follow them. Soon after the formation of our Grand Lodge in 1837, the leaders of Masonry adopted decisive measures for the education of children. The plans did not confine the schools to the children of Masons, though they were to be given preference. This move to direct and promote education, backed by Freemasonry, is nothing new to Masons who are familiar with American Masonic history, for it is well known that in the majority of Jurisdictions, more especially in those where Masons pioneered in the development of new States, the Craft has always stood as guard and sponsor of education. It must be borne in mind, however, that such measures have never been partisan in character.

In many respects the dream of our Masonic forefathers has been realised, for in the early days of our Grand Lodge, Masons were commonly more interested in Masonry than they are to-day, as this historical sketch will presently make clear. When the Grand Lodge of Texas adopted its Constitution, it ordered that each member should annually pay dues of $12 to the Grand Lodge. The dues are to-day only $2.20. *The History of Holland Lodge, No. 1*, of Houston, tells that on October 26, 1864, the Lodge received a bill of $60 from Phillip George, " for washing and doing up 30 aprons." The history also tells that the first meeting of Holland Lodge, No. 1, for " funeral honours," was held on December 18, 1838, to record the death of Bro. John H. Wharton, one of the five Masons who had met at Brazoria. The first Masonic funeral in Texas was held by Temple Lodge No. 4, over the body of Bro. James Collingsworth, chief justice of the Republic of Texas, member of Holland Lodge, No. 1.

Chief Justice Collingsworth was a native of Tennessee. He died at the age of thirty-five years. The Records of Grand Lodge show that Temple Lodge, No. 4, was opened in Special Communication in the Senate Chamber in Houston, on Sunday, July 22, 1838, for the purpose of conducting the funeral service. The Officers occupying the Stations included Bro. George Fisher, Worshipful Master; Bro. J. W. Moody, Senior Warden; Bro. A. S. Thruston, Junior Warden; Bro. R. Bache, Secretary; Bro. A. Brigham, Treasurer; Bro. C. Mason, Senior Deacon; Bro. F. R. Lubbock, Junior Deacon; Bro. Chas. Chamberlain, Tyler. Visitors were: Bros. Wm. G. Cooke, T. G. Western, G. W. Poe, John Shea, A. Ewing, Watkins, Kelser, J. G. Welshmeyer, James Izod, M. Persy, Chronican, W. F. Gray, Porter; all members of Holland Lodge, No. 1.

Though this brief sketch does not attempt to give a complete review of the Craft's history in Texas, nevertheless it is hoped that some few details regarding the Institution of Freemasonry in this Grand Jurisdiction may be of inspiration as well as of interest.

In the town of Old Richmond, west of Houston, stands a monument which William Morton erected in 1825 to the memory of Bro. Robert Gillespie. In the *Grand Lodge Proceedings of 1902* (pp. 66, 67) reference is made to a meeting of Masons held at San Felipe on February 11, 1828, at which Bro. H. H. Teague, Bro. Stephen F. Austin, Bro. Ira Ingram, Bro. Eli Mitchell, Bro. Joseph White, Bro. G. B. Hall and Bro. Thomas M. Duke were present. At that meeting the first effort was put forward to establish Masonry in what was then a part of Mexico. In many respects the country was a wilderness, unsettled and almost uncivilised. Those present prepared a Petition addressed to the York Grand Lodge of Mexico. The Officers named for the proposed Lodge were Bro. Stephen F. Austin, Worshipful Master; Bro. Ira Ingram, Senior Warden; Bro. H. H. Teague, Junior Warden; and Bro. Thomas M. Duke, Acting Secretary. Though the Petition was forwarded to the York Grand Lodge of Mexico, no answer to it was ever received. The reason for this seeming disregard of a well-meant Petition is supplied by an article published in the *Texas Almanac* of 1857, which briefly states that on " December 8, 1827, a Mexican Decree was passed expelling the York Masonic Lodge." The date of the item makes clear that the expulsion order was decreed before the Petition for a Lodge at San Felipe was dispatched. The Brethren who made the application seem to have been quite unaware of the action that had been taken by the Mexican government shortly before. Regarding the Gillespie monument at Richmond, the *Grand Lodge Proceedings of 1900* say, in an article prepared by the Committee on Masonic History:

In the country at Richmond, Fort Bend County, Texas, may still be seen the shattered and leaning body of a monument which has clustering around it associations more deeply interesting to the mind of a good and true Mason than, perhaps, any other object that can now be found connected with the first Anglo settlers of our State. . . . It appears that this monument was erected in the winter of 1825–1826. . . . On the tablet on the south front may still be seen, well defined, a hand holding a plumb line, all moulded with the brick seal, and below it, this inscription, now well-nigh obliterated:

Behold I will set a plumb line in the midst of my people Israel I will not again pass by them any more.

And on the north front is a tablet bearing an inscription as follows:

IN MEMORY OF ROBERT GILLESPIE

The Grand Lodge of Texas appropriated $100 for the purpose of employing " a skillful, operative mason to raise up, straighten, and make such repairs as were found necessary " to preserve and perpetuate this monument.

Further facts regarding early Masonry in this region have been set forth by Bro. I. S. Roberts, a member of the Committee on Masonic History, who reported to the Grand Lodge as follows:

As Texas was originally a State of the Republic of Mexico, no history as to the origin of Masonry in this State would be complete without its begin-

nings. We take the liberty of presenting to the Craft the following short sketch: Masonry was first introduced in Mexico in 1806. It was Spanish, clerical and aristocratic in character and tendencies. Owing to the disturbed political condition of the country, it disappeared about 1809 or 1810. In 1825, Masonry (York Rite) was again introduced under the auspices of Honorable Joel Roberts Poinsett, United States Minister to Mexico, who took no further active interest than that of obtaining the proper authority from the Grand Lodge of New York, according to the Mexican historian Don Juan Mateos, as well as Yoakum in his *History of Texas* at the request of the then president of the Republic Don Guadalupe Victoria, for five Lodges, which at once formed a Grand Lodge called the Grand Lodge of Mexico, or, according to other authorities, National Grand Lodge. This Grand Lodge became involved in the political strife then raging in Mexico, and lasted only four or five years, demising in 1829 or 1830. At any rate, Masonry lost all semblance of its real character between 1830 and 1865, excepting in one Lodge, La Union Fraternal, which had been Chartered by the Grand Lodge of Cartagena, New Granada. This Lodge had over two hundred members. Bro. James C. Lohse was its Worshipful Master in 1865.

By the advice of Manuel Basillio Cunha Reis, a visitor from New York, who claimed to be a member of Fraternity Lodge, No. 387, and a Sovereign Inspector General, Thirty-third Degree, his claims being substantiated by a letter written to Bro. Lohse by Bro. Andres Cassard in reply to the former's inquiries, La Union Fraternal was split up into three Lodges, which then formed a Grand Lodge, under the title of The Grand Lodge Valle de Mexico, or, in English, " Valley of Mexico," which is the same Grand Lodge, until a few years past, recognised by the Grand Lodge of Texas.

Stephen F. Austin received the Entered Apprentice Degree in Masonry in Louisiana Lodge, No. 109, Ste. Genevieve, Territory of Louisiana, May 1, 1815. He was Passed and Raised to the Third Degree in the same Lodge, June 23, 1815. So, it will be seen that Austin received the Fellowcraft and Master Mason's Degree on the same date. Although Austin's most intimate associates in Texas were members of the Craft, his duties and responsibilities were such that kept him on the move most of the time and he never sat in a Texas Lodge, so far as known. However, he never lost faith in the Fraternity, as shown by his private correspondence. To Stephen F. Austin double honours should go, for, not only was he " The Father of Texas," but the Father of Masonry in Texas. He, Bro. H. H. Teague, Bro. Ira Ingram, Bro. Eli Mitchell, Bro. Joseph White, Bro. G. B. Hall, and Bro. Thomas M. Duke, met together and took formal steps to organise the Masonic Lodge at San Felipe de Austin. In 1877 facsimiles of all documents pertaining to this matter were presented to the Grand Lodge of Texas through Past Grand Master Marcus F. Mott. This was done at the request of Hon. Guy M. Bryan, who had found the documents among the papers of his uncle, Stephen F. Austin. From the time of the failure of efforts to establish a Lodge at San Felipe, until the second effort was made at Brazoria in the winter of 1834–1835, there were few members of the Masonic Fraternity

in this region. What happened at Brazoria, and subsequent activities of the faithful few who were responsible for the planting of Freemasonry in this Grand Jurisdiction, is best told in what might appropriately be called the " Masonic Memoirs " of Bro. Anson Jones, our first Grand Master. On June 4, 1850, he wrote the following article entitled " Freemasonry in Texas—A Reminiscence of Its Early History."

As I took an active part in laying the first foundation of Freemasonry in this country, originated, and was personally present at, the first meeting ever held here, and cognizant of the earliest steps taken for the organisation of a Lodge, I place upon record the following facts, which may be of interest perhaps to the Fraternity hereafter, and would otherwise be lost, as I am now the only one living of the five Brethren who originated Holland Lodge.

In the winter of 1834–1835, five Master Masons, who had made themselves known to each other, consulted among themselves, and, after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequence to the individuals concerned. Every movement in Texas was watched at that time with jealousy and distrust by the Mexican government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons; already were the future intended victims of a despotic power being selected. It was well known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in the country at that time was all-powerful. The dangers, therefore, attendant upon an organisation of Masons at this time which were trying men's souls were neither few nor unimportant. But zeal for a beloved Institution, a belief that it would be beneficial at a period when society seemed especially to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as above mentioned, was adopted. The five Brethren were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolution into effect. In the meantime, another Mason came into their plans—Bro. J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as " General John Austin's," in a little grove of wild peach or laurel, and which has been selected as a family burying ground by that distinguished soldier and citizen. The spot was secluded and out of the way of cowans and eavesdroppers, and they felt they were alone.

Here, and under such circumstances, at ten o'clock in the morning of a day in March 1835, was held the first formal Masonic meeting in Texas as connected with the establishment and continuance of Masonry in this country. The six Brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a Dispensation to form and open a Lodge,.

to be called Holland Lodge in honour of the then Most Worshipful Grand Master of that Body, J. H. Holland. The funds were raised by contribution to defray the expenses, to which each contributed as he felt willing and able. A Petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Bro. W. D. C. Hall, and perhaps one or two more; but of this I do not recollect. The Officers named in the Petition were: Worshipful Master, Anson Jones; Senior Warden, Asa Brigham; Junior Warden, J. P. Caldwell; who filled these Offices respectively until the close of 1837. The Dispensation was granted, after some delay, to those Brethren, and Holland Lodge, No. 36 U. D., was Instituted and opened at Brazoria, on the 27th day of December, 1835. Bro. Phelps was chosen Treasurer, and M. C. Patton, Secretary; the other Officers I do not recollect. The Lodge held its meeting at Brazoria, in the second story of the old courthouse, which room was afterwards occupied by St. John's Lodge, No. 5. About this time the difficulties with Mexico broke into open hostilities, and our Work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the Degree or by affiliation. The Lodge struggled on until February 1836, when I presided over its last meeting at Brazoria. I well recollect that night, and the fact that Bro. Fannin, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed that the gloom which prevailed in the Lodge that night was a foreshadow of its and their unhappy fate, which was so soon to overtake both.

In March, Brazoria was abandoned. Urrea soon after took possession of the place at the head of a detachment of the Mexican army, and Records, books, Jewels, and everything belonging to the Lodge were utterly destroyed by them, and our members were scattered in every direction. Bro. Wharton, Bro. Phelps, and myself joined the Texan troops on the Colorado River about the 18th of March. In the meantime, the Grand Lodge of Louisiana had issued a Charter for Holland Lodge, No. 36, and it was brought over to Texas by Bro. John M. Allen. This, together with some letters from the Secretary, was handed to me by Bro. Allen, on the prairie between Groce's and San Jacinto, while we were on the march, and carried by me in my saddlebags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the Charter of Holland Lodge at San Jacinto, as Urrea had the Dispensation for it at Brazoria. Such an event, however, was impossible. The Charter and papers were safely taken to Brazoria; but, as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the Work of the Lodge at that place. In November 1837, however, it was reopened by myself and others, at the City of Houston, having then been in existence about two years.

In the meantime, two other Lodges with Charters from the Grand Lodge of Louisiana were established in Texas—Milam Lodge at Nacogdoches, and

McFarlane Lodge, at San Augustine. Delegates from these and from Holland Lodge met in Convention at Houston in the winter of 1837–1838, and the Grand Lodge of the Republic of Texas was formed. By advice and direction of this Body, the three Subordinate Lodges transferred their allegiance from Louisiana and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. By this means the causes of so many difficulties which have afflicted so many of the Grand Lodges of the United States were considered and obviated in the formation of the Grand Lodge of Texas. Holland Lodge, No. 36, was the only one established in Texas prior to the revolution which separated her from Mexico.

Such is a brief but faithful sketch of the first establishment of Freemasonry in Texas. It was founded, like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep; and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions and vast in its dimensions, which I trust will rise *usque ad astra* and continue as a beacon to guide and cheer worthy Masons on their journey of life, and against which the wasting storms of time shall beat in vain, and the restless waves of persecution dash themselves to destruction in angry foam; while the presiding genius of the Institution, from its lofty walls, shall ever continue to exclaim in emphatic tones to be heard by all—East, West, North, and South:

> Procul O procul este profani! Tu que invade viam. . . .
> Nunc anim is opus. . . . Nunc pectore firmo
> Hence, get ye hence, ye profane! Welcome, ye Initiated, to these glorious courts thread ye them aright

On the second page of "Book A" of the Minutes of Holland Lodge, No. 1, under date of February 1836, appears the following list of the members of Holland Lodge, No. 36, of Brazoria: Bro. Anson Jones, physician, Master; Bro. James P. Caldwell, planter, Senior Warden; Bro. Asa Brigham, merchant, Junior Warden; Bro. James Collingsworth, lawyer, Secretary; Bro. Josiah F. Harrell, merchant, Treasurer; Bro. George Brown, Tyler; Bro. John H. Wharton, lawyer, Master Mason; Bro. J. A. E. Phelps, physician, Master Mason; Bro. M. C. Patton, merchant, Master Mason; Bro. D. T. Fitchett, innkeeper, Master Mason; Bro. S. Whiting, merchant, Master Mason; Bro. John Chaffin, sheriff, Junior Deacon (deceased); Bro. J. W. Fannin, Texas army, Senior Deacon (deceased); Bro. John S. D. Byron, sheriff, Entered Apprentice; Bro. L. Kelsey, merchant, Entered Apprentice.

The Minutes of the first meeting of Holland Lodge, No. 36, Ancient Free and Accepted Masons, held in Houston, Texas, reads as follows:

> At a called Meeting, the first held by Holland Lodge, No. 36, in the Senate

Chamber at Houston, on Wednesday evening, November 8, A. D. 1837, there were present Worshipful Master Anson Jones and Brother George Brown. Visitors included Bros. Wm. F. Gray, John Shea, George Fisher, Jeff Wright, A. Andrews, A. Thompson, C. Chamberlain, T. J. Hardiman, T. G. Western, Wm. G. Cooke.

An Entered Apprentices' Lodge, in which all Lodge business was transacted having been opened, the Worshipful Master presented a letter from the Grand Secretary of the Grand Lodge of Louisiana, which read in part as follows:

Grand Lodge of the State of Louisiana

New Orleans, February 3, 1836 ' R. F.'

In conformity with an order which I have received from the Grand Lodge, I have the happiness to transmit to you by the intravention of Collins, the Constitutional Charter which has been granted to you by the Grand Lodge at an extraordinary session on the 27th *ultimo*, to establish a New Masonic Lodge at Brazoria in the State of Texas under the distinguishing name of Holland Lodge No. 36, and of which I have received the intention by the hands of Collins.

The Lodge was then opened in the Degree of Fellow Craft. No business having appeared, a Lodge of Master Masons was opened in due and ancient form and ceremony. At the desire of Bro. Gray, Bro. Fisher, and Bro. Hardiman, they were permitted to withdraw. The Worshipful Master having invited the Brethren present who were willing to become members of this Lodge to give their names to the Secretary, the following Brethren came forward and desired to have their names recorded: Bro. John Shea, age 35, bricklayer, Master Mason; Bro. Ambrose Andrews, age 36, artist, Master Mason; Bro. Charles Chamberlain, age 32, farmer, Master Mason; Bro. Alex Thompson, age 39, surveyor, Master Mason; Bro. Jefferson Wright, age 39, artist, Master Mason; Bro. Thomas G. Western, age 46, planter, Master Mason; Bro. William G. Cooke, age 30, druggist.

A Petition for Initiation from J. G. Wilkinson, who had been recommended by Worshipful Master Jones, was presented and read. On motion of Bro. Western it was referred to a Committee of three, constiting of Bro. Brigham, Bro. Chamberlain, and Bro. Cooke.

At the second meeting of the Lodge, which took place on November 13, 1837, a Committee was appointed to invite " our Brethren of Milam Lodge, No. 40, at Nacogdoches, and of McFarlane Lodge, No. 41, at San Augustine, to meet with Holland Lodge, at Houston, on the 27th of December, for the purpose of forming a Grand Lodge." Bro. Brigham, Bro. Rusk, and Bro. Jones were appointed as the Committee to invite the two sister Lodges to join in the organisation of what is now the Grand Lodge of Texas.

The organisation of the Most Worshipful Grand Lodge of the Republic of Texas took place at Houston, in the old State Capitol of the Republic of Texas,

on Decenber 20, 1837. The following report of the Convention called for that purpose is taken from the *Proceedings:*

Organisation of the Grand Lodge
Ancient Free and Accepted Masons
Republic of Texas

City of Houston
December 20
A. D. 1837—A. L. 5837

In pursuance of an invitation from Holland Lodge No. 36, of Ancient, Free, and Accepted Masons, held at the City of Houston, by virtue of a Charter from the Most Worshipful Grand Lodge of Louisiana, addressed to the different Lodges in the Republic of Texas, a Convention of Masons was held in the Senate Chamber on this day at three o'clock P. M. On motion, Bro. Sam Houston was called to the Chair, and Bro. Anson Jones appointed Secretary. The following Delegates presented their credentials and took their seats: From Holland Lodge No. 36, held at the City of Houston: Bro. Thos. J. Rusk, Bro. I. W. Burton, Bro. Chas. S. Taylor, Bro. Adolphus Sterne, and Bro. K. H. Douglass.

From McFarlane Lodge No. 41, held at the town of San Augustine, a verbal communication was received through Bro. Sterne, authorising the Convention, when it met, to appoint a Delegate from that Lodge. Bro. Winchell was accordingly appointed, who appeared and took his seat.

On motion of Bro. Anson Jones it was " *Resolved*, That the several Lodges of Ancient, Free, and Accepted Masons in the Republic of Texas, now represented in General Convention by Delegates properly authorised, consider it a matter of right, and for the general benefit of the Order, that they should form and organise themselves into a Grand Lodge within the said Republic, and that they now proceed to organise themselves into a Grand Lodge accordingly, by the name of the Grand Lodge of the Republic of Texas, and the Masonic Jurisdiction thereunto belonging."

On motion of Bro. Adolphus Sterne it was " *Resolved*, That all Master Masons present, who are members of regular Lodges, be, and they are hereby, constituted members of the Grand Lodge of the Republic of Texas." Thereupon the following Brethren, who were present in addition to the Delegates, were constituted members of the Grand Lodge: Bro. A. S. Thruston, Bro. John S. Black, Bro. William G. Cooke, Bro. Andrew Neill, Bro. John Shea, Bro. Henry Matthews, Bro. Ben Miller, Bro. Hy Millard, Bro. E. Tucker, Bro. T. J. Hardiman, Bro. W. F. Gray, Bro. Lytleton Fowler, Bro. Christopher Dart, Bro. W. R. Underwood, Bro. Asa Brigham, Bro. D. T. Fitchett, and Bro. Thos. J. Gazley.

On another motion of Bro. Adolphus Sterne, it was then " *Resolved*, That we now proceed to organise the Most Worshipful Grand Lodge of the Republic of Texas by the election of a Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, Right Worshipful Senior Grand Warden, Right Worshipful Junior Grand Warden, Right Worshipful Grand Treasurer, Right Worshipful Grand Secretary, and that the other Grand Officers be appointed at the first meeting of the Grand Lodge." Following this, the Convention then elected Officers of the Grand Lodge and chose these Brethren: Bro. Anson

Jones as Most Worshipful Grand Master; Bro. Adolphus Sterne as Right Worshipful Deputy Grand Master; Bro. Jefferson Wright as Right Worshipful Senior Grand Warden; Bro. Christopher Dart as Right Worshipful Junior Grand Warden; Bro. J. H. Winchell as Right Worshipful Grand Secretary; Bro. Thomas G. Western as Right Worshipful Grand Treasurer.

On motion of Bro. Jefferson Wright it was " *Resolved*, That for the present government of this Grand Lodge, we adopt the Constitution and General Regulations of the Grand Lodge of Louisiana, so far as it is applicable to our situation." This was followed by a motion made by Anson Jones: " *Resolved*, That a Committee of six be appointed to draft a form of Constitution for this Grand Lodge." The President then appointed the following Brethren to compose that Committee: Bro. Jefferson Wright and Bro. A. S. Thruston, of Holland Lodge; I. W. Burton and Bro. K. H. Douglass, of Milam Lodge; Bro. J. H. Winchell and Bro. Christopher Dart, of McFarlane Lodge.

The first meeting of this Grand Lodge was held in the City of Houston on the third Monday in April 1838. On motion it was there " *Resolved*, That an extract of the *Proceedings* of this Convention be published in *The Telegraph*." Thereupon the Convention adjourned *sine die*, on motion of Bro. A. S. Thurston.

SAM HOUSTON President

ANSON JONES
Secretary of the Convention

At a meeting of the Grand Lodge of the Republic of Texas, held on May 11, 1838, at Houston, Bro. Richard Bache made the following motion: " *Resolved*, That each member of this Grand Lodge shall pay, annually, twelve dollars for dues, until further ordained by this Grand Lodge."

A Committee, composed of Bro. John Shea, Bro. E. Tucker, and Bro. A. S. Thurston, which had been appointed to prepare a list of names of the original members of the Grand Lodge, reported that, at the date of the Convention held in the City of Houston on December 20, 1837, the following Brethren were, by the Convention, received as members of the Grand Lodge, and that no subsequent action of the Grand Lodge could deprive them of the membership. The Committee further reported that the acts of the Convention took precedence over the Constitution of the Grand Lodge, in as much as the latter was the creature of, and brought into existence by, the former. The members were as follows: Bro. Sam Houston, Bro. Anson Jones, Bro. Jefferson Wright, Bro. Thomas G. Western, Bro. Thomas J. Rusk, Bro. I. W. Burton, Bro. Charles S. Taylor, Bro. Adolphus Sterne, Bro. A. S. Thurston, Bro. John S. Black, Bro. William G. Cooke, Bro. A. Neill, Bro. John Shea, Bro. George Fisher, Bro. Alex Ewing, Bro. Richard Bache, Bro. Henry Matthews, Bro. Lytleton Fowler, Bro. Benjamin Miller, Bro. Christopher Dart, Bro. H. Millard, Bro. W. R. Underwood, Bro. E. Tucker, Bro. K. H. Douglass, Bro. D. T. Fitchett, Bro. W. F. Gray; Bro. Darius Gregg, Bro. Thomas J. Hardiman, and Bro. James H. Winchell.

On motion of Bro. Fulton, the Grand Lodge then Installed the Grand Officers. The ceremony was performed with due solemnity and in accordance

with the custom of Ancient Craft Masonry, by Bro. Sam Houston, President of the Convention, who had been unanimously elected to conduct the ceremony.

The first official address of a Grand Master to a Lodge of Masons in Texas was made by Bro. Anson Jones, who spoke in part as follows to Holland Lodge, No. 1, at Houston on May 18, 1838:

Brethren: In pursuance of the duty prescribed in the *Constitution* of the Grand Lodge of the Republic of Texas, the Grand Master and his Officers have this evening the pleasure of making their first Annual Visitation to this worshipful and respectable Lodge. We are both proud and happy, Brethren, to be able, on this occasion, to congratulate you on the prosperous and successful situation and progress of Masonry in Texas. But a few months have elapsed since the re-establishment of this Lodge and the establishment of those in Nacogdoches and San Augustine, and the Order already boasts of near two hundred Masons in full Communication, which number is now rapidly increasing by the accession of new and worthy members. . . .

Holland Lodge has arrived at its present state of prosperity and usefulness through many and various difficulties. Originally established at Brazoria, it had but begun to shed its benign influence over a small band of devoted Brethren, when the revolution commenced. By this disastrous event, its members were scattered and dispersed, and for near two years its Labour was interrupted. The unfortunate Fannin—one of those—was murdered on the Plains of Goliad by the tyrant who oppressed our country, and some others died in its defence. The Temple consecrated to your Labours was ravaged by the enemy, and its Records, jewels, and furniture destroyed. The scattered fragments which desolation had spared were gathered together in this city in October last, and, by the aid of a few Brethren, a new Lodge has arisen, like the fabled phœnix, from her ashes, and, as if purified by the fire through which she has been doomed to pass, now shines with a brighter lustre and promises long to continue a Light and a beacon to the hearts of those who worship at the Altars of Masonry in Texas. It has the high honour now of numbering among its members men who are alike an ornament to society and to Masonry; men who have gallantly sustained the cause of human liberty in our fields of glory and in the councils of the Nation, and more especially one, who, like our immortal Brother, George Washington, has ever been " first in war, first in peace, and first in the hearts of his countrymen. . . .

Before leaving you, I embrace this opportunity of returning my thanks to the members of Holland Lodge for the many proofs they have given of their zeal and devotion to the cause of Masonry. While I also acknowledge the many assurances they have given me of their confidence and regard displayed towards myself, I have to regret that my constant occupations in the House have prevented me from devoting that time and attention which a proper and faithful discharge of the important duties of Grand Master requires. Fortunately, however, I have had the able assistance of the Officers and members of the Grand Lodge, some of whom have come from a distance to assist in laying the foundation and corner stone of the Temple of Masonry in Texas. By their valuable aid this has now been happily accomplished, and it is ardently hoped that the

super-structure which time will see raised thereon may long adorn our Institution.

Worshipful Master, Officers, and Brethren of Holland Lodge, go on as you have begun, and each succeeding year, when the Grand Master shall make his Annual Visitation, may he find you happy, prosperous, and useful, as now, in your labours for your own welfare and that of the human family in general. And may Heaven, from its endless goodness, ever continue to prosper and to bless you individually as Masons and collectively as a Lodge.

On January 9, 1858, Bro. Anson Jones passed away. At a special meeting of Holland Lodge, No. 1, held at the Masonic Hall in the City of Houston on Tuesday afternoon, January 12, 1858, the Worshipful Master declared the Lodge called and opened for the purpose of paying the last sad tribute of respect to the late Bro. Anson Jones, the first Worshipful Master of Holland Lodge, No. 36, later Holland Lodge, No. 1. Bro. William D. Smith was appointed Marshal; Bro. J. E. Fergerson was appointed to bear the Holy Writings; Bro. John Doherty, Bro. Robert Brewster, Bro. William B. Walker, Bro. W. C. O. Driscoll, Bro. A. J. Chevanne, and Bro. E. W. Taylor were appointed pallbearers. Bro. B. A. Botts, Bro. George Morgan, and Bro. Robert Brewster were appointed as a Committee to prepare suitable resolutions regarding Bro. Jones' death.

EDUCATION

At the Annual Communication of the Grand Lodge held in January 1848, Bro. H. B. Kelsey offered the following resolution, which was adopted: " Resolved, That the Most Worshipful Grand Master shall appoint some competent and worthy Master Mason under the Jurisdiction of this Grand Lodge, who shall be styled ' the Superintendent of Education,' and shall hold his appointment during good behavior and the pleasure of the Grand Lodge. He shall have the custody and management of the Educational Fund created by the Constitution of this Grand Lodge, and shall loan out the same . . .; and he shall be personally liable and responsible for the same. And it is hereby made the duty of the Treasurer to pay over to said Superintendent, at each Grand Annual Communication, all the educational funds in his hands, and take his receipt therefor."

The Grand Lodge of Texas first took active steps to further the cause of education in the State in 1848. It seems that its attention was directed to the possibilities of this line of endeavour by the Report of the Committee on Foreign Correspondence. This Committee reported that the educational efforts of some of the Grand Lodges of other Jurisdictions were meeting with success. The matter was referred to a special Committee, which recommended a plan of procedure. The Constitution in force at that time provided for an education and charity fund to be made up of 10 per cent of the revenues of the Grand Lodge. The plan recommended by the Committee also provided that a superintendent of education be appointed by the Grand Master.

The reader will be impressed by the parallelism between the educational efforts of the Fraternity and those of the State itself. As has been said, in 1848 the Grand Lodge authorised the Grand Master to appoint a " Superintendent of Education." Six years later, in 1854, the State appointed its treasurer to be " Ex-officio Superintendent of Common Schools." The Grand Lodge established its educational fund in 1845, while the State established its fund in 1854. The Grand Lodge set aside 10 per cent of its annual revenue for educational purposes, and in 1845 the State Constitution made the same provision. The Masonic Education Fund was to be distributed to the Subordinate Lodges in equal shares, for the benefit of indigent orphans and to assist widows in need. From 1854 to 1861 the State followed almost exactly the same plan of educational work. Dr. Eby, of the University of Texas, says in one of his publications, " So striking are these similarities that we are compelled to propose the question, ' Were the same men responsible for pushing education in the State and in the Masonic Order? ' "

The State Constitutional Convention of 1845 was composed of sixty-two members, of whom more than thirty were masons. Among them were Bro. Thomas J. Rusk, Bro. R. E. B. Baylor, Bro. W. L. Cazeau, Bro. Edward Clark, Bro. N. H. Darnell, Bro. J. P. Henderson, Bro. A. H. Latimer, Bro. W. B. Ochiltree, Bro. E. H. Tarrent, Bro. Isaac Van Zandt, and Bro. George W. Wright. Several of those Brethren held Office in the Grand Lodge of Texas either before or after sitting in the Constitutional Convention of 1845. Bro. Edward Clark, who served the Grand Lodge as Grand Master in 1859, was Chairman of the Educational Committee of the Convention.

Members of the Fraternity were in equally favorable position for making their influence felt in determining the State's educational policy when, in 1854 and 1855, the Legislature came to put the provisions of the State Constitution into operation. Of the seventy-nine members of the House whose records have been traced, forty-five were Masons. The Senate had a membership of thirty-three, of whom twenty-three were members of the Masonic Fraternity. That is neither all nor the most significant thing about the fifth Legislature. The House Committee on Education was composed of eleven members, of whom the following were Masons: Bro. J. W. Sims, Bro. J. Marshall, Bro. B. B. Cannon, Bro. A. J. Laird, Bro. Horace Cone, Bro. B. J. Swearingen, Bro. E. A. Palmer, and Bro. C. H. Randolph. The bill to establish a system of public free schools was introduced by Bro. Cannon of the House Educational Committee. The Fraternity fared even better in obtaining assignments on the Educational Committee of the upper House. The Senate Education Committee was composed of Bro. Hardin Hart, R. H. Guinn, Bro. James K. Holland, Bro. C. McAnnally, Bro. Charles G. Keenan, Bro. James Armstrong, Bro. James T. Lytle, and Bro. E. B. Scarbrough. Every member of this Committee except R. H. Guinn was then a Mason, and he was Raised at Rusk in 1879. Orphan's Friend Lodge, No. 17, was the first local Lodge in the State to establish a school. An advertisement in *The Texas Democrat* of May 6, 1846, announces March 2, 1846, as the date of the

beginning of the eighth session of the Masonic Collegiate Institute at Fanthrop's. At that time Fanthrop's was the post office of Orphan's Friend Lodge, No. 17. As the school term was then divided into two sessions of five months each, it is to be inferred that this school must have been opened to the public in September or October, 1842. A certain Mr. Montrose, who had formerly been active in school work at San Augustine, was in charge of the school.

The Records of the Grand Lodge show that Chireno Lodge, No. 66, in Nacogdoches County, was first to act upon its recommendation. The December 7, 1849, Minutes of that Lodge show that it then had a school in operation. Heavy expenditures which the Lodge had incurred for erecting a school building were made a matter of consideration by the Grand Lodge when Chireno Lodge, No. 66, came to ask for a continuation of its Dispensation in January, 1850.

Marshall Lodge, No. 22, was next to undertake an educational policy. As early as February 11, 1850, that Lodge had taken active steps and was well along towards success in acquiring the property of Marshall University. Aside from being one of the earliest of the Lodges in the State to foster education, Marshall Lodge, No. 22, met with the most notable success. Its school was continued for a number of years, and when its day of usefulness had been fulfilled, the Lodge disposed of the property to the school board of the City of Marshall.

Next to Marshall, San Augustine had perhaps the best Masonic School in the State. It seems to have been established in the early 1850's and to have been unusually successful for several years. It maintained departments for both men and women, and conferred degrees. In those two respects, the Marshall and San Augustine schools were on the same footing.

On March 16, 1850, Tyler Lodge, No. 50, of Town Bluff, set aside 20 per cent of its revenue to be used for an education fund. At that time, too, effort was made to co-operate with county authorities to establish a public free school. The offer of the Masons met with no success, so the Lodge established a school with its own resources and charged a tuition of $1 a month.

A news item in *The Galveston Weekly Journal* of May 26, 1851, says, " The Masonic Fraternity of Houston proposes beginning a new Hall and establishing a school or academy in that city." Other references in the newspapers of that time, together with advertisements, indicate that the school was actually established.

In the news correspondence of *The Galveston Weekly Journal* of August 5, 1852, an article says that " The Washington Masonic Academy is considered one of the best schools in the State, and is situated on a fine eminence in the midst of a handsome oak grove at the head of the main business street. About one hundred pupils are now in attendance. The male department is under the direction of Reverend L. P. Rucker, and the female department is conducted by Mrs. M. L. Linden, both excellent teachers."

In the columns of *The Texas Gazette*, published on Christmas Day, 1852, is a lengthy account of the Waco Masonic Institute.

On December 22, 1852, *The Southwestern American* announced that " Austin

Lodge, No. 12, is taking steps to establish the Austin Masonic High School and the prospectus is soon to be distributed in hand bill form."

Gilmer Lodge, No. 61 established a school in 1852. The Lodge soon passed out of existence, however, and with the loss of its Records every account of the school which it established also vanished. The present Lodge at Gilmer chartered a school in 1860, but within a few years the school building was destroyed by fire and after that the Lodge made no further effort to carry on educational plans.

Reports included in the *Proceedings of the Grand Lodge for 1853* show that McDonald Lodge, No. 120, of Linn Flat, Nacogdoches County, had spent $300 during the Masonic year for establishing a school.

The Linden Male and Female Academy, located in the town of Linden, continued to operate for some time from 1855 on. On January 5, of that year, *The Texas Republican*, published at Marshall, made reference to the Bethany Masonic Institute in Panola County. Advertisements in other local newspapers throughout the years 1853 and 1854, and the report of the District Deputy Grand Master for the year 1853, all indicate that at that time Palestine Lodge was supporting educational facilities for both boys and girls. This Lodge had begun its educational work in 1851.

The Milam Masonic Institute, under the patronage of Milam Lodge, No. 35, of Milam, Sabine County, was Chartered in 1854. This school is not to be confused with another of the same name which was chartered in Bowie County three years earlier.

On January 2, 1854, *The Brenham Enquirer* announced that Brenham Masonic Academy was that day beginning its session. A week later, the Henderson Masonic Female Institute began its first session, according to an article in that issue of *The Flag of the Union* which was published at Henderson on February 2, 1854. This school was chartered in 1864.

The New Danville Masonic Female Institute, located in Gregg County, was chartered in 1854. It was under the patronage of Danville Lodge, No. 101, which is now located at Kilgore.

The Pilot Point Lodge, Alvarado Lodge, Scyene Lodge, Bolivar Lodge, and William C. Young Lodge engaged in school work in some way or other during the pioneer days when the Masonry of Texas was promoting education.

On August 16, 1856, *The Dallas Herald* announced that Mrs. Sarah B. Gray would reopen her school for young ladies on the coming September 3, and that it would be held in the Masonic Hall.

Two teachers to work in a school carried on under the direction of the Masonic Lodge at Leona, in Leon County, were asked for in an advertisement that appeared in *The Texas Presbyterian* on March 15, 1856. Other notices in local newspapers of about the same date, addressed to school patrons in Leon and adjoining counties, call their attention to the advantages offered by this institution.

Estelle Lodge in Dallas County maintained a Masonic school, and for

several years the Lewisville Masonic Institute was conducted in the town of Lewisville.

In a newspaper called *The True Issue*, published at LaGrange on July 10, 1857, the Columbus Masonic Female Seminary was mentioned a number of times, while in several of its issues put out in 1857 *The Tri-Weekly Telegraph*, of Houston, stated that James A. Ballinger had permanently established his school at the local Masonic Hall.

Tyler Lodge, No. 50, of Tyler, successfully operated a school, and St. John's Lodge, No. 53, also of Tyler, took steps to establish a school in 1858 or 1859, according to data discovered within recent years by a Committee of that Lodge which investigated the Lodge's early history.

On March 1, 1924, *The Dallas Morning News* printed an item from Honey Grove which said that Honey Grove Lodge, No. 164, established a school in that town in 1858, and that for a long time thereafter it was the only school there.

During 1859 or 1860, the Parsons Female Academy conducted some of its school activities in the Masonic Lodge's building at Manor. The lower story of the building was used for school purposes, and some classes met in the Lodge Room itself for a short time.

One of the best of the many early schools established by the Masonic Lodges of Texas was the Grapevine Masonic Institute, whose merits were recognised by patrons throughout all that part of the State.

The San Saba Lodge, No. 225, took steps as early as 1860 to establish a school, though the institution was not chartered until 1863.

In the special edition of *The Gonzales Inquirer*, published in 1922 on the seventieth anniversary of the founding of the publication, a sketch of the history of Masonic affairs in Gonzales said that Major George W. L. Fly, father of Past Grand Master W. Madden Fly, of Gonzales was at one time principal of the Masonic and Odd Fellows College of Texas, which at an early date was operated with free school funds augumented by money supplied by the Masons.

Past Grand Master S. M. Bradley's *History of Stanfield Lodge No. 217*, of Denton, which was published in 1916, has this to say about an early school at Denton: "The Masonic Hall was a two-story frame building, twenty-four feet wide and forty-eight feet long. The first story was intended for a schoolhouse, that being the only schoolhouse in the town at that time. The second story was for the Lodge Room. This building served as the only schoolhouse for the children of Denton for several years. The only requirement made by the Lodge was that all orphan children of Master Masons should have free tuition. The structure was also used as a church, or house of worship, by all religious denominations, free of charge." The building was first occupied by the Masonic Lodge in 1859.

In one respect the case of Onion Creek Lodge, No. 220, located near Austin, is unique. The Lodge is still housed in a two-story rock building that was erected in 1860. As early as January 1861, the Lodge passed a resolution donat-

ing the lower floor of the building to the community for school purposes. As is shown by the Minutes of the Lodge, at different times in its history it had control of the school conducted there. One of the public free schools of Travis County is held there to-day and the local school board still pays no rent for its use of the building.

The Records of Alamo Lodge, No. 44, show that in early times it rented the lower story of its building for school use, and received only seven dollars a month for it, though the Lodge had been receiving forty dollars a month when the room was used for business purposes. Until the Lodge granted its building for school use, it had paid the school tuition for children of deceased Masons.

According to the Records of Corpus Christi Lodge, No. 189, a Committee was appointed in August 1856, " to take into consideration educational matters connected with the duties of the Lodge."

The Minutes of Valley Lodge, No. 175, indicate that a school was maintained in connection with the Lodge. The Lodge's Record of August 12, 1855, says that after a Masonic funeral the Brethren " then proceeded to the schoolroom where the Lodge was closed in due and ancient form."

Beginning in 1859, a school was maintained in connection with Cameron Lodge, No. 76. The Records of the Lodge do not state, however, either how long or under what terms the school was conducted.

In the early part of 1850, DeWitt Clinton Lodge, No. 29, of Jasper, began preparations for the establishment of a co-educational institution of higher learning. After considering the matter, the Lodge decided to establish the Jasper Collegiate Institute for girls. Apparently this school was opened in the latter part of 1850 or early in 1851. It was continued for several years, its expenses being partly paid by the Lodge.

While at its old location at Swartmont, Trinity Lodge, No. 14 conducted a school. The first reference to this Lodge's interest in education appears in the Record of February 1848. At that time the Lodge passed a resolution and agreed to bear 50 per cent of the cost of completing the lower room of their Lodge building if it were then used for school purposes. The balance of the cost was to be borne by the citizens. This arrangement was continued until the Lodge was removed to Livingston in 1851. From then on until 1858 a school seems to have been still maintained in the Lodge's property for at least part of the time.

Other early Masonic schools that have not been mentioned were: Caldwell Masonic Academy, at Caldwell, built about 1849. The Texas Masonic Institute, at Veal Station, Parker County, established in 1860. The Prairie Lea Female Institute, founded in 1860. The Masonic and Odd Fellows Academy, at Kerens, in Navarro County, established in 1860. The Tennessee Colony Masonic Institute, in Anderson County, established in 1858. The Lexington Male and Female Institute, in Dallas County, established in 1860. The Little River Academy, in Bell County, established in 1873. The Hallville Masonic Institute,

in Harrison County, founded in 1873. The Rusk Masonic Institute, established at Rusk in 1873. The Bagdad Masonic Institute, founded in 1871. The Greenwood Masonic Institute, established in 1870. The Moscow Masonic Institute, in Polk County, which operated from 1873 to 1883. The Masonic Female Institute, at Bonham, established in 1883. The Tusculum Masonic Institute. Lancaster Lodge operated the Masonic Institute for several years. Among the early laws for the regulation of liquor traffic which were passed by the Texas Legislature, one, dating from the 1870's, forbade the sale of intoxicating liquor within a certain distance of the Masonic Institute.

MASONIC HOME AND SCHOOL

In his report to the Grand Lodge made in January 1853, E. W. Taylor, Superintendent of the Education Fund, urged that definite steps be taken to care for and educate the children of deceased Masons. The last paragraph of his Report reads thus:

> Extend these charities, my Brethren, by establishing a system of education that shall cover with its broad folds every Masonic child within our borders. Do this, and you establish our Institution, in this flourishing young State, upon a basis as firm as the Rock of Ages. Do this, and you plant the standard of Masonry here, against which the puny assaults of ignorance and malice can never prevail. I am not prepared to present any plan of operations for your consideration. But that you will take the subject under consultation, and adopt such a course as may seem most proper to carry on the work, is my most earnest wish.

From this it is clear that as early as 1853 the Craft had a vision as to the future welfare of children of deceased Master Masons, as well as to the welfare of their widows. How far reaching this vision was appears in the brief history of the Masonic Home and School of Texas, located at Fort Worth, which is presented on a subsequent page. In writing this sketch, the author has not been unmindful of the accomplishments of all the Rites and Bodies of Masonry. Neither has he purposed not to give due credit for whatever has been achieved in the name of Masonry. The Masonic Home and School of Texas is owned and operated by the Grand Lodge. On subsequent pages are references to The Home for Aged Masons, at Arlington, which is owned and operated by the Grand Royal Arch Chapter of Texas. The Texas Scottish Rite Hospital for Crippled Children, at Dallas, and the Scottish Rite Dormitory, at the University of Texas, in Austin, are sponsored and operated by Scottish Rite Masons of the Texas Jurisdiction, as will be more fully explained later. The Gavel Club, which is the property of the Grand Lodge, is operated under its direction.

At the Annual Communication of the Grand Lodge of Texas held in Houston on December 11, 1885, Bro. Frank Steiner, of Waco, introduced a resolution providing that a Committee of Five be appointed by Grand Master A. J. Rose to present a plan to the Grand Lodge for erecting, maintaining, and supporting

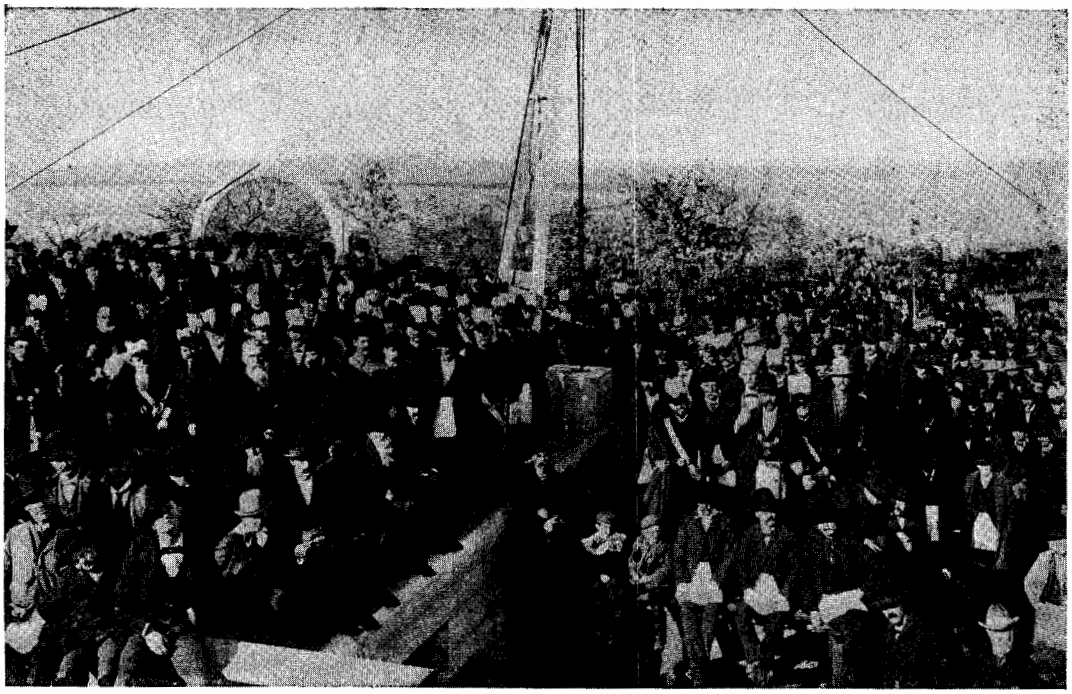
a Home for Masons widows and orphans. The resolution was adopted, and to carry out the wishes of the Grand Lodge the following Committee was appointed: Bro. Z. E. Coombes, Bro. Norton Moses, Bro. Frank Steiner, Bro. E. G. Bower, Bro. W. H. Nichols, and Bro. M. F. Mott. On December 16, 1886, Bro. M. F. Mott made the Committee's report to the Grand Lodge, in which it was recommended that the Grand Lodge elect a board of directors consisting of five members. At that time the Committee also presented a plan for accumulating funds for the proposed Home.

On December 15, 1887, the Grand Lodge adopted the Committee's report by a large majority, and then elected Bro. M. F. Mott, Bro. J. F. Miller, Bro. Frank Steiner, Bro. W. L. Davidson, and B. F. Hawkins as directors. Bro. Miller and Bro. Mott earnestly devoted themselves to solving difficulties involved in establishing the Home. From time to time the board of directors reported to the Grand Lodge upon the progress made in providing funds and in securing a suitable location for the proposed institution. Many Lodges made offers of land, some made offers of cash and building material. At the meeting of the Grand Lodge held on December 6, 1898, the board of directors reported that they had accepted 200 acres of land donated by Fort Worth Lodge, No. 148, and that they had purchased some 13 additional acres that adjoined the donated land on the northeast. The location finally chosen for the home, a site admirably suited to the purpose, is on a high elevation overlooking the city, some five miles southeast of Fort Worth.

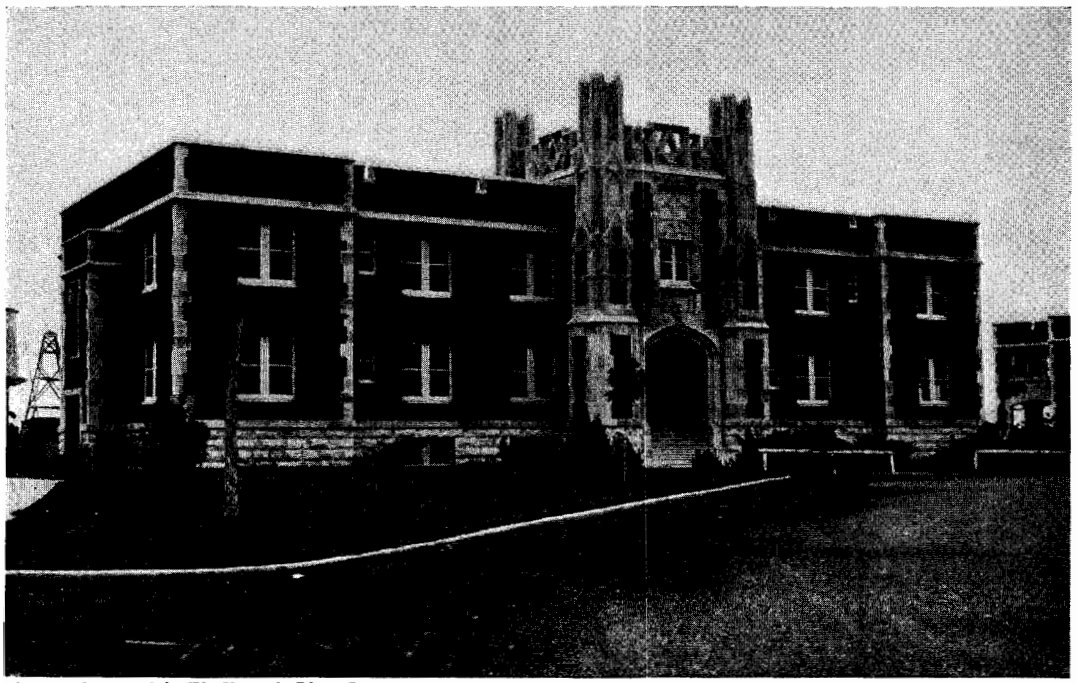
That same year (1898) the board let the contract for the first building of the institution, a structure that was to cost $17,527, and selected Dr. Frank Rainey as superintendent. The building was completed on October 2, 1899, and was opened for the reception of children four days later. Emanuel and Robert Lee Ravey, orphans of a deceased Brother of Austin Lodge, No. 12, were received into the Home on September 28, however, a week before it was formally opened. At the time no provision had been made for the care of Masons' widows. During the first year of its operation, the Home cared for sixty-three children. Before the end of the year 1899, a small building to accommodate Masons' widows was erected and furnished at a cost of $11,375. After such progress had been made and the realisation of the institution had thus become assured, the Masonic Widows' and Orphans' Home was dedicated by the Most Worshipful Grand Lodge on June 12, 1900.

In 1901 the Grand Lodge adopted a Constitutional amendment which provided for the levying of an annual tax of fifty cents upon each Mason in the Grand Jurisdiction of Texas for the support and maintenance of the Home. In 1917 the annual maintenance tax was increased to $1.00 and in 1921 to $1.25.

Because of crowded conditions, fire hazard, and the pressing need of additional accommodations to care for a long waiting-list of children the late Past Grand Master Andrew L. Randell proposed to the Grand Lodge at its Annual Communication held in 1921, that the board of directors of the Masonic Home and School be authorised to call upon the Masonic Lodges of Texas for volun-



Laying of the Corner Stone of the Masonic Widows' and Orphans' Home at Fort Worth, Texas, in 1899.



From a photograph by The Kennedy Photo Co.

Administration Building, Masonic Home and School, Fort Worth, Texas.

tary donations in an amount equal to $5.00 per capita for each member, for the purpose of carrying out an extensive building programme at the institution. The proposal also provided that Subordinate Lodges be required to pay into an endowment and reserve fund for the use of the institution, and to pay into that fund the sum of $10.00 for each Master Mason Degree conferred. The Grand Lodge embodied the recommendations of Grand Master Randell in legislation necessary for carrying the proposals into effect.

Through the active co-operation of the late Past Grand Master, D. F. Johnson, the Lodges were informed of the needs of the Masonic Home and School, and donations began to arrive. During the year 1922–1923, Grand Master Mike H. Thomas actively campaigned for the cause. Many Lodges responded liberally, and more than $500,000 were paid in to provide adequate accommodation for the needy children of deceased Brethren.

With funds thus provided, an extensive building programme was undertaken. Under the plan of expansion, two of the old buildings which were badly cracked and a constant fire hazard were razed. In the period from 1921 to 1930, eight fireproof buildings were built and furnished at a cost of more than $800,000. An addition to the school buildings was also built at a cost of some $30,000. Besides the large buildings that were erected, many smaller projects were completed. To reproduce the present plant and its equipment would cost at least $1,500,000. The land on which the institution is located is worth $150,000 and the plant itself is valued at $2,400,000. The institution can accommodate 450 children and provide them with every facility for health, recreation, and training.

After the Grand Royal Arch Chapter of Texas had established the Home for Aged Masons, at Arlington, the board of directors of the Masonic Home and School entered into an agreement with the directors of that Institution whereby widows who are wards of the Grand Lodge are to be housed and cared for there. The maintenance cost and a pro rata charge for accommodations were to be paid out of the funds of the Masonic Home and School. The Grand Lodge approved this arrangement, and in 1911 the widows were removed to the Home for Aged Masons. Later the name Masonic Widows' and Orphans' Home was changed to Masonic Home and School of Texas.

Under the direction of Superintendent Walter Acker, the school was reorganised, the course of study was revised and vocational subjects were added to provide the children with a standard graded school and a four-year high school. At present the school prepares its graduates for college entrance, and turns out well-trained stenographers, printers, linotype operators, and pressmen as well. In addition the boys are taught farm and dairy work, and girls are taught all the homemakings arts, including dressmaking.

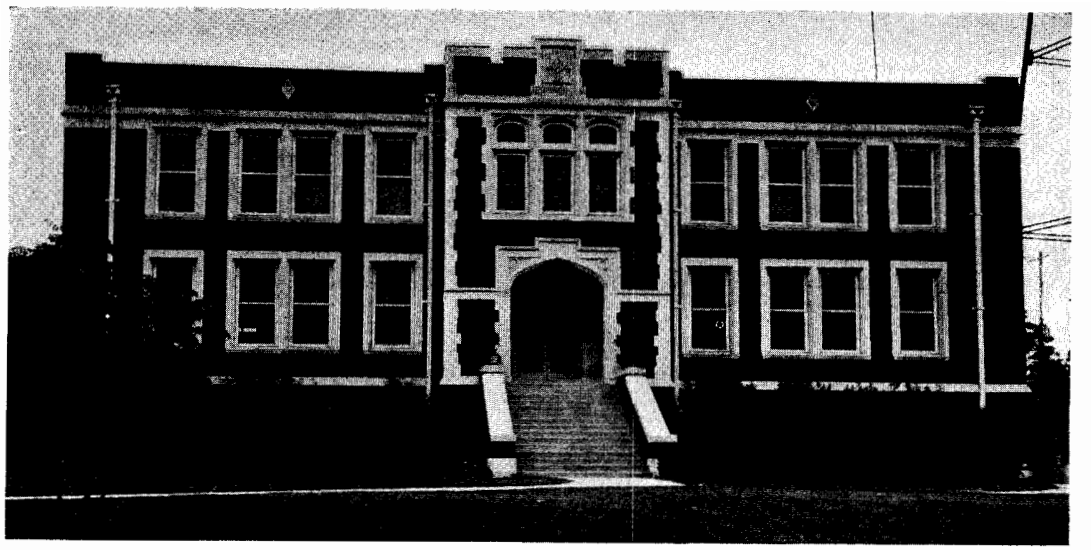
Since its establishment, the Home has registered 1,418 residents, of whom 1,228 were children and 190 were widows. Of the children who have been enrolled, some 350 either graduated from the school or perfected themselves in a vocation. Others have left the Home after a short stay there, and still

others have been removed by relatives before finishing the school course. Unfortunately, some have had to be dismissed for cause. At present the enrollment includes some 425 children and 45 widows.

WELFARE WORK

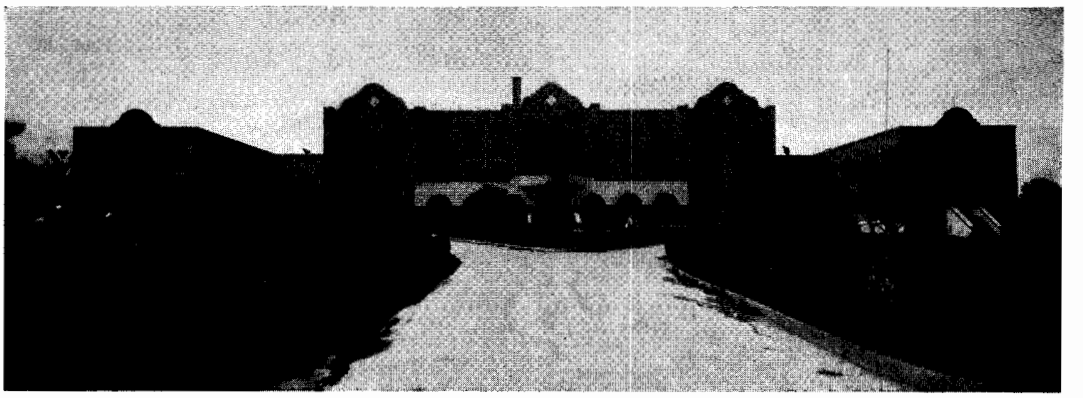
Shortly after the United States Veterans' Bureau Hospital had been open at Legion, Texas, for the treatment of tubercular ex-service men, Master Masons there felt the need of closer association with one another. With a view to forming an organisation through which they could extend relief and in which the fraternity could be discussed, an organisation that would promote closer fellowship among members of the Craft in the hospital, a meeting of Master Masons was called. Twenty-six Master Masons representing the Masonic population of the hospital, exclusive of bed-ridden Brethren, met on January 11, 1924. Twenty-five Lodges and twelve Grand Jurisdictions were represented. Preliminary steps for organisation were then taken and necessary committees were appointed. The meeting then adjourned to meet again two weeks later, and at that time the Gavel Club was established with the following Officers: Bro. H. E. Carney, President; Bro. J. J. Klein, Vice-President; Bro. V. J. Fugler, Secretary; Bro. E. J. Carson, Assistant-Secretary; Bro. J. G. Zimmerman, Treasurer; Bro. C. W. Dial, Sergeant-at-Arms; Bro. G. L. Epple, Chaplain. Soon the little room where the club had been established was outgrown, and then the idea of a club-owned building was conceived. While ways of raising funds were being considered, Bro. Wilbur Keith, Executive Secretary of the Committee on Masonic Education and Service, was invited to visit the hospital by Bro. V. J. Fugler, Secretary. When Bro. Keith met with the Club on March 1, 1924, he at once saw the possibility of its being of great service to the Craft, so he volunteered to raise a building fund.

With contributions from Club members, a building site adjoining the hospital grounds was presently purchased. Soon Masonic Bodies and individual Masons were sending donations for the Club's building fund, since Bro. Keith, on his visits to Lodges throughout the State, was explaining the needs of Masons in the hospital at Legion. In a short time the fund had grown and a contract for the building was let. While the Club building was being built, the Club itself was reorganised. On July 7, 1924, the State chartered it as a welfare organisation. The corner-stone of the Club building was laid on August 15, 1924, by Most Worshipful Grand Master Gus A. Brandt. At the close of the ceremony, Bro. D. C. Farnsworth, assistant medical officer in charge of the hospital and a member of the Club, presented a deed that made the Gavel Club the property of the Grand Lodge of Texas. The gift was accepted, subject to the action of the Grand Lodge at its Annual Communication. Then that Body accepted the Club, though it did not obligate itself to be responsible for maintaining it, hence it is operated out of funds supplied by the Grand Lodge to the Committee on Masonic Education and Service. At the dedication of the Club's new home, an attractive building of native stone, on September 26, 1924, many



From a photograph by The Kennedy Photo Co.

Hospital Building, Masonic Home and School, Fort Worth, Texas.



Home for Aged Masons at Arlington, Texas.



From a photograph by The Kennedy Photo Co.

Printing Department, Masons' Home and School, Fort Worth, Texas.

prominent Masons assembled at Legion. Bro. Nat M. Washer, Past Grand Master, presided at the ceremony.

When the Grand Lodge convened in December 1924, Bro. J. J. Klein, then President of the Club, was present. He told members of the Grand Lodge about the possibilities of the Gavel Club as a Masonic welfare organisation. Upon hearing Bro. Klein's talk, Grand Lodge voted not only to accept the gift of deed to the Club's property, but also to sponsor the Club in its work as a welfare organisation. It was then placed under the supervision of the Committee on Masonic Education and Service. The Grand Lodge's action enabled the Club so to extend its service as to include all patients in the hospital regardless of their creed or fraternal affiliations. On July 17, 1925, the Committee on Masonic Education and Service held its semi-annual meeting in the Club building.

Bro. V. J. Fugler began his duties as Welfare Secretary on August 1, 1925. Since then the Club's activities have increased until it is to-day recognised as an integral part of the hospital organisation. Through relief extended to patients in the hospital and to sojourning Masons in the nearby town of Kerrville and vicinity, who come there for the benefit of their health, the Club has made its influence felt in many Jurisdictions. The average daily patient population of the hospital is 340, while the average daily Masonic patient population is 62.

The Texas Scottish Rite Hospital for Crippled Children is the outgrowth of what was at first a Dallas clinic for crippled children. That clinic having proved that the need for such work is great, it was determined to build a hospital. Ground for the building was broken on December 9, 1921, and on November 15, 1923, the institution was in operation. On May 1, 1926, the entire ownership and operation of the hospital passed into the hands of the Scottish Rite Bodies of the State. In reorganising, a new board of trustees, which includes a representative of all Texas Scottish Rite Bodies, was created. The Texas Scottish Rite Hospital for Crippled Children gives gratuitous care to those whose guardians are unable to send them to other institutions, and whose disability can be relieved to the extent that they may eventually become self-sustaining. Results accomplished since the hospital was opened are evidence of how well its aim has been achieved. Since the hospital was opened, 3192 bed patients have been admitted; in addition, 6819 patients have been treated in the out-patient department. The hospital has cared for cases from more than two-thirds of the 254 counties of Texas.

The hospital plant, valued at some $400,000, is located on the block bounded by Welborn, Sylvester, and Oak Lawn avenues in Dallas. Modern, fireproof buildings, well equipped with all necessary facilities, can accommodate 60 children. The chief surgeon, an experienced orthopedist, has a consulting staff of capable medical men and a corps of assistants and nurses. The hospital's accounting system shows that the annual cost of upkeep compares favourably with that of similar institutions. In certain respects it is less than elsewhere. The hospital's revenue is provided by donations made by the Scottish Rite

Bodies of Texas, by other Masonic organisations, by corporations, firms, and individuals. It was never expected that the entire cost would be borne by the Scottish Rite Bodies; rather, that other Masonic Bodies, individual Masons, and non-Masons would also make contributions.

The following are the requirements for admission to the hospital: Patients are admitted from any part of the State irrespective of the religious or fraternal affiliations of parents or guardians, but not if the parents or guardians live elsewhere. Only white children can be admitted at present, since the hospital has no ward for Negroes. The patient must be a cripple and not more than fourteen years old. Applicants are not admitted if their disability is due to causes lying beyond the range of treatment given here. The patient must be as intelligent and mentally active as the average child of his age. Patients are admitted only on recommendation of a Masonic Lodge under the Jurisdiction of the Grand Lodge of Texas.

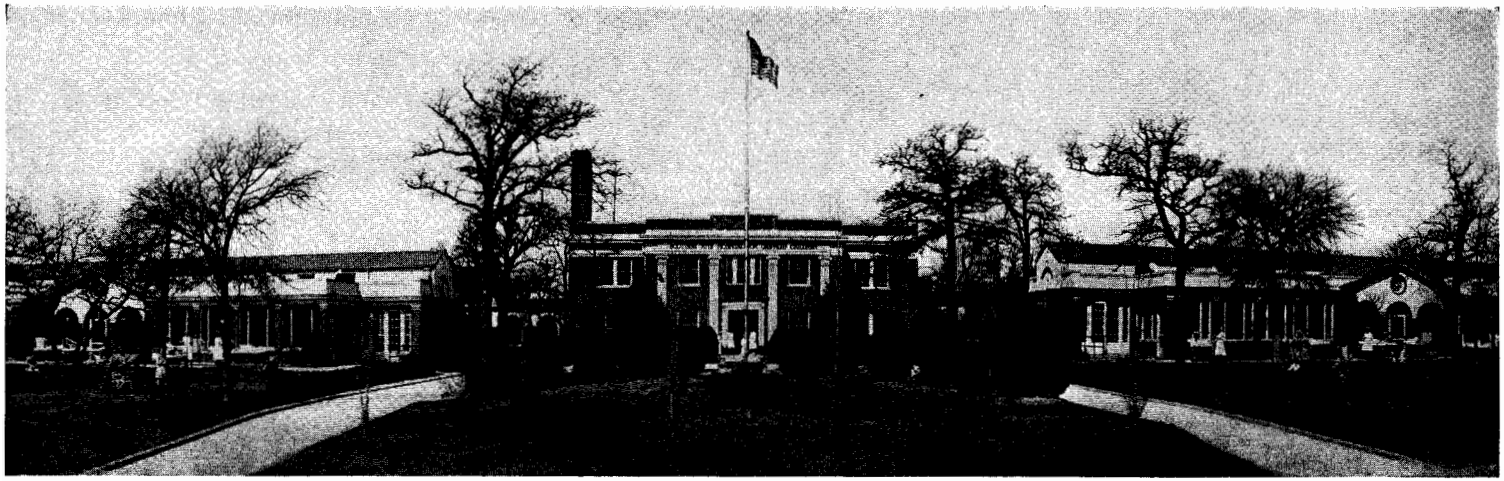
SCOTTISH RITE DORMITORY

Early in 1920, the Sovereign Grand Inspector-General in Texas proposed the erection of the Scottish Rite Dormitories to the various Bodies of the Rite in this State, and appealed to them for their support and co-operation. The primary aim was to provide suitable living quarters for daughters of Master Masons attending the university and to surround them with a wholesome environment. A secondary aim was to help the university solve its housing problem. Favourable response from the Scottish Rite Bodies was unanimous. To put the movement into immediate operation, the property of the Presbyterian Theological Seminary in Austin was at once leased for two years. In the latter part of September 1920, the following four halls, accommodating 102 girls, were opened: Lubbock Hall, Driskill Hall, Annex A, and Annex B. Miss Katrina Kirby, of Dallas, was first to file an application for admission.

At that time the Scottish Rite Educational Association of Texas had the following Officers: Sam P. Cochran, of Dallas, President; Judge James W. McClendon, of Austin, Vice-President; Judge W. S. Fly, of San Antonio, Second Vice-President; Joe H. Muenster, of Austin, Secretary; H. A. Wroe, of Austin, Treasurer. These men presently provided for the erection of a dormitory having 169 rooms and accommodating 306 girls. The Georgian style building that was erected, one of the finest structures in all Texas, is greatly admired by all who see it. Funds for erecting the building were obtained by pledging Scottish Rite Bodies to give for a period of three years beginning with 1920, and one-third of such revenue obtained during 1924 and 1925. September 1922, found the new dormitory ready for use and in operation.

HOME FOR AGED MASONS

It was Sam P. Cochran, Grand High Priest of the Royal Arch Chapter of Texas, who in his annual report to the Grand Chapter in 1906 submitted a



From a photograph by L. J. Higginbotham.

Texas Scottish Rite Hospital for Crippled Children at Dallas, Texas.



Texas Scottish Rite Dormitory for Girls, University of Texas, at Austin.

recommendation providing for the establishment of the Home for the Aged Masons of Texas. This recommendation closed thus:

I suggest that, in connection with an appropriation, a Committee be appointed to consider the whole question of a Masonic home for aged masons, and to devise and report a plan to this Grand Chapter at its next Convention. I feel firmly convinced that, if this movement is inaugurated, the active co-operation of other Grand and Subordinate Masonic Bodies in this State can be secured upon invitation. And my own idea would be so to broaden the plan as to enlist the moral and financial co-operation, support, and assistance of all Masonic Bodies and members of the State. A field of usefulness will be opened up to the Grand and Subordinate Chapters in this State which I believe will prove a vitalising force in stimulating the growth of these Bodies, and this noble work for that portion of mankind which should and does appeal most touchingly and tenderly to our hearts will receive the blessings of God, and its beneficence will be reflected upon us.

After the presentation of Bro. Cochran's report, the Committee on Grand Officers reported the following Resolution:

Resolved, That the Grand Royal Arch Chapter of Texas hereby declares that it favours and endorses a policy for the establishment of a home for aged and indigent Masons in this Grand Jurisdiction, and for the purpose of carrying said policy into effect the Grand High Priest shall appoint a Committee of five members, one of whom shall be for the establishment of an institution to the next annual Convocation of this Grand Chapter. They shall also in their Report suggest methods of the operation and the maintenance of the same.

After election to the Office of M.·.E.·.Grand High Priest, Dr. P. M. Riley appointed three Past Grand Masters: Companion A. W. Campbell, Companion William James, and Companion W. M. Fly; Companion Sam P. Cochran, Past Grand High Priest, and Companion R. S. Neblett as a Committee to formulate plans for carrying out the recommendation made by Cochran. At the end of a year of painstaking labour and investigation, the Committee offered a resolution, which was unanimously adopted. It created a board of directors for the Home for Aged Masons. It also proposed plans for the establishment of a fund to be used in the construction of the Home.

In 1907, at the election of Officers of the Grand Chapter, Companion Sam P. Cochran, Companion W. M. Fly, Companion William James, Companion John Findlater, and Companion Mason Cleveland were elected as the first board of directors. The following year, that board selected a tract of land lying a mile west of Arlington, as a suitable place for the Institution. In its report to the Grand Chapter in 1908, the board said, among other things, " We find that the action of the Grand Chapter in determining to establish and maintain a home for aged Masons has received the cordial approval of practically all good Masons everywhere in this State, who are informed thereof, and that

such action is warmly applauded by those who are really interested in the true purpose of Masonry."

On October 19, 1910, the board let the contract for the construction of the main building at a cost of $31,417. Construction work was started on October 31, 1910, and on December 12, 1910, the Most Worshipful Grand Lodge of Texas laid the corner-stone with appropriate ceremonies. On the following October 3, 1911, the edifice being then completed, the Most Worshipful Grand Lodge convened in Special Communication, and the Grand Royal Arch Chapter of Texas Assembled in Special Convocation to dedicate the institution. When W. M. Fly, Past Grand Master and Vice-President of the board of directors, presented the Home to M.·.W.·.Grand Master Walter Acker for dedication by the Most Worshipful Grand Lodge, he said in part:

Just ten months ago you honoured us by assembling here in special communication to lay the corner stone of this building. You now come in gracious response to our invitation, to set apart and hallow this as the Home for Aged Masons. I hardly need assure you, Sir, of the perfect delight, and, we trust, the pardonable pride, that fills our hearts as Royal Arch Masons, on being able at so early a date to announce that our buildings are now complete in all their parts, thoroughly furnished, and that the home is amply equipped and made ready for occupancy. Naught now remains but that you, Sir, in keeping with the customs and traditions of that most ancient and honourable Institution you so worthily represent, shall affix your seal of dedication which means so much to the Mason's heart.

In response to those fitting remarks, Grand Master Walter Acker then pronounced the following significant words:

As this building has grown, stone upon stone, story upon story, the prayers of the Masons of Texas have been that the blessings of Almighty God might be upon the undertaking—that the workmen might be preserved in health and peace to the end that e'er long, in His own good time, the portals of the Home for Aged Masons might swing wide open, and the weary and worn of our honoured Fraternity find a place where the evening of life might be spent amid pleasant and peaceful environment.

Such a place, my Brethren, is this, and I congratulate the Masons of Texas upon its inception and completion. May He Who doeth all things well look with favour upon this labour wrought by faithful hands, accept the offering we gladly make, preserve the aged Masons' home, and direct us all in the paths of peace and plenty.

The Grand Royal Arch Chapter of Texas officially received the Home at the Grand Convocation held in December 1911. In doing so, it gave to the world the first institution of its kind—and at the present the only one. An institution sponsored and supported by a Grand Royal Arch Chapter of Masons in which the Master Mason receives the same privileges and consideration as

do those who have taken all the Degrees. The main requirement for admission is that the applicant shall have been a Master Mason in good standing in a Texas Lodge for the last five years preceding the date of application. In 1915 the endowment fund of the Home amounted to some $20,000, while to-day it is $500,000. In addition to this, a substantial fund is also maintained for the support of the Institution.

The Grand Commandery of Knights Templar of Texas appropriated $20,000 for building a hospital at the Home in 1914. On September 26, 1914, Sir George W. Tyler, Grand Commander, Sir J. C. Kidd, Grand Recorder, and Sir J. J. Davis, chairman of the Finance Committee, together with the members of the board of directors of the Home, let the contract for building the hospital to C. F. Nelson. On December 18, 1914, the Grand Lodge of Texas, escorted by the Grand Commandery of Texas, levelled the corner-stone. The Grand Commandery met in Special Grand Conclave and dedicated the building to the service of humanity on April 25, 1916. This, the first hospital to be erected by a Grand Commandery, is a monument to the Knights Templar of Texas. It is a handsome and thoroughly modern edifice, fully equipped with operating-room, dental operating-room, sterilising chamber, and drug room, and having twenty-five rooms for patients. From time to time new additions and improvements have been added to the main building and the hospital, until now the Grand Chapter owns a plant having few equals among those auxiliary to eleemosynary institutions. The buildings, valued at $500,000, are all steam-heated and furnished with modern conveniences. In a splendid auditorium, seating more than 300 persons, religious services are held every Sunday. Moving picture shows and other entertainments given once or twice each month bring joy to the old people who dwell at the Home.

Pleasantly located not only on a paved State highway, a railroad, and an electric interurban railway, the main buildings of the institution stand on a slight elevation. Skilfully planted shrubbery and trees add greatly to the appearance and beauty of the grounds. These form only a small part of more than 200 acres of land that belong to the institution. Housed here, amidst delightful surroundings, more than 800 persons have had a pleasant home and led a happy life since that day, some twenty years ago, when these portals were first flung open to welcome those whom the Masonic Bodies of the Lone Star State care for so lovingly and withal so tenderly.

From the very date of the birth of Freemasonry in Texas, its greatest ambition has been an educated people and an educated Craft. Following the laying of the foundation for a general school system in Texas, members of the Craft directed their attention to the personal side of education and initiated the movement for what is to-day one of the greatest schools for the children of deceased Master Masons in the United States. The institution is not the largest, but equally as successful as any in existence. Since 1921 especial attention has been given to the education of the Craft through the work of a specially created Committee by the Grand Lodge for that purpose. In addition to books and

pamphlets supplied to the Lodges for the initiates, the Committee on Masonic Education and Service publishes *The Texas Grand Lodge Magazine*, the official publication of the Grand Lodge. From the records of this Committee much of the foregoing information has been obtained.

The latest compilation shows the following facts and figures:

The largest membership in any one Lodge in Texas is in Oak Cliff, No. 705, with a total of 1604. The smallest Lodge is Illinois Bend, No. 665, with a membership of 7.

A few facts and figures herewith presented will no doubt be of interest to every Mason. Lodge dues in Texas range from $2.25 to $12 per year. In 1934 a law was passed making minimum Lodge dues $5 per year. The number of non-affiliated Masons in Texas is 5,613, with a total of 22,594 non-resident members. There are 25,497 delinquent members owing to their respective Lodges a total of $254,974.82. The gross income of Texas Lodges totals $839,-687.56, with a gross expense of $650,834.14. There are 669 Lodges owning buildings with a value of $6,511,981.24; with insurance on same amounting to $2,798,205. The furniture is valued at $736,103.16, with insurance of $441.445. There is a total of $468,347.62 in the hands of the local treasury of the respective Lodges, with a total of $243,326.72 loaned out. The sum of $1,201,110.82 is given as indebtedness against real estate owned by the Lodges with other indebtedness of $151,156.83.

FREEMASONRY IN UTAH

SAMUEL HENRY GOODWIN

THE ultimate source of the organised Masonry of Utah was that of North Carolina. The Masonry of that State, with the addition of some few elements of Virginia Masonry, slowly made its way through Kentucky, Illinois, Nebraska, Colorado, and Montana, at last to find a resting-place in this region. In its progress across the continent, it halted for a time in Missouri. There it diverged into several courses, all of which later met to form that Body of Freemasonry which eventually became the Grand Lodge of Utah.

The first Masonic Lodge to be established within the present boundaries of this State was a Lodge among the United States soldiers who were sent here in 1858 in connection with the "Utah War," under command of Colonel Albert Sidney Johnston. Separated from the central government by vast reaches of uninhabited desert, and with only the most primitive means of communication and transportation available, Brigham Young, the leader of the Mormons, had for ten years felt secure in his isolation. Certain of the loyal support of his followers, he had carried on with such a high hand in his theocratic "State of Deseret" that President Buchanan finally sent troops here to protect the officials serving the Federal Government in Utah. Among the troops stationed at Camp Floyd was a considerable number of Masons. In May 1860, twenty-three of them received a Charter from the Grand Lodge of Missouri empowering them to establish Rocky Mountain Lodge, No. 205. Within a year, however, the dark clouds of civil strife were lowering over the entire country. At about that time, Colonel Johnston resigned his command in Utah and returned to the East. Shortly afterwards his troops were transferred, the Charter of the Lodge was surrendered, and thus the first Masonic Light in this vast inter-mountain region was extinguished.

The second planting of Masonry in Utah was made in 1866. A group of Masons headed by James M. Ellis, a California merchant, obtained a Dispensation from the Grand Master of Nevada under date of January 25, 1866. They opened Mt. Moriah Lodge U. D., at Salt Lake City, with James M. Ellis as Worshipful Master, W. G. Higley as Senior Warden, and W. S. Halsey as Junior Warden. The first meeting of this Lodge was held on February 5, 1866. In view of the conditions then existing in Salt Lake City and throughout Utah Territory, Grand Master DeBell, of Nevada, conditioned this Dispensation. The Petitioners had to pledge that they would not admit Mormons into the

Lodge. Indeed, shortly after the Lodge began Work, Grand Master DeBell ordered that Mormons be excluded even as visitors, and further that Petitions for Degrees should not be accepted from men known to be Mormons. This restriction caused much discussion among members of the Lodge, some of whom felt that they themselves should judge such matters. When the Grand Lodge of Nevada met in September 1866, Mt. Moriah Lodge U. D. Petitioned for a Charter. This was denied, though because of the unsatisfactory conditions in Salt Lake City and in lieu of it the Dispensation was continued for another year. At the Session of the Grand Lodge of Nevada held in 1867, Mt. Moriah Lodge U. D. again asked for a Charter. This request would have been granted had it not been for the Master's unfortunate letter accompanying the Petition.

The following, in brief, are some of the reasons why Mormons are not accepted or received by Masonic Lodges in Utah: (1) The use of Masonic ceremonies, language, and symbols in the Rituals secretly practised by Mormons in their temples have caused Masons to regard the esoteric portions of Mormonism as savouring of clandestine Masonry. (2) The subordination of the Bible to the Mormon scriptures and to the pronouncements of the prophets and priests of Mormonism. (3) The unlimited power which the Mormon priesthood claims and exercises over the members of the Mormon Church. (4) The Mormon belief in polygamy and practice of it. The nature of this present article prevents enumeration of other equally important reasons, which the Grand Lodge construed as being an attempt to dictate. Again the Petition was denied, and at this time the Grand Secretary issued Certificates of good standing to the members. Even so, however, the Brethren refused to disband. On December 18, 1867, they again met as Mt. Moriah Lodge U. D., this time under a Dispensation that had been issued by the Grand Master of Kansas. On October 21, 1868, the Lodge was Chartered as No. 70 on the Kansas Registry, with Joseph F. Nounnan as Worshipful Master, W. G. Higley as Senior Warden, and Theodore Auerbach as Junior Warden.

In the meantime another group of Masons, headed by Reuben H. Robertson, an attorney and a Past Master of Nevada Lodge, No. 4, of the Montana Registry, applied to the Grand Master of the Montana Jurisdiction for a Dispensation empowering them to open a Lodge in Salt Lake City. The Dispensation was issued on October 22, 1866, and on the following November 30 Wasatch Lodge U. D. held its first meeting. On October 12, 1867, this Lodge was Chartered as Wasatch Lodge, No. 8, with R. H. Robertson as Worshipful Master, J. M. Orr as Senior Warden, and George Bodenberg as Junior Warden.

So matters stood until early in January 1871, when Captain Ebenezer H. Shaw arrived in Salt Lake City. Captain Shaw was a native of Massachusetts and a longtime resident of California. He was an active member of the Supreme Council of Ancient Accepted Scottish Rite of the Southern Jurisdiction, an enthusiastic Mason, and withal a man of action. Within a few days after his arrival he had assembled sixteen members of the Scottish Rite and granted them a Dispensation to form a Lodge of Perfection. This was later Chartered as St.

John's Lodge of Perfection, No. 1. The chief significance of this occurrence is that it introduced other attractions and interests among the few Utah Masons, and so eventually proved to be a real handicap to the work and growth of the Lodges.

Captain Shaw next turned his attention to the organisation of another Blue Lodge in Salt Lake City. His reason for doing this was the rumour that certain Mormons, former members of the Lodge at Nauvoo, Illinois, and of other Lodges, were going to secure authority from some foreign Masonic power and then establish Lodges in Utah Territory. Captain Shaw contended that, with three Lodges functioning, a Grand Lodge could be formed and the ground thus held for regular Masonry. At all events, on April 8, 1871, the Grand Master of Colorado issued his Dispensation authorising Argenta Lodge of Salt Lake City to begin Work. On the following September 26, this Lodge was given a Charter as Argenta Lodge, No. 21. Of the thirteen members E. H. Shaw was Worshipful Master, E. B. Zabriskie, Senior Warden, and H. M. Harkness, Junior Warden.

After this Lodge was established, the formation of a Grand Lodge in Utah was not long delayed. During the first two weeks of January 1872 necessary resolutions were adopted by the three existing Lodges, and on January 16 their Representatives met in a Masonic Convention and organised the Grand Lodge of Utah. The following persons were the first Officers of that Grand Lodge: Obed F. Strickland, Grand Master; Louis Cohn, Deputy Grand Master; E. B. Zabriskie, Senior Grand Warden; A. S. Gould, Junior Grand Warden; Charles F. Smith, Grand Treasurer; Joseph F. Nounnan, Grand Secretary. These, together with the customary appointive Officers, were duly Installed, and on January 17, 1872, the Grand Lodge of Utah began to function. On the Registry Wasatch Lodge became No. 1; Mt. Moriah Lodge, No. 2; and Argenta, Lodge No. 3.

Obed F. Strickland, the Grand Master, who was judge of the First District Court of Utah, resided in Provo. On February 15, 1872, in response to a Petition signed by nine Masons headed by Ira M. Swartz, clerk of the District Court, the Grand Master issued a Dispensation for a Lodge to be established in Provo and known as Utah Lodge U. D. At its first Annual Communication, held on October 8, 1872, the Grand Lodge granted the Provo Lodge a Charter as Story Lodge, No. 4. Of this Lodge, Ira M. Swartz was Worshipful Master, Samuel Paul, Senior Warden, and Benjamin Bachman, Junior Warden.

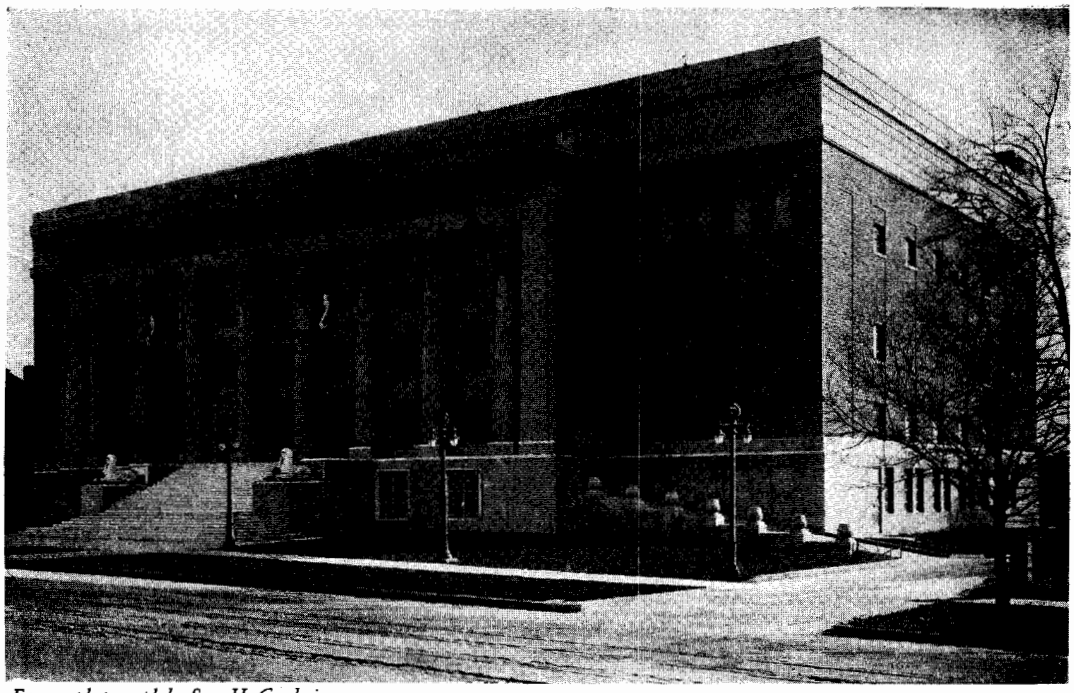
In Utah, the Mormon system of colonisation was unfavorable to the spread of Masonry. With one notable exception, and aside from mining camps, practically every settlement in Utah was made by men " called " by the rulers of the Mormon Church. Such men took their families, went to certain designated points, there established themselves and developed the land. Each group went out as a thoroughly organised unit of the Church. Even the civil laws of the Territory were administered by the ecclesiastical organisation. "And this method of government continued, as these ' Stakes of Zion,' or Mormon colonies, grew to counties and wards or branches of the church." In some respects it was an ideal system of government, for all were of one mind. In early days,of

course, there were not enough people of the Mormon faith to occupy all those regions of Utah Territory suitable for settlement. This situation was taken care of, however, by the provisional and Territorial Assemblies. Those " granted " to Brigham Young and a few other prominent Mormon leaders absolute control of immense areas of arable and grazing lands, together with the timber on the mountains and the streams which issued from the canyons. Not a foot of those lands could be occupied, no timber or water could be used, without first obtaining permission from those who controlled the " grants "! Under those conditions, " Masonic material," that is, non-Mormons, was not to be found in Utah outside the two or three larger towns.

The exception alluded to in the paragraph above was Corinne, a town some sixty-five miles north of Salt Lake City, which owed its existence to the coming of the Union Pacific Railroad. This town was laid out by the railroad officials, settled by non-Mormons, and long known as the only " Gentile " City in Utah. In 1872, Corinne Lodge, No. 5, was established there. Since Corinne commanded the trade of Idaho and Montana, it flourished for a time. After the selection of Ogden as the junction point of the Union Pacific and Southern Pacific railroads, however, many of the business men of Corinne transferred their homes and establishments to Ogden, which then had a population at least six times as large as that of Corinne. This movement brought a number of Masons to Ogden, and made possible the organisation of Weber Lodge, No. 6, at that place in 1873. The Chartering of Weber Lodge, No. 6, for a time ended the Grand Lodge's activities so far as concerned organising Constituent Lodges. Further progress had to await the development of the mining industry in Utah.

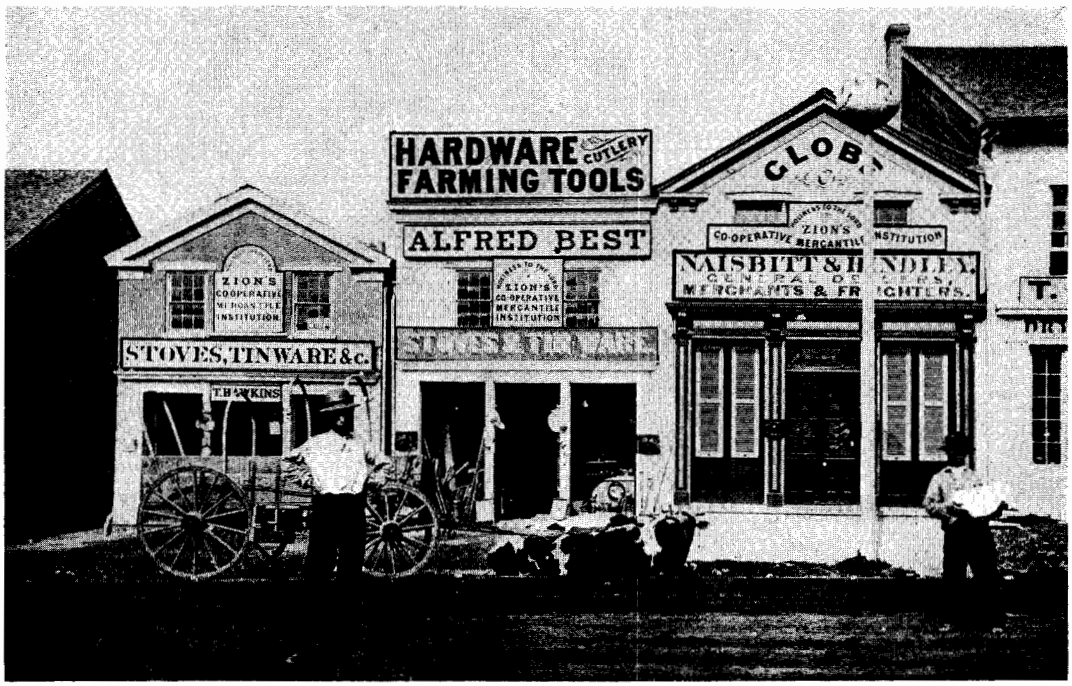
It is a noteworthy fact that Brigham Young unwittingly paved the way for a considerable immigration of " Gentiles " into Utah. In order to carry out his policy of isolation effectively, and to mould his people into a self-sustaining agricultural commonwealth, he prohibited them from having anything to do with mines and mining. Thus the way was left open for non-Mormons to develop the mines of the Territory. This they did, with the result that where minerals were found in paying quantities, mining camps sprang up almost overnight. Some few of them developed into permanent settlements. At an early date, requests for authority to establish Lodges in some of the mining towns began to reach the Grand Master. Though there were Masons in sufficient numbers to form Lodges in those places, they were for the most part merely transient inhabitants. Furthermore, camps lacked buildings suitable for Lodge purposes. In view of these circumstances, the Grand Master deemed it wise to refuse the permission asked.

Between 1875 and 1880 rich bodies of ore were developed in mines which have since made Utah famous. Wherever that occurred, the flimsy shacks which had at first constituted the mining camps gradually gave way to more substantial structures, and thus towns with some promise of being permanent began to take their places on the map. The first of these notable mining towns was Park City, which was situated in the mountains some thirty miles east of Salt



From a photograph by Sam H. Goodwin.

Masonic Temple, Salt Lake City, Utah.



The First Two Masonic Lodges in Salt Lake City Were Organised in 1866, in the Upper Floor of the Building Directly Back of the Wagon.

Lake City. There great Ontario Mine and others hardly less famous are located. And there, in the late 1870's a small group of Masons obtained a Dispensation to open a Lodge which in 1880 was Chartered as Uintah Lodge, No. 7.

At about the same time, far more spectacular events were taking place in a mining district some 250 miles southwest of Salt Lake City. In that locality lies the Horn Silver Mine, which was for a time one of the most noted in Utah, from the point of view of production. Near this mine and directly an accessory of it, was Frisco, a town having a number of substantial buildings and about 1000 inhabitants. Mainly through the efforts of the manager of the mine, H. C. Hill, St. John's Lodge, No. 8, was Chartered at Frisco in 1882. The establishment of St. John's Lodge in Frisco proved to be an unfortunate venture, however, for the mine, upon which everything else depended, failed to meet expectations. The people of the town were forced to seek a livelihood elsewhere, and at the end of six years the Lodge had to surrender its Charter for sheer lack of support.

Other Lodges established in mining communities by the Grand Lodge of Utah were: Tintic Lodge, No. 9, established at Eureka in 1893. Rocky Mountain Lodge, No. 11, established at Mercur in 1900 but removed to Tooele in 1913 because of the exhaustion of the mines at Mercur. Canyon Lodge, No. 13, established at the town of Bingham Canyon in 1907.

How effective the colonising policy of the Mormon Church proved to be becomes clear when we recall that not until twenty-two years after the Chartering of Weber Lodge, No. 6, at Ogden, did any community in the Territory, outside mining districts, have enough non-Mormons to justify the establishment of a Masonic Lodge. Then in 1896, Damascus Lodge, No. 10, was Chartered at Mt. Pleasant. In 1904, Hiram Lodge, No. 12, was opened at Richfield, and four years later Albert Pike Lodge, No. 14, was established at Milford. During the early years of the Grand Lodge's activities, the tendency of Salt Lake City Masons to multiply Masonic organisations caused its Officers much concern. Among these many Masonic organisations was the St. John's Lodge of Perfection of the Ancient Accepted Scottish Rite, which set to Work when the two Blue Lodges had barely 100 members, not all of whom were residents. Then, in 1872, Utah Chapter of Royal Arch Masons was organised, as was Utah Commandery of Knights Templar, in 1873. There were, at the time, 6 Masonic Bodies besides the Grand Lodge, that had to be supported. Those divided the attention and interest of fewer than 250 Masons then listed by the 3 Blue Lodges! Grand Master Louis Cohn, who for more than a year had observed the disastrous effects of these conditions upon the Blue Lodge Work, complained bitterly about the unsatisfactory situation of the Blue Lodges in his address to the Grand Lodge at the Annual Communication of 1874. He attributed the condition to " too much Masonry." Attendance at Blue Lodge meetings was low, as has been discovered. The Work was done in slovenly fashion. Interest was entirely wanting. The Grand Master contrasted those conditions unfavorably with the ones that had existed before the introduction of the higher Degrees.

The attention of the Grand Lodge was early engaged in adopting a Standard Work and getting the Lodges to use it. This matter was taken up at the first Annual Communication of the Grand Lodge, and the Board of Custodians was instructed to " adopt as speedily as possible a Standard Work and teach it to the Subordinate Lodges." Shortly afterwards the board reported to the Grand Master that its members " had agreed upon a uniform Work," whereupon at once he issued a circular letter to the Lodges " apprising them of the fact and urging the adoption of the Work at once." Subsequent Grand Masters also took up the subject, and the Grand Lodge passed legislation regarding it, but apparently with little effect. More than thirty-five years passed before a Standard Work was adopted, and before the passage of legislation that left no chance to use any other.

In the spring of 1879 an incident occurred which brought the Grand Lodge and the Masonry of Utah to the attention of the Masonic world and started a widespread discussion that continued for several years. A member of a Salt Lake City Lodge joined the Mormon Church. Charges were then preferred against him by the Masons to the effect that he had united with an organisation whose teachings and practices were in direct violation of the laws of the land, and that he had declared himself to be an advocate of the principle and practice of polygamy. The accused was tried and expelled, and the verdict of the Subordinate Lodge was later approved by the Grand Lodge. This incident of itself might not have attracted any special notice had not a Representative of the Grand Lodge of Utah, who was closely allied with a sister Grand Lodge, taken it upon himself to issue a circular on the subject in which he controverted the action and position of the Grand Lodge of Utah. He sent this circular about very generally to other Grand Masters and Grand Lodges. Because of his indiscretion in the matter, the Brother's commission was revoked. To prevent further misunderstanding, Grand Secretary Diehl, of Utah, was instructed to prepare a circular letter explaining " the position of the Masonic Fraternity towards the members of the Mormon Church and the reason they are excluded from receiving any of the privileges of Freemasonry in Utah." This was sent " to every Grand Lodge throughout the globe," and to the Representatives of the Grand Lodge of Utah.

An astonishing piece of constructive work—astonishing in view of the conditions existing at the time—was undertaken by the Grand Lodge of Utah when it founded a Masonic public library. The idea of such a library was conceived by the Grand Lodge. At first the plan was that the library should serve only the Fraternity, but even then Grand Secretary Diehl had in mind to establish an institution that would serve the whole community. Many obstacles were in the way of accomplishing this end. In addition to lack of money, small membership had to be contended with. Only 367 names were on the Roster of the Grand Lodge when the library was finally opened to the public late in 1877. Other obstacles were the apathy of many Masons and the bitter antagonism of the Mormon Church. Nothing daunted, however, the Grand Secretary steadily moved forward towards the accomplishment of his aim. At times he moved

cautiously, at other times with masterly strategy. Finally he won the day. On the evening of September 1, 1877, the Masonic Public Library was opened to the general public. For fourteen years this library was housed and maintained by the Masonic Bodies of Salt Lake City. Later, the institution was incorporated, given another name, and removed into another building in an attempt to enlist the co-operation of those whom it had served through the years. Ultimate responsibility for its welfare was not shifted from the Masons, however, and Bro. Christopher Diehl continued as librarian. On December 22, 1897, this library building, books, and equipment were donated to Salt Lake City to become the nucleus of the present municipal free public library.

In 1897 the Grand Lodge Code provided for the establishment of a Charity Fund by levying an annual appropriation that was not to exceed 10 per cent of the receipts of the Grand Lodge. Due to lack of funds the actual establishment of the foundation was delayed until the Grand Lodge's Annual Communication of 1903. Then, Grand Master W. J. Lynch presented the subject and urged its consideration. Although the Finance Committee reported favorably on the matter, action on it was again deferred. Two years later favorable action was taken and the fund was actually established. The growth of the fund was necessarily very slow, and at the end of twenty-two years it amounted to only $15,600. This led the Grand Lodge at its Annual Communication of 1928 to establish an incorporated Masonic Foundation in lieu of the Charity Fund. The field of operation of the Masonic Foundation is much greater than that of the Charity Fund, since it is invested with such powers as assure donors that this Foundation is a permanent agency which conserves and administers bequests to advantage and according to the wishes of the givers. The Grand Lodge has now transferred its Charity Fund and the conduct of its charitable activities to this Foundation. Interest in the Foundation and contributions received for it fully justify its having been created.

As have most other American Masonic Jurisdictions, the Grand Lodge of Utah has in recent years endeavoured to discover and to put in practice the best methods of interesting its members in acquiring information about the Craft. From the first this Grand Lodge was a member of the Masonic Service Association, and so far as was practicable it made use of the Association's material and suggestions. It has consistently built up its library, and prepared an extensive annotated index of the material it contains. By encouraging Committees on Education and members of Lodges to send to the library for needed material, the Grand Lodge has placed this source of information at the command of Masons throughout the Jurisdiction. It has provided for preparing and publishing a series of historical studies, now numbering twelve, which deal with the history of the older Lodges and with other phases of Freemasonry in Utah. At present, the educational work of the Grand Lodge is in charge of the Committee on Masonic Education and Instruction. A part-time, paid executive secretary is employed to furnish Subordinate Lodges with material and suggestions and to co-operate with them in all their educational undertakings.

In late July 1908, a clandestine lodge was established at Helper, a railroad and coal-mining town. Grand Master James H. Brown at once notified the Lodges about the existence of this organisation, and warned the Craft against it. Two years later the head of an alleged " Grand Lodge of Wyoming," from which the Helper organisation received a so-called Charter, transferred his headquarters from Idaho to Salt Lake City. From this point, working by means of paid organisers and by distributing literature, this impostor carried on his operations for twelve years. He established so-called lodges in sixteen States and in several foreign countries, and claimed to have enrolled 10,000 members. The surprising success of the organisation and lack of effective opposition to it combined to make its director overbold and led him to disregard ordinary prudence. Unwittingly he overlooked the United States postal laws. An experienced post office inspector, Monte G. Price, was assigned to the case. During a period of several years this investigator gathered evidence of the fraudulence of the scheme. He found evidence that seemed to point to the use of the mails with intent to defraud. This evidence was presented to a Federal grand jury by United States District Attorney I. B. Evans, with the result that the three principal officers of the American Masonic Federation were indicted. They were tried in May 1922, and convicted. Each of the three men was sentenced to serve two years in the Fort Leavenworth prison and to pay a fine of $5000. No longer guided by the schemer who had originally conceived it, the American Masonic Federation soon went to pieces.

At present, the Grand Lodge of Utah has 26 Lodges under its Jurisdiction. In addition to those already mentioned in this article, they are the following: Orient Lodge, No. 15, at Green River, Chartered on January 19, 1909; Carbon Lodge, No. 16, at Price, Chartered on January 17, 1911; Acacia Lodge, No. 17, at Salt Lake City, Chartered on January 16, 1912; Unity Lodge, No. 18, at Ogden, Chartered on January 16, 1912; Christopher Diehl Lodge, No. 19, at Garfield, Chartered on January 20, 1915; Basin Lodge, No. 20, at Myton, Chartered on January 19, 1916; Harmony Lodge, No. 21, at Logan, Chartered on January 19, 1916; Progress Lodge, No. 22, at Salt Lake City, Chartered on January 21, 1920; Amity Lodge, No. 23, at Brigham City, Chartered on January 19, 1921; George Washington Lodge, No. 24, at Ogden, Chartered on January 19, 1921; Kaibab Lodge, No. 25, at Salt Lake City, Chartered on January 19, 1921; Joppa Lodge, No. 26, at Price, Chartered on January 20, 1925; Franklin Lodge, No. 27, at Cedar City, Chartered on January 20, 1931. These 26 Lodges have 5196 members. Eighteen of the Lodges meet in their own buildings, or in buildings which they own jointly with other Masonic organisations. One of the Lodges shares a building held with another fraternal order in equal co-ownership.

On November 20, 1927, the Masonic Temple in Salt Lake City was dedicated. The building and grounds, which are owned by the nine Masonic Bodies of the city, including El Kalah Temple of the Ancient Accepted Order of Nobles of the Mystic Shrine, represent an investment of about $900,000. The structure

houses all the Masonic and related organisations of Salt Lake City, and furnishes headquarters for the Grand Lodge of Utah.

Of the Concordant Orders in Utah, the Grand Chapter of Royal Arch Masons has 7 Constituent Chapters, with 1266 members. The Grand Council has 3 Subordinate Councils, with 477 members. The Grand Commandery of Knights Templar has 5 Commanderies with 892 members. The 4 Bodies of the Ancient Accepted Scottish Rite have 1328 Consistory members and an active member of the Supreme Council of the Southern Jurisdiction—Fred C. Schramm, S. G. I. G.

The Grand Lodge of Utah is now one of the smallest Masonic Jurisdictions in the United States. It will probably continue to be small for several generations yet to come. In Utah Masonry was planted upon an arid soil. As is the case with vegetation living under similar conditions, the resulting growth is not luxuriant, though it is stanch and sturdy. The Masons of Utah are picked men among whom the feeling of fellowship is strong. If there is not more, certainly there is as much of practical brotherliness among the members as there is among those in Masonic Jurisdictions where the environment is more favorable and where available material is more plentiful. The Craft in Utah has a healthy pride in what success it has wrung from very unfavorable conditions. Though in Utah the Light of Masonry is small, nevertheless, it burns brightly with a strong, clear flame.

FREEMASONRY IN VERMONT

CHRISTIE B. CROWELL

"WHEN in the course of human events" a Charter bearing the date November 10, 1781, for the first Lodge of Free and Accepted Masons in Vermont was issued under the name of "Vermont Lodge" to John Barrett and others by the Massachusetts Grand Lodge the Green Mountain State was just beginning to emerge from a condition described as follows by its first governor, Thomas Chittenden, in his last speech to a Vermont Legislature several years later: "Without constitution, laws, or government; in a state of anarchy and confusion; oppressed by a powerful neighboring state; discountenanced by the Congress; distressed by internal dissensions; all our landed property in imminent danger; and without means of defense." Except for a short hiatus during the anti-Masonic period, the life of Vermont Lodge is very nearly parallel to that of the State itself, as only a little more than three and a half years before the above Charter date, and hardly more than six months after the historic declaration made by the thirteen original colonies, our hardy ancestors, through the medium of a regularly Constituted Convention, under the temporary name of "The New Hampshire Grants," had declared themselves to be a free and independent people—January 16, 1777—and had proceeded during that year to set up a Constitution and frame of government, adopt the present State name, and, on March 3, 1778, launch the new ship of state on its voyage of thirteen years' duration.

The opposition of New York, the "powerful neighboring state" above referred to, continued to menace the new republic until shortly before its admission to the Union on March 4, 1791; the Grand Lodge of New Hampshire was not organised until April 8, 1790; while the General Court of Massachusetts had, on March 8, 1781, adopted a resolution approved by the governor abandoning all claims to Vermont territory provided that Congress recognised the Green Mountain State as an independent commonwealth and admitted it to the Confederation. It was, therefore, natural that our early Brethren should turn for recognition to the Massachusetts Grand Lodge, by which our first two Lodges were Chartered, and that that Grand Lodge should recognise the State of Vermont as such in the wording of the Charters granted, although such recognition was for several years withheld by the Grand Lodge of New York and of New Hampshire.

One of the perplexing problems with which the new State had to deal was caused by the existence in a number of New Hampshire towns situated near the

eastern bank of the Connecticut of a strong sentiment in favour of a political union with their friends on the other side of the river.

Such a union with sixteen New Hampshire towns was consummated at a meeting of the General Assembly of Vermont in June 1781, and on October 8 of that year representatives from eleven of those towns took their seats in the next General Assembly, then meeting at Windsor. This union, which proved to be a very dangerous one from a political point of view, was dissolved on February 12, 1779; but on April 5, 1781, apparently as a result of exasperation on the part of Vermont political leaders over the continued procrastination of Congress regarding the admission of Vermont into the Union, it was renewed, thirty-five New Hampshire towns, and later in the year fourteen New York towns becoming members. This union ceased to exist on February 11, 1782, Cornish and Charlestown being two of the New Hampshire towns involved. Thus it came about that Vermont Lodge, Chartered in response to a Petition, dated at Cornish, which gave its proposed meeting-place as Springfield, but actually holding its Communications in Charlestown, was in all respects a bona fide Vermont organisation. The Lodge continued to meet in Charlestown for several years after the political situation was straightened out, but eventually the matter was given official attention.

The Records of the Grand Lodge of Massachusetts under date of December 24, 1785, state that " the Grand Master presented a return of the Master and Wardens of Vermont Lodge and a Copy of his letter, to them respecting their holding the Lodge out of their Limits, which was read." Yet for some reason matters remained in *status quo* for more than five years. Then, after sundry strong hints by the Grand Lodge and the failure of a belated attempt to have their Charter so amended as to allow them to continue to meet in Charlestown, it was finally voted, on March 6, 1788, that the Lodge should pay for a Charter to be granted to a new Lodge in Charlestown. The last entry in the old Record Book states under date of August 20, 1788, it " voted that a committee of five should be chosen to make an equitable division of the Lodge property between the two Lodges and make report the next Lodge night." This division is found on the Records of Faithful Lodge at Charlestown under date of February 4, 1789. Vermont Lodge probably moved to Springfield about that time. Among the items mentioned is a long list of notes given for Degrees, according to the custom then prevailing. At the organisation of the Grand Lodge of Vermont in 1794, the Massachusetts Charter was surrendered and a new one issued. This assigned to the Lodge the first place in the new Roster, thus showing its continuous existence from the date of its Charter up to that time. The place of meeting was then changed from Springfield to Windsor, where the two original Charters now repose in the Lodge archives.

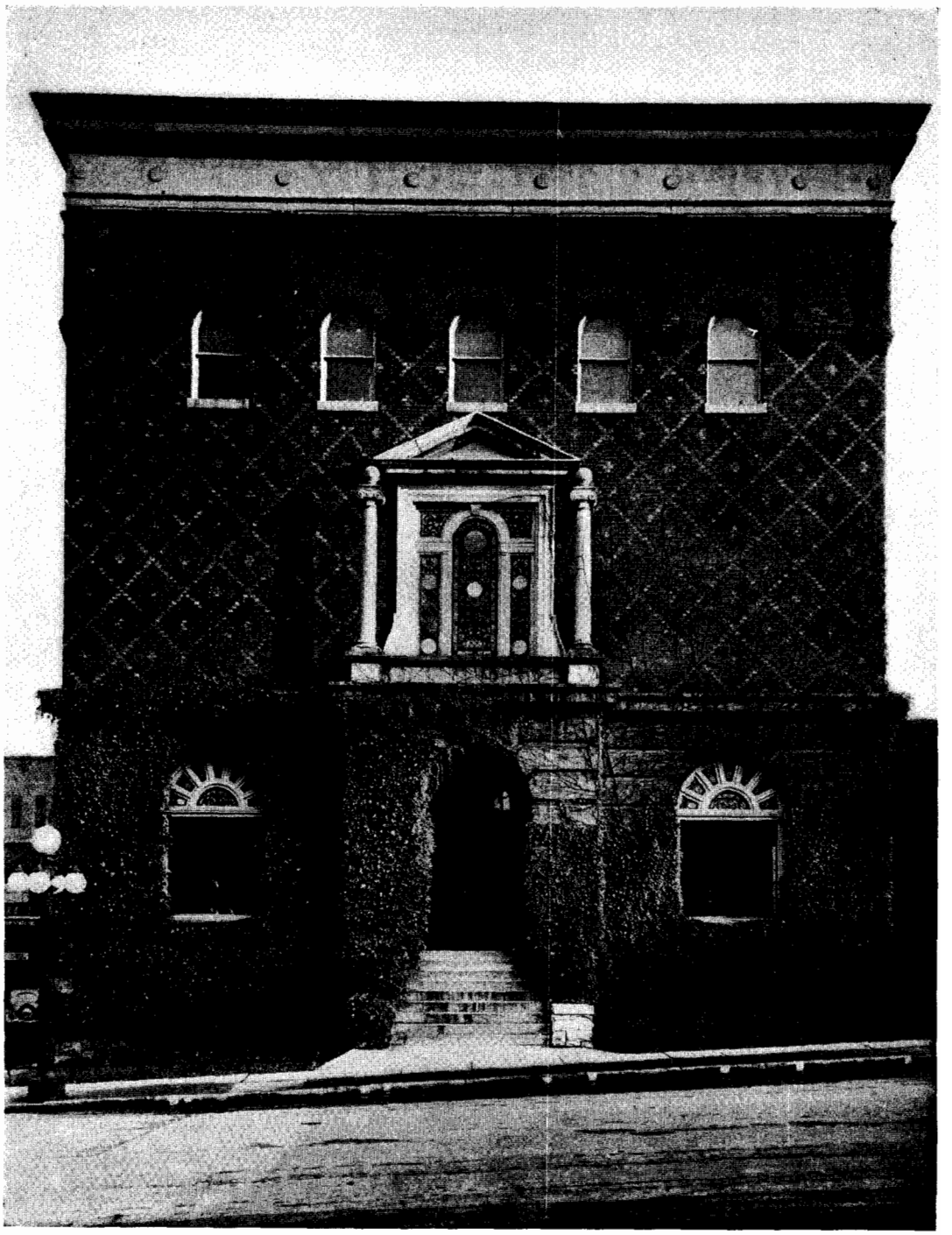
On June 26, 1782, two of the most prominent men in Vermont, Ira Allen and Thomas Chittenden, were Initiated into Vermont Lodge. The Record of their Initiation is given here to show the custom of the time. " June 24, 1782, Br. Barrett proposes for Initiation Ira Allen. . . The Lodge having Particular Ac-

quaintance of the foregoing proposal proceeded to Ballot—Balloted on Ira Allen." . . . " June 26, 1782, Bro. Fay proposes for initiation Thomas Chittenden Esqr. The Lodge have particular acquaintance of his Excellency, Thomas Chittenden Esqr. Proceeded to ballot for him. Balloted on Thos. Chittenden.". . . " Made Masons: Ira Allen; Thos. Chittenden." Governor Chittenden received the Second and Third Degrees in North Star Lodge, No. 2, and was a Charter Member and the first Master of Dorchester Lodge, No. 3. We learn from the By-Laws that the fees for the Degrees were $3 with the Petition, $7 for the First Degree, $2 for the Second Degree, and $3 for the Third Degree, a total of $15. The dues were $1 a year, and 12½ cents a night for each Brother present. Visiting Brethren were charged 20 cents a night after the first visit. Attendance at Lodge meetings was not only expected but also demanded, and absentees were required to give a reasonable excuse for non-attendance. The Master was subject to trial and impeachment by the Lodge. For many years harmony and prosperity seem to have been the happy lot of this Lodge. It was finally overcome by the anti-Masonic furor, however, and ceased to function in 1831 though it was represented in the Grand Lodge two years later. Its Charter was surrendered in 1848, and two years later it was re-Chartered as Vermont Lodge, No. 18.

The second Lodge, " North Star Lodge," of Manchester, was also Chartered by the Massachusetts Grand Lodge under date of January 20, 1785. The Charter was signed by " Jos. Webb G. Master," Paul Revere, Deputy Grand Master, and others. This was the first Lodge to hold its meetings within the present boundaries of Vermont. The Lodge was organised on February 3, 1785, and Constituted by the Grand Lodge nearly two years later. For a good part of its fifteen years of active life it seems to have been prosperous. A large number of the members were prominent men of the period. It finally fell upon evil days and became extinct in 1813, not having been represented in the Grand Lodge after 1810. This Lodge has never been re-Chartered.

The third Lodge, " Dorchester Lodge," of Vergennes, " of the Registry of Canada, No. 12," was Chartered by the Provincial Grand Master of Canada, " Sir John Johnson, Baronet," on September 3, 1791, six months after Vermont had been admitted to the Union. It was named in honour of Sir Guy Carleton, Lord Dorchester, who was not only a particular friend of the Provincial Grand Master but also a friend of Governor Chittenden as well. Little can be told of the early history of this Lodge owing to the loss of its Records. The last entry in the Record Book previous to the reorganisation of the Grand Lodge is dated May 6, 1830, although the Lodge was represented in the Grand Lodge the next year and in 1833 and 1846 as well. This Lodge resumed its activities soon after the reorganisation of the Grand Lodge. When the Lodges were re-numbered in 1849, it was given first place on the Roster. It was clearly entitled to first place, since Vermont Lodge had surrendered its Charter and North Star Lodge had been extinct for many years. This position it has held ever since. Vermont's most distinguished Mason, Phillip C. Tucker, was Initiated in this Lodge.

In his *History of Vermont* the late Walter H. Crockett says: " The region



From a photograph by Underwood and Underwood.

Masonic Temple, Rutland, Vermont.

known as the New Hamphsire Grants was literally the child of Connecticut. . . . A majority of the settlers came hither from Connecticut. More names of townships were taken from Connecticut than from any other Colony, and Connecticut ideas and ideals were the foundations upon which this commonwealth was builded." It was, therefore, natural that our ancient Brethren should have turned to the Grand Lodge of Connecticut for the Charters of the last two original Lodges. The first of these, Temple Lodge, of Bennington, was Chartered on May 18, 1793, and was declared extinct in 1808. Knowledge of this Lodge is very meagre, since all the old Records have long since been lost. Many original members of this Lodge were former members of North Star Lodge, among them Noah Smith, the first Grand Master of Vermont. The active life of Temple Lodge seems to have ceased about 1803, its last appearance in the Grand Lodge having been made in 1799. It has never since been reorganised.

Union Lodge of Middlebury, the fifth and last Lodge to be Chartered in Vermont prior to the formation of Grand Lodge, was Chartered by the Grand Lodge of Connecticut on May 15, 1794. The Lodge's first meeting was held on October 2, 1794. At that time the Grand Master and the Senior Grand Warden of Connecticut occupied their respective Stations in the Lodge, Instituted it, and Installed its Officers. Thus appears the reason why Union Lodge was not represented at the Convention called for August 6, 1794, to consider the formation of a Grand Lodge, and why it did appear by its Master and two other Officers at the adjourned Session on October 10. Union Lodge, like Vermont Lodge and Dorchester Lodge, prospered until the anti-Masonic disaster. It suspended Work on May 3, 1830, and was not reorganised till December 17, 1847. When the Lodges were re-numbered it was given the second place on the Roster, a position which it still holds.

The five Lodges already mentioned were probably the only ones Working in Vermont when the Grand Lodge was organised. Aurora Lodge, No. 25, was Chartered by the Grand Lodge of New York on January 16, 1793, to Work either in Hampton (New York) or Poultney (Vermont)—" optional with the Master for the time being." It is altogether likely that at least the first Master was a New York Mason, and there seems to be no Record of Work in Vermont at the time Grand Lodge was organised. There is nothing to indicate that it was invited to send Representatives to the Convention, or regarded as being in any sense a Vermont Lodge.

On August 6, 1794, five Brethren, representing North Star Lodge, Dorchester Lodge, and Temple Lodge, met at Manchester in " Convention for the purpose of forming a Grand Lodge in the State of Vermont." After electing a Chairman and Secretary, the Convention adjourned to the following day. Then a Committee was appointed to draw up a Constitution. Further adjournment to October 10 was made, the Secretary being instructed to communicate with the Lodges not represented and to request each of them to send a Delegation of three members " with full power " to the adjourned Convention. On October 10, fourteen Brethren representing the five existing Lodges met in Rutland. After

several adjournments, a Constitution was " subscribed " on October 14, it having been adopted the preceding night. Then the first Grand Lodge Officers were elected, Noah Smith of Temple Lodge being chosen as the first Grand Master. Among the Grand Lodges of the United States, Vermont ranks thirteenth according to date of organisation.

Until 1818, the Grand Lodge met in various places from time to time, and the Constitution and by-Laws were frequently amended. In that year it settled in Montpelier and remained there until 1834. Then the local Lodge surrendered its Charter, and the Grand Lodge removed to Burlington where its annual meetings have since been held. In 1869 the time of holding the annual Session was changed from January to June. In the early days of the Grand Lodge it was customary to devote one Session to exercises of a public character, including a sermon usually delivered by the Grand Chaplain. The speaker of the day was presented with $20 and requested by a Committee appointed for that purpose to furnish a copy of the sermon for the press. The exercises were followed by a dinner at which alcoholic beverages were not wanting. In 1826 it was voted " that no ardent spirits or public dinner shall hereafter be furnished the Grand Lodge at any of its communications," and the next year the Particular Lodges were recommended " to dispense with the use of ardent spirits on all public occasions." Although Grand Master Haswell apologised at the 1831 Session for " deviating from the usual custom of making a formal communication " to the Grand Lodge, his short address of that year, and one made by Grand Master Phineas White in 1827, are the only ones on record previous to the reorganisation of the Grand Lodge. Since that time the addresses have been regularly printed in the *Proceedings*.

Previous to the formation of the Grand Lodge, business seems to have been transacted in Lodges when open on the First Degree, and several of the Charter Members of the original Lodges were simply Entered Apprentices. The Constitution and " bye-laws " of the Grand Lodge provided that proxies and appointive Officers should be Master Masons, and in 1805 it was " Ordered: That in future no member of any Lodge under the Jurisdiction of this Grand Lodge shall be allowed a vote in said Lodge unless he be a Master Mason."

Referring to the growth of the Institution, Josiah H. Drummond, distintuished Mason and scholar, says: "Applications for Charters were presented to the Grand Lodge in the following years in rapid succession. Many of which were granted and many refused. The reading of the Records gives the impression that the Institution grew too rapidly in the Jurisdiction and that too many Lodges were Chartered. However it grew wonderfully up to the time of the Anti-Masonic Excitement." That the Brethren were aware of the danger of too rapid expansion is evidenced by the following " order " of 1797, issued when eight Petitions for new Lodges were presented, five of them having been granted: " Ordered: That in the future no Charter shall be granted for the formation of a new Lodge until the Master and Wardens shall have been examined with regard to their knowledge in the Masonic Art by the Grand Lodge, or a committee

by them appointed, unless they can be satisfactorily vouched for by a member of the Grand Lodge."

An early regulation provided for the forfeiture of the Charter of any Lodge that for two consecutive years failed to be represented in the Grand Lodge. Various expedients for insuring attendance at the Annual Communication were resorted to from time to time, and it is likely that the Grand Lodge was somewhat lenient in enforcing the above rule. Yet the Record of only five extinct Lodges, out of a list of seventy-three Chartered when Work was suspended, must be admitted to show a healthy condition of the Order up to that time.

Aside from the fact that during the early years of the Grand Lodge its finances were continually at a low ebb, little definite information is at hand. No reports of any consequence were published until 1812. Then a balance of $4.30 was shown. This was gradually increased until 1827, when the high mark of the early period was reached—$850.55. From then on the funds steadily diminished until 1836, when the Grand Secretary was a creditor of the Grand Lodge to the amount of $33.32, a sum that was repaid in 1846. Funds were derived from Charter fees and Lodge assessments that varied in amount from time to time.

The appointment of a Committee on Charity, voted by the Grand Lodge in 1814, seems to indicate that appeals for financial assistance were then being made. Though the Committee was continued until 1822, only two instances of need are on record as having been reported by it. In 1829 three applications for assistance were referred to a special Committee which reported that " the general practice of the Grand Lodge for the twelve years on the subject of private charity is, in the opinion of your Committee, wise and salutary, which supposes the Subordinate Lodges and individual Brethren the Almoners of the Institution for the purpose of private charity and that, therefore, the prayer of said petitioners ought not to be granted." The report was accepted. It is evident that the expression " general practice " was intentionally used, since in 1824 and 1825 donations were made to needy Brethren by the Grand Lodge. Further exception was made at the 1829 Session, when the three applicants above referred to were later voted substantial aid on recommendation of another Committee. This " general practice " has been maintained down to the present day and is well adapted to our small and far from wealthy Grand Jurisdiction, having been somewhat modified in later years.

In 1851 Grand Master Tucker reported a donation of $150.00 " from an unknown friend " which was " to be applied to the charity fund of such Subordinate Lodges as stood in need." At the suggestion of the Grand Master the twenty-three Lodges relinquished all claim upon the donation, and it thus became the nucleus of the first Grand Lodge Charity Fund.

Continuing to grow slowly, it reached the sum of $848.91 in 1879, but failed to flourish in the atmosphere of " special need," and was reported as exhausted in 1886. Thereafter appropriations for charitable purposes were made from time to time as need arose, and no special fund of this kind was again established until 1913, when $1000 was set aside for that purpose. In 1917 a 25 cent

per capita tax was voted for the establishment of a " Permanent Charity Fund " which was to be kept intact until the sum of $50,000 was reached. This tax is still in force, and with the net income from the Temple there has been accumulated the sum of over $70,000 notwithstanding heavy demands upon it in recent years.

In 1915 the sum of $1000 was appropriated for the purpose of partially reimbursing the Constituent Lodges for money spent in assisting needy Brethren, the same to be divided pro rata, and the next year the plan which has ever since been in use was adopted. This plan provides that Grand Lodge shall annually refund to each Constituent Lodge all money in excess of fifty cents per capita on their recorded membership which has been spent to assist their own members during the year past. This plan has proved to be very satisfactory, for while it imposes no undue burden upon the Lodges, it relieves them of all unduly heavy expenditure.

The following would seem to indicate that the zeal of our Ancient Brethren led them to stray at times to a considerable distance from the strict rule of " Masonic Purpose." Between 1812 and 1921 the sum of $175 was appropriated " for the gratuitous distribution of the Bible without note or comment," and two successive Grand Chaplains were made life members of the American Bible Society through the payment of $30 in one case and $20 in the other. In 1827 the American Colonization Society received $100.

Yet such action serves to emphasise the fact that Vermont Masons have always shown a strong desire to assist the distressed, Brethren or otherwise, and in times of disaster they have rendered prompt aid to the extent of their ability.

In 1930 a Committee was appointed " to inquire into the expediency of establishing an asylum for the education of the indigent children of deceased Brethren under direction of the Grand Lodge," but no further move in this direction was made, owing to the gathering anti-Masonic storm. The indispensable work of Masonic Homes in more opulent Grand Jurisdictions has naturally led to frequent discussion regarding the possibility of maintaining one in Vermont, but careful consideration of the matter by various Committees which have been appointed from time to time to investigate the subject has invariably led the Brethren to conclude that our financial resources do not justify the establishment of such an institution in Vermont. About twenty years ago some enthusiastic Brethren were instrumental in creating a Grand Lodge Masonic Home Fund which is still carried as such on the Grand Treasurer's books. To this fund contributions were made by various Lodges, but it has grown very slowly and now amounts to less than $2000.

In 1799 a communication relative to the formation of a General Grand Lodge was received from the Grand Lodge of South Carolina, but aside from a courteous acknowledgment to it nothing more appears on the subject until 1822, when the scheme was taken up in earnest by a conference held in Washington, District of Columbia. Certain resolutions adopted by them were then

transmitted for consideration. That Vermont's reaction was unfavourable is shown by the passage of a resolution saying that " it is inexpedient for this Grand Lodge to give its aid in the formation of the proposed General Grand Lodge." After the reorganisation in 1846 this subject again demanded attention. In 1851 Grand Master Tucker, who was personally opposed to the proposition, wrote: " It is true that a leaning towards the establishment of a General Grand Lodge with extremely limited powers is perceptibly strengthening in this quarter," and in 1853 he and Past Grand Master Haswell were chosen Delegates to a Convention to consider the matter. That Convention was held in Lexington, Kentucky, in connection with the Sessions of the General Grand Chapter and the Grand Encampment. Bro. Haswell was chosen President of the Convention. The meeting adjourned to meet in Washington, District of Columbia, in 1855, and though the same Delegates were again chosen, neither was able to attend. It is not recorded that any further action was ever taken in the matter with the exception of the adoption of the following resolution in 1861:

Resolved, That we are opposed to any national organisation or Confederation of Grand Lodges, advisory or otherwise, regarding such organisation as unequal in its operation, and, in the opinion of your Committee, injurious to Masonry.

But, although Vermont's reaction towards the formation of a General Grand Lodge would doubtless be the same as of yore, the various helpful and instructive Grand Masters' Conferences which have been held in recent years have met with a far different reception, and, from their inception, have met with our cordial approval.

In 1804 the State was divided into ten Masonic Districts, the division being substantially according to counties as at present. A Deputy was appointed for each District except those in which the Grand Master and the Deputy Grand Master then resided. Those two Officers were relieved of this responsibility two years later, and the number of District Deputy Grand Masters correspondingly increased. In 1861 the number of Masonic Districts was increased to fourteen, corresponding to the State division into counties, and this number was later reduced by one when the three Lodges in Essex County were assigned to neighbouring Districts.

At different times various Brethren served in the capacity of Grand Visitor or Grand Lecturer, the most prominent being Samuel Willson of Vergennes, who held the latter Office from 1852 to 1866. For several years Assistant Grand Lecturers were appointed, but finally the present system, in which the Grand Lecturer, with the District Deputies acting in part as his assistants, has in charge the Ritual and floor Work, came into being, and has proved to be a very satisfactory method of supervision.

Vermont Masons have always been very strongly opposed to any " tinkering " with its Ritual, and that in use to-day is probably as close a rendition of the Preston-Webb system as can be found in any Grand Jurisdiction in this country.

The Prestonian lectures, the standard of Masonic Work in England for nearly twenty years, were written by William Preston, who afterwards became Master of the famous Lodge of Antiquity, and the most prominent Mason of his time. These lectures were completed about the year 1774, after several years of study and revision, and were brought to this country by an English Brother, whose name is unknown, about the year 1800. Among those to whom this Brother, after receiving the approval of the Massachusetts Grand Lodge, taught these lectures, was Thomas G. Webb, who abridged and rearranged them into the system which we now have. Bro. Webb's most prominent pupil was Benjamin Gleason, of Boston, a lecturer on astronomy and geography of note, who learned the lectures while a student at Brown University, and later served for several years as Grand Lecturer of the Grand Lodge of Massachusetts. In 1817 Bro. John Barney of Vergennes, being in poor health and unable to support himself by ordinary means, was sent by his Brethren to Boston to equip himself as a Masonic Lecturer according to the Webb system.

Although most of his instruction was from Bro. Gleason, as Bro. Webb's time was very fully occupied, before his departure for Vermont Bro. Barney was carefully examined by Bro. Webb, who pronounced him to be thoroughly proficient. Upon Barney's return to Vermont, Grand Lodge adopted the Webb system as its standard, and gave him letters of recommendation as a Masonic Lecturer. The following year he visited Vergennes, and among those to whom he imparted full instruction was Samuel Willson. These two Brothers wrote out the lectures in a book which is now in the possession of Grand Lodge, the lectures being entirely dictated by Barney, and thus, through about as short a succession as possible, was transmitted to Vermont, unimpaired, the Preston-Webb Masonic system which has been our standard for nearly one hundred and twenty years.

For many years after the Grand Lodge was well organised it continued to grow steadily in strength and effectiveness. Its continued prosperity seemed assured. Suddenly, however, there appeared upon the horizon the dark clouds of a gathering storm which was to drive the Fraternity far from its proud position of honour and reputation into a place of obscurity and ill repute, and cause a suspension of its activities for more than ten years. The historical importance of the anti-Masonic excitement in Vermont Masonic life would demand extended reference were it not for the fact that it is fully treated by Bro. Ossian Lang, of New York, in his history of that Grand Jurisdiction. Why the storm should have raged so fiercely within our borders is now hard to understand. The fact that two years before " The Morgan Episode," the Grand Lodge voted resolutions of sympathy and a gift of $20 to Bro. Elder Robert Hastings, " excluded from his desk by a majority of the church of his late charge and his temporary support as a public teacher in that place withdrawn and that for no other accusation than that our Brother was received as a member of the Masonic family " may tend to indicate that more anti-Masonic sentiment then existed in the State than was realised at that time. In 1827 M.·.W.·.Phineas White, in the first recorded

Grand Master's address to the Grand Lodge, referred at considerable length to the efforts being made " to bring the Institution of Masonry into disrepute." In that year, fifty-two Lodges out of sixty-seven on the Rolls were represented, and $374 was paid in dues, which were at that time only $1 for each Initiate.

In 1828 came a break in attendance. Only thirty-nine Lodges were represented, twenty-seven paid no dues, and the total amount paid to the Grand Secretary was but $35. In 1830 eleven Lodges paid less than $20, and no further receipt of dues was then recorded for many years. The year 1829 was marked by the election of Vermont's two most distinguished Masons, Nathan B. Haswell and Phillip C. Tucker, as Grand Master and Deputy Grand Master, respectively. Past Grand Master Lee S. Tillotson in his *Ancient Craft Masonry in Vermont* says: " It required men of unusual prudence, fortitude, and wisdom to assume the leadership of an organisation labouring under the suspicions and prejudices to which the Masonic institution was being subjected. That the Masons of Vermont made no mistake in the selection of the men who were to guide the institution through nearly twenty years of adversity is amply proved by the record of their achievement." At that Annual Communication a solemn and dignified " appeal to the people of Vermont," written by Bro. Tucker, was adopted and signed by 166 Brethren. Two thousand printed copies of the appeal were distributed by the Grand Secretary with the direction and advice of the District Deputies.

The following excerpt from Grand Master Haswell's address to the Grand Lodge in 1831 somewhat indicates the character and disposition of the writer: " The session of the Grand Lodge of Vermont at the present period becomes deeply interesting in consequence of the open as well as concealed attacks made upon our Institution and of the destitute state into which not only our own but other societies, churches, families with many of the kind connections of the Christian and social relations of life are thrown by men who are seeking self-aggrandisement and political power . . . and what have Masons done that this widespread ruin should visit us? We have made repeated and solemn appeals to our fellow citizens, our neighbours, and those endeared to us by the solemn ties of kindred and friendship. In return we have been met with reproaches and persecution, our honest intentions misrepresented, our rights as Masons, our rights as freemen abridged and our characters traduced. What shall now be done? Will you permit me to answer the question? Breast the storm! And when a calm succeeds and the moral ruins shall be made bare, an injured and insulted public will reinstate us in our rights and visit the despoilers with infamy and disgrace."

At the Annual Communication of 1831 the following resolution was also introduced: " That a Committee of five be appointed by this Grand Lodge, whose duty it shall be to report a resolution recommending an unqualified surrender to this Grand Lodge of the Charters of the several secular Lodges under its Jurisdiction, and that this Grand Lodge henceforth abandon all Convocations as a Masonic body." This resolution was ordered to lie over. It was debated at

length in the evening, and then dismissed by a vote of ninety-nine to nineteen. At the close of the Session it was resolved " that the secular lodges under the jurisdiction of this Grand Lodge be recommended to hold but two communications in the year, one for good order and discipline, the other for the yearly choice of officers."

The attendance at the Annual Communication of 1832 was small and only a little business was transacted. In 1833, however, owing to special efforts made by the Grand Master, thirty-four Lodges were represented. Rev. Paul Dean, General Grand King of the General Grand Chapter, a personal friend of Grand Master Haswell, was present and was seated by invitation in the Grand Lodge. Resolutions with a long preamble were introduced by Samuel Elliott, the substance of them being " that the Grand Lodge should cease to exist and that each and every member thereby shall be and hereby is fully absolved and discharged from all allegiance or duty to this Grand Lodge or any subordinate Lodge." After a lengthy discussion in which Bro. Dean participated, the resolutions were dismissed by a vote of seventy-nine to forty-two. On motion of Bro. Tucker the Grand Lodge then voted that it was ready to receive any Charters which the Lodges wished to surrender. It recommended that in such cases the Lodges should " appropriate their funds and the avails of their property to the common school fund of the state."

Under date of October 21, 1833, a second appeal was sent out, this one signed by the Officers of the Grand Lodge. The next two Annual Communications of the Grand Lodge were poorly attended, and in 1836 it was resolved " that the Grand Master, Grand Treasurer, and Grand Secretary, with such of the Grand Lodge as may make it convenient, be and they are hereby, authorised to attend at the Hall of said Lodge on the second Wednesday of January, A. L. 5838, and thereafter bi-ennially." Four of these biennial meetings were held, the last one being in 1844.

On January 14, 1846, forty-three Brethren, including most of those holding Office in the Grand Lodge when Labour was suspended, met in Convention at Burlington to counsel together regarding the reorganisation of the Grand Lodge. After a study of the Record of the intervening years it was voted that the Grand Lodge had by its " course of proceedings retained its proper Masonic organisation, and that its officers are now Masonically Competent to open the Grand Lodge." This was accordingly done. The Record shows that ten Lodges were represented and that " a large and respectable number of visiting Brethren " were present. Bro. Haswell was again elected Grand Master and nearly all the other Officers who were elected and appointed were those who had been last chosen in 1836. The Grand Senior Warden was in bad health and unable to be present.

At the Session of 1847, Grand Master Haswell declined re-election. Phillip C. Tucker, Deputy Grand Master, was elected to preside in the Grand East, and he remained there until April 10, 1861, when he died with the Gavel in his hand. A Lodge assessment of $5 was made.

Investigation of the status of the secular Lodges was naturally a long and difficult task, and it was not until 1851 that the final time limit for reorganisation and for a report on the matter expired. The Record shows that of the 68 Lodges under Charter in 1836, 18 had resumed Labour. The rest were then declared to be extinct. Five new Charters had been issued, 1 to Vermont Lodge, then known as Lodge No. 18, thus making 23 Lodges in all. The total membership was probably about 900. The problem presented by the former Lodge members who failed to come forward and identify themselves as Brethren was finally settled by requiring them either to sign the By-Laws of their Lodge, or " to petition the Lodge under the same restrictions as if the applicant had never been a member " if they wished to re-establish themselves after the time limit for signing expired, in 1852.

Under the wise leadership of Grand Master Tucker and his able successors, the Grand Lodge passed safely through the period of reconstruction. Since then it has steadily grown in strength and influence as the years have come and gone. Various problems have arisen from time to time, and it has come face to face with not a few perplexing situations; but those have been solved and settled for the good of the Craft in general and for that of the Grand Lodge of Vermont in particular. Details regarding such matters would have little interest for those outside this Grand Jurisdiction. One incident, however, may be noted in passing, namely, the refusal of the Grand Lodge to grant Charters for Army Lodges Petitioned for by members of the Fourth, Fifth, and Eighth regiments of Vermont volunteers in 1862, and by other regiments in later years.

Among the stalwart Grand Masters of early days, none stands out with such commanding presence as do two, of whom special mention should be made—Nathan B. Haswell and Phillip C. Tucker. Nathan Baldwin Haswell, Grand Master during the most trying period of Vermont's Masonic history, was born in Bennington on January 20, 1786, the son of Anthony J. Haswell, a prominent Mason of the time. When a young man he removed to Burlington and entered upon an active business career which continued through his life. His sterling character and ability won for him the esteem and regard of those with whom he came in contact, as well as many positions of trust and responsibility. He was an active and influential member of the Episcopal Church, and although a Democrat in politics he twice represented Burlington in the Vermont Legislature. Bro. Haswell was elected Grand Master in 1829. He served as such through the anti-Masonic period, and was a leading figure in the reorganisation of the Grand Lodge in 1846. In 1847, when he declined further re-election, the Grand Lodge resolved " that the thanks of this Grand Lodge be tendered to our late Most Worshipful Grand Master, Nathan B. Haswell, for the firmness, fidelity, and ability " with which he had discharged his duties. In 1848 Bro. Haswell's close personal friend and successor as Grand Master paid him a glowing tribute in an address to the Grand Lodge. He said in part: " During the violent sirocco which followed the disturbances in a sister state none knew better than myself the unshakable firmness, the wise prudence, the steady perseverance with which he

devoted himself to the preservation of the rights and interests of the order . . . to him, under the Supreme Architect, you owe your reestablished Altar. Honoured be his name among us; long, very long, may it remain among the most honoured in our annals, and while Green Mountain Masonry can point to a Masonic altar, may it never forget the hand which guarded it in adversity and re-established it in honor." Bro. Haswell was elected Grand High Priest in 1831. He held that Office until August 1852, and was the leading spirit in its reorganisation in 1849. On August 10, 1854, when the Grand Council of Royal and Select Masters was organised, he became its first Grand Master. He had previously been elected Grand Treasurer of the revived Grand Encampment in 1852. Bro. Haswell was one of three Vermont Masons to hold Office in the General Grand Chapter of Royal Arch Masons, having been General Grand Marshal from 1841 to 1853, and General Grand Captain of the Host from 1853 until his death, the name of the Office having been changed in 1853. Bro. Haswell died on June 6, 1855, at the age of sixty-nine.

Past Grand Master Phillip C. Tucker was Deputy General Grand High Priest from 1856 to 1859, and Past Grand Master Jonathan Nye was General Grand Chaplain from 1806 to 1832, at which time he was living in Claremont, New Hampshire. Most Worshipful Bro. Nye was also Grand Master of the Grand Encampment, Knights Templar, from 1828 to 1835, having served as Deputy Grand Master during the three preceding years.

Phillip C. Tucker, Grand Master from 1847 to 1861, and one of the most distinguished Masons in the country during his time, was born in Boston on January 11, 1800. During much of his early life he was, as he said, " struggling on through the hard years with such efforts as a mere boy could make for mere existence." When he attained his majority he entered a law office for study, with $3.50 in his pocket. This occurred in Vergennes where he had previously resided for several years. Early in his life Bro. Tucker became a member of Dorchester Lodge, in Vergennes. He was its Worshipful Master for twenty-five years, from 1824 to 1848. He succeeded his friend, Nathan B. Haswell, as Grand Master of the Grand Lodge in 1847, and at that time he entered upon a period of Masonic service which was to make him known, not only throughout this country but also beyond its borders as one of America's ablest jurists and Masonic scholars. In 1862, at the time of Bro. Tucker's death, Bro. Gamaliel Washburn, Deputy Grand Master, said in his address to the Grand Lodge: " Mr. Tucker was long an eminent member of the Addison County bar, shrewd as a lawyer and apt and eloquent as an advocate. He was a ready writer, his articles being distinguished for originality, good sense, and a complete knowledge of his subject. He was felicitous in conversation, having at hand always a vast fund of knowledge to instruct and witty anecdote to amuse. In 1828 he represented his city in the Constitutional Convention, and in 1829 and 1830 he was a member of the House of Representatives." M.·.W.·.John H. Graham, the first Grand Master of the Grand Lodge of Quebec, has said " Bro. Tucker was of more than American reputation. He was really the guiding star of the

Grand Lodge of Canada during the early years of its existence," which service was recognised by the honorary title of Past Grand Master of that Grand Lodge. Rob. Morris, Past Grand Master of Kentucky, a close personal friend, said in a funeral oration before the Grand Lodge on January 9, 1862: " the Masonic career of Mr. Tucker is engraven upon the records of the Fraternity in the nineteenth century as with an iron pen and lead in the rock forever. While there is respect among Masons for exalted talent, sympathy for unselfish sacrifice, and gratitude for long and unrequited service, his monument is secure in their heart. Ages to come, the historian looking back upon this as a transition state of the Masonic Institution, will acknowledge Mr. Tucker as one whose labours have given the direction, shaped the moulds, drawn the drafts by which the fraternity was guided in its aims, progress, and work." In the words of Past Grand Master Tillotson, " Now, after more than half a century, the cold calm judgment of the present generation, whose knowledge of Bro. Tucker is based solely upon his record, confirms that of his contemporaries, and it recognises Bro. Tucker's pre-eminent qualities as a man and a Mason. During the years which have elapsed since Bro. Tucker's death, no Vermont Mason has occupied a position of such prominence as that which he so ably filled. The time in which he lived demanded a man of his outstanding qualities of heart and brain, and he gave himself freely and willingly to the service of his Brethren. Truly he was one of the giants of those days."

Vermont Masons believe in the truth of the old admonition, " Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel," and this has been strikingly exemplified in their relations with their Brethren in Canada. Mention has already been made of the fact that this friendship was undoubtedly responsible for the Chartering of our third Lodge by the then Provincial Grand Master of Canada, and it has continued, to the benefit of all concerned, down to the present day. When the Grand Lodge of Canada was formed on October 10, 1855, its rights were strongly supported by the Grand Lodge of Vermont, and the personal assistance of Grand Master Tucker was so notable that he was awarded the honorary title of Past Grand Master. Similar support was given by Grand Lodge to the Grand Lodge of Quebec after its formation on October 20, 1869. One instance of this strong fraternal spirit deserves mention even in a sketch as condensed as this. In 1803 a Petition for a Lodge at Derby was presented to Grand Lodge, said Petition being signed by eleven Master Masons, " one half of whom " resided in Stanstead, Quebec, just across the Canadian line, and the Lodge was Chartered as Lively Stone Lodge, No. 22. Its Lodge Room was situated partly in each of the towns represented in its membership. The Lodge prospered until the War of 1812 " interrupted and finally dissolved this family of friends and brothers, amongst whom no contention had ever existed save that noble contention, or rather emulation, of who could best work and best agree." The Stanstead Brethren then obtained a Charter from the Grand Lodge of Quebec, and on February 22, 1814, Golden Rule Lodge, No. 14 was Consecrated and its Officers Installed by the District

Deputy Grand Master of the 10th Masonic District of Vermont under authority given him for that purpose. Twenty-two members of Lively Stone Lodge were among those forming Golden Rule. In 1861 a Petition was sent to the Grand Lodge of Vermont by the Officers of Golden Rule Lodge, requesting that the old Charter of Lively Stone Lodge (which had been surrendered to Grand Lodge in 1826) be given them as a relic of the fraternal relations of former days, and from that Petition the following quotations and the one above are taken: " This (1812–1814) was a time of war, the whole country in commotion, every prospect uncertain, business fluctuating, and no permanency to any pursuit whatever. The frontier inhabitants regarded each other with suspicion and distrust, and nothing but some overt act of petty malice was wanting to kindle a sanguinary border warfare; but the benign influence of Freemasonry interposed the broad mantle of brotherly love and charity. The two Lodges, by appointing peace committees, who held weekly and almost daily sittings, working in unison and with that degree of energy and determination which at once restored confidence among the settlers, and upon two different occasions mobs of armed men were dispersed through the intervention of the committees. Thus was Freemasonry, in the hands of good men and true, the means of preserving peace, order and friendship in the little settlements. Thus worked the two Lodges until 1826. . . . In 1859, when the Grand Lodge of Canada established the English ritual, Golden Rule Lodge was permitted to continue the use of the Vermont ritual in which it had been instructed by John Barney. . . . Many of the members who were formerly members of Lively Stone felt that the old Charters of Lively Stone and Golden Rule Lodges, hanging side by side, emanating from different Grand Lodges, existing under antagonistic governments, and given to those who *first* and *now* compose *one and the same Lodge* would teach us a lesson of union and brotherly love which would appeal to the hearts and understanding of all." It is probably needless to say that the prayer of this Petition was granted.

In 1887 the Brethren of Lee Lodge, No. 30 of Castleton, carried to completion an enterprise which reflected great credit upon their initiative and energy, when they erected upon the highest point of Birds Mountain, situated partly in that town, a Masonic monument of unusual type, the corner-stone of which was contributed by Grand Lodge and laid by it at a Special Communication on August 30 of that year. This monument, aside from the usual finishing stones, is composed of brick and stones, mostly of like dimensions, which were contributed by Masons and Masonic organisations to the number of 756, the various contributions being duly inscribed and embellished with Masonic emblems. It is about 15 feet high, and tapers from a base of approximately 4 by 3 feet to 2 square at the top. Its commanding position makes it an object of interest for many miles around.

Prior to 1888 the feasibility of a Masonic Temple was the subject of a very considerable amount of sporadic discussion. In Grand Master Alfred A. Hall's address of that year appears a recommendation that steps be taken to secure

proper Masonic headquarters, and in 1893 the following appears in the *Proceedings:* " Your Committee on Masonic Temple respectfully report that, at the last session of the legislature, those interested in the matter secured the passage of an act incorporating the Masonic Temple Association of Vermont." The next year there was presented to Grand Lodge a proposition from the City Council of Burlington offering to lease to Grand Lodge for ninety-nine years a lot of land owned by the city, and an agreement by the Masons of Burlington that they would assume the payment of the rental of the same, amounting to $100 a year. These were both accepted by Grand Lodge. The next year the Grand Lodge Trustees were authorised to erect a Masonic Temple upon the leased site at a cost not to exceed $50,000 provided that they were able to borrow the necessary money at an interest rate of not more than 5 per cent and that the citizens of Burlington contributed to the enterprise the sum of $3000, " to be paid to the Grand Secretary within six months from the adoption of this resolution." A special per capita tax of 30 cents, for Temple expenses, was also voted, and, at the suggestion of the newly elected Grand Master, Kittredge Haskins, whose detailed explanation of the whole Temple situation in his address of the next year was quite largely responsible for the erection of that building upon its present site, an Advisory Committee on Masonic Temple, consisting of eight Past Grand Masters and the Deputy Grand Master, was appointed. In 1896 all matters relating to the proposed Temple were turned over to this Committee, " subject only to the limit of expense as determined by this Grand Body," and the following year the Grand Master reported that the present site (which he had originally recommended) had been purchased for the sum of $17,500, of which amount the citizens of Burlington had subscribed and paid $7,500, and in addition had pledged, so far as they were able to do, that the new Temple property would be kept free from all taxation. He also stated that, although the architect's plans had been considerably revised, the cost of the Temple as finally decided upon would be nearly $25,000 more than the sum already appropriated. Grand Lodge promptly voted an additional appropriation of $30,000, and the erection of the Temple was then pushed forward with all reasonable speed.

The corner-stone was laid at a Special Communication on October 20, 1897, and the impressive ceremony of dedication was performed on June 15, 1898, in connection with the Annual Communication of that year. In 1916 the Grand Master announced that the Temple was free from debt, and so it has ever since remained, the net income being paid into the Permanent Charity Fund. The special 30 cents per capita tax laid in 1895 was repealed at this Session.

In 1912 the sum of $100 was voted for a Life Membership in the George Washington National Masonic Memorial Association, and in 1922 a like sum was contributed. The next year an assessment of $1.00 per capita, " payable in one or two years," was made for the benefit of the Association, and later two Past Grand Masters, one of whom has since passed away, became Life Members. In 1926 it was voted that the Lodges contribute for the Association the sum of

$1.00 from each Initiate and remit the same to the Grand Secretary. This assessment was voted for the term of five years, but later " until the completion of said Memorial." Thus has Vermont gained a place in the list of those Grand Jurisdictions whose contributions to this notable enterprise are rated at 100 per cent or over—that percentage being a sum equal to $1.00 for each one of the total membership enrolled in the Grand Jurisdiction. In addition to this the sum of $2500 was raised in 1931 to pay for one of the memorial windows. Vermont was represented at the laying of the corner-stone of the Memorial on November 1, 1893, and at its dedication on May 2, 1932, by the Grand Master and others, and Delegates from the Green Mountain State have attended the annual meetings of the Association for many years past.

The most prominent incident in Grand Lodge history in addition to those already mentioned was the Centennial Celebration held in connection with the Annual Communication of 1894, which was featured by addresses by several of the many distinguished Brethren present. The speaker of the day was Past Grand Master Kittredge Haskins, then Deputy Grand Master, and a Centennial poem was contributed by Rev. Alfred J. Hough, then Grand Chaplain.

Many of the corner-stones of Masonic Temples and Memorials throughout the State have been laid by Grand Lodge, and a like service has been performed on several public occasions, the most notable being the laying of the corner-stone of the Bennington Monument on August 16, 1887.

The following is the list of the Past Grand Masters of Vermont:

* Noah Smith.....1794–96
* John Chipman.....1797–1814
* Jonathan Nye.....1815–17
* Lemuel Whitney.....1818–21
* George Robinson.....1822–23
* Phineas White.....1824–26
* George E. Wales.....1927–28
* Nathan B. Haswell...1829–46
* Phillip C. Tucker.....1847–61
* Leverett B. Englesby..1862–67
* George M. Hall.....1868–70
* Park Davis.....1871–73
* Nathan P. Bowman...1874–75
* Henry H. Smith.....1876–77
* Lavant M. Read.....1878–80
* Lucius C. Butler.....1881–82
* Ozro Meacham.....1883–84
* Marsh O. Perkins.....1885–86
* Alfred A. Hall.....1887–88
* George W. Wing.....1889–90
* Delos M. Bacon.....1891–92
* John H. Whipple.....1893–94
* Kittredge Haskins.....1895–96
* Daniel N. Nicholson....1897–98
W. Scott Nay.....1899–1900
* Charles R. Montague....1901–02
Olin W. Daley.....1903–04
Walter E. Ranger.....1905
* Charles A. Calderwood..1906–07
Lee S. Tillotson.....1908–09
Henry L. Ballou.....1910–11
* Eugene S. Weston.....1912–13
Charles H. Darling.....1914–15
* Henry H. Ross.....1916
* David A. Elliott.....1917–18
* Edwin L. Wells.....1919
Archie S. Harriman.....1920–21
George I. Whitney.....1922–23
Christie B. Crowell.....1924–25
* Frederick H. Babbitt....1926–27
Edwin F. Greene.....1928–29
Aaron H. Grout.....1930–31
Charles B. Adams.....1932–33
Julius C. Thomas.....1934–35

In closing this brief résumé of the highlights of Vermont's Masonic history, quotation is made from Past Grand Master Lee S. Tillotson's *Ancient Craft Masonry in Vermont* as follows: " So have the Masons of Vermont, not only with their Canadian Brethren, but with the whole Masonic world, laboured for nearly one hundred and forty years, through adversity and prosperity, to establish and maintain the true principles of our Order. If we have sometimes disagreed as to the correct application of these principles, it has not been from any lack of desire to follow the true course. There is nothing in our record of which to be ashamed, and there is much, very much, of which we may justly be proud."

FREEMASONRY IN VIRGINIA

WILLIAM MOSELEY BROWN

THE BEGINNINGS

WHEN Freemasonry made its first appearance in Virginia no one knows. Doubtless individual members of the Fraternity had made their appearance in the colony within a few years after the establishment of the Grand Lodge of England in 1717. It is inconceivable that the same was not true of many of the other colonies, engaging as they did in trade with the mother country, not to speak of the relatively large number of immigrants coming from Britain in those formative years of the early eighteenth century. Little evidence remains nowadays, however, to enable the student to determine when the first Freemasons came to the shores of the American continent. One man's guess in this particular is as good as another's, though one would like to believe, if this were allowable, that here and there as early as 1725 a Freemason was a member of the crew of some trading vessel, carrying tobacco and cotton back to England or Scotland in exchange for the manufactured goods imported by the young and thriving colonies.

There is some evidence, according to reports which have come to the writer within the past two years, pointing to the existence of a Masonic Lodge in the colony of Virginia as early as 1729. However, the evidence seems to show that the first Chartered Lodge in Virginia was the Royal Exchange, established in the Borough of Norfolk in December 1733. Dr. Dove insists that this is the fact* and his statement is corroborated by Auld and Smellie, who published in Edinburgh a *Freemasons' Pocket Companion* bearing the date 1765.† The particular edition mentioned contains a catalogue of the then existing Lodges under English Constitution. The caption of the list reads as follows: " An exact List of Regular English Lodges, according to their Seniority and Constitution." In it we find the following entry: " No. 172. The Royal Exchange, in the Borough of Norfolk, in Virginia; 1st Thursday; Dec., 1733." The reference is, of course, to the meeting night and the date of Warranting. Further along in the list occurs the notation: " No. 204. York-Towne, in Virginia; 1st and 3d Wednesday; Aug. 1, 1755."

Certain writers have claimed that the date of the Royal Exchange Lodge should be 1753 instead of 1733, urging that the earlier date is a printer's error. The only reason given for this contention, however, is the statement, that those

* Dove, *Proceedings of the Grand Lodge of Virginio, 1777–1823*, Richmond, 1874, p. iv.

† Auld and Smellie, *Freemasons' Pocket Companion*, Edinburgh, 1765. A copy of this handbook is now in possession of the Grand Lodge of Virginia. Among other things, the book contains many of the old charges, some early Masonic poems, and other interesting items of Masonic information.

Lodges which immediately precede and immediately follow the name of the Royal Exchange Lodge have dates very close to 1753. Yet it would seem quite strange to assume that the printer and the compiler were both in error on this occasion and to make the history of Freemasonry in America's oldest Commonwealth hinge upon the supposition that some one substituted inadvertently a " 3 " for a " 5." It will be noted further, that, while the Royal Exchange Lodge is listed as " No. 172," the Lodge at York-Towne is numbered 204 and was Warranted in 1755, only two years after the *alleged* date of the Royal Exchange Lodge (1753).

Further, in John Scott's handbook,* published in London in 1759, there appears a list of " Lodges in Foreign Parts," which contains these entries: " Norfolk, in Virginia; 1st Thursday "; " York-Towne, in Virginia; 1st and 3d Wednesday." In this connection, it is of interest to note that James M. Clift, the present Grand Secretary of Virginia and a thorough student of Masonic history, writes as follows:

> Royal Exchange (the Norfolk Lodge) was *never* designated (officially) as Royal Exchange, but always as " the Norfolk Lodge." I had quite a little trouble making sure that the Norfolk Lodge was a continuation of the former. I finally got trace of it through the land books. Royal Exchange Lodge (James Taylor, Master) purchased a lot for a temple in 1764. Taylor is referred to as " Grand Master of a Society of Freemasons called Royal Exchange Lodge," and this lot was sold by Norfolk Lodge No. 1 in 1794—thirty years later—this same Norfolk Lodge giving title to it at that time.

THE COLONIAL PERIOD

Although Virginia seems to have had three different Provincial Grand Masters at various times, little attention appears to have been paid to them. About 1764 H. P. Thornton was appointed Provincial Grand Master by the Grand Lodge of England, and Peyton Randolph apparently held the same Office about ten years later (1774). At the date of the organisation of the Grand Lodge of Virginia (1777–1778) the Provincial Grand Master seems to have been Cornelius Harnet (or Harnett), whom Dove describes as having been " appointed and commissioned Provincial Grand Master for the Colony of Virginia by the Most Worshipful Grand Lodge of England."† Harnett was also Deputy Provincial Grand Master for the Colony of North Carolina.

In no case, however, with the possible exception of Cabin Point Royal Arch Lodge, did these Provincial Grand Masters have anything to do with the Warranting or establishment of the Lodges, which participated in the formation of the Grand Lodge of Virginia. Nor did any of these Provincial Officers ever (so far as the Record shows) undertake to open or hold a Provincial Grand Lodge. On the contrary, these appointments from the Grand Lodge of England

* John Scott, *Pocket Companion and History of Freemasonry*, London, 1759. A copy of this book is now in possession of the Grand Lodge of Virginia.

† Dove, *op. cit.*, p. iii.

appear to have been purely honorary so far as Virginia was concerned, and neither the Provincial Grand Master nor the Lodges, over which he was appointed to preside, took the matter seriously.

If a mixture of sturdy stocks means anything in the way of advantage to the resultant offspring, Virginia Masonry has an indisputable claim to such distinction. Its colonial Lodges had received Charters from England, Scotland, Ireland, Pennsylvania, and America (" the last at second-hand "), according to the resolutions adopted in Convention on May 13, 1777. The inclusion of Ireland in this list creates a problem, which has not so far been solved. For there is no record of a Lodge Chartered in Virginia under Irish Constitution, though it is quite apparent that the members of the Williamsburg Convention believed such a Lodge or Lodges to exist. The reference to America as a " second-handed " authority is patently to the Warrant of Cabin Point Royal Arch Lodge, which was issued by Joseph Montfort, of Halifax, North Carolina, while he was Provincial Grand Master of that State by appointment of Henry Somerset, Duke of Beaufort, who was then Grand Master of England. The Warrant of Cabin Point Lodge bore the date of April 15, 1775, only a few days before the memorable days of April 18 and 19, when Lexington and Concord saw the beginnings of overt hostilities preliminary to the Revolutionary War. This Lodge was so proud of its distinction of having the Royal Arch Degree attached, that it included the words " Royal Arch " in its official designation.

For convenience of reference, the following list of early Virginia Lodges by localities is given:

Norfolk—Royal Exchange, 1733; England (Moderns). St. John's, date uncertain but listed in Scotch list of 1765; Scotland.
Fredericksburg—Fredericksburg, 1758; Scotland (though may have been a Military Lodge or Warranted originally by Massachusetts).
Port Royal—Port Royal Kilwinning Cross, 1755; Scotland.
Blandford (now a part of Petersburg)—Blandford, 1757; Scotland.
Falmouth—Falmouth, 1775; Scotland (original Warrant probably earlier from an unknown source).
Tappahannock (Hobb's Hole)—Tappahannock or Hobb's Hole, date of Warrant unknown; extinct after 1780.
Hampton—St. Tammany's, 1759; England (Moderns).
Williamsburg—Williamsburg, 1773; England (Moderns). Original Warrant probably prior to 1760.
Gloucester Court House—Botetourt, 1773; England (Moderns). Traditionally the original Warrant bore the date 1757; possibly Warranted by Fredericksburg Lodge.
Cabin Point—Cabin Point Royal Arch, 1775; England, through Provincial Grand Masters of North Carolina and Virginia.
Winchester—Winchester, No. 12, 1768; Provincial Grand Master of Pennsylvania (William Ball).

To this list might be added York (or York Towne), Warranted originally



John Blair.
First Grand Master of Virginia.



Edmund Randolph.
Third Grand Master of Virginia, 1786–1789.



George Washington.
Engraved from the Williams portrait, painted for Alexandria-Washington Lodge, No. 22, Alexandria, Virginia, 1794.



John Marshall.
Chief Justice of the United States and sixth Grand Master of Virginia, 1793–1795.

in 1755, but later becoming extinct. It was revived by the Grand Lodge of Virginia in 1780, the first Lodge to receive a Virginia Charter.

AMERICA'S FIRST INDEPENDENT GRAND LODGE

As has been stated previously, Virginia had no Provincial Grand Lodge. Its three Provincial Grand Masters were practically " without domain," so to speak. It would be difficult indeed to assign reasons for this condition of affairs, especially when so many of the other colonies had Provincial Grand Lodges, which functioned in a most efficient manner. The Grand Lodges of England and Scotland made little effort, apparently, to maintain contact with their Virginia offspring, and little insistence seems to have been placed upon the making of regular returns by their Subordinate Lodges in the Old Dominion. Dove comments on this condition of affairs as follows:

From all these facts, derived from authentic history, we think it plainly inferential that the Masons of Virginia, who had the right to open and hold one of those Deputy Grand Lodges, under and by authority conferred on Cornelius Harnett, as Provincial Grand Master, to do so; yet thought it more in accordance with Masonic law to ask and obtain their Charters at first hand from the European Grand Lodge.*

It is not surprising, therefore, that the loose ties, which bound the Virginia Lodges to their parent Grand Lodges in the mother country were so easily broken. It was only natural, too, that Williamsburg Lodge, located as it was in centre of the movement for independence in Virginia, should take the initiative in calling a convention for the consideration of the steps to be taken in declaring the colony's Masonic independence of Great Britain.

Accordingly and, it may be imagined, after considerable discussion of the matter, Williamsburg Lodge reached the decision to issue a call for such a convention. Early in 1777 letters were sent to all the Lodges, so far as their names and location were known, " recommending, that the Worshipful Masters and Wardens of the different Lodges or their ' deputys ' should meet in Williamsburg for the purpose of choosing a Grand Master for the State of Virginia."† The date set for the conference was Tuesday, May 6, and it was undoubtedly held in the hall of Williamsburg Lodge.

The Record tells us that

A motion being made, and it being the unanimous opinion of this convention, that a Grand Master ought to be chosen to preside over the Craft in this commonwealth—

Resolved, That a committee be appointed for drawing up reasons why a Grand Master should be chosen, consisting of Duncan Rose, William Waddill,

* Dove, *op. cit.*, p. 1. From this point, all references to Dove are to the same work.
† Dove, *op. cit.*, p. 12.

James Kemp, and John Crawford; and that their proceedings be laid before this convention on Tuesday, the 13th day of May next, at 6 o'clock, P.M.

It is interesting to note that the Representatives of the two oldest Lodges, namely, Matthew Phripp, of Norfolk Lodge, and James Kemp, of Port Royal Kilwinning Cross Lodge, were chosen as President and Clerk respectively of this first Convention.

There is no record of those attending the meeting held on May 13. Bro. Phripp, we are told, was " absent upon business," so Duncan Rose, Representative of Blandford, the third oldest Lodge present, was chosen as President. James Kemp continued to act as Clerk, though this time he is dignified with the title of " Secretary." The Committee previously appointed presented in cogent fashion its reasons for choosing a Grand Master, these being four in number as follows: (1) The divided and subdivided authority then existing among the Virginia Lodges; (2) the absence of any benefits coming from the appointment of Provincial Representatives by foreign Grand Masters; (3) the impossibility of appealing to authorities beyond the sea for eliminating abuses and obtaining Warrants under conditions then prevailing; and (4) the precedent found in the organisation of the Grand Lodges of England, Ireland, and Scotland " by mutual consent and separate from all foreign power whatever."

Under proper resolution, these reasons were embodied in a letter sent to all the Lodges and inviting them to send " Deputations " to Williamsburg for the purpose of electing a Grand Master. The date set was June 23, and the hour of meeting was specified as 10 o'clock, A.M.

At the Convention of June 23, 1777, five Lodges were represented by eight Deputies. James Mercer, Master of Fredericksburg Lodge (which had not been represented at the preceding two Conventions), was elected President and James Kemp (who seems to have held no Office heretofore in his home Lodge at Port Royal) was continued as Secretary. The Convention, in its desire to arrive at the " most unexceptionable mode " of selecting a Grand Master, voted unanimously to request

> . . . the respective Lodges to solicit their respective Grand Masters for an appointment of some one worthy Mason resident within this State, as Grand Master thereof, by which the several authorities of the several Grand Masters of England, Scotland, and Ireland, from whom the several Lodges in this State hold their charters, will be united in one and the same person, and in order to continue such an Officer in this State, the convention is of opinion that such charter of appointment should contain authority for such Grand Master to resign the superiority of his principal into the hands of the respective Lodges, in order that such Lodges, by their deputys, may form a general convention of the Craft to elect a Grand Master and proper officers of a Grand Lodge in time to come.

It was further voted to recommend " His Excellency General George Wash-

ington as a proper person to fill the Office of Grand Master." But, in case such an appointment of " nominal Grand Master " was not made by June 1, 1778, it was the sense of the Convention, that its President, or, in case of his death, the Master of Williamsburg Lodge, should issue a call for a final meeting to select a Grand Master. Thus, after due allowances had been made for the discharge of the proprieties in the matter, a Grand Master was to be chosen by " cutting the Gordian knot," if need be.

After the Secretary had received directions to transmit " copys " (*sic*) of these proceedings to the " several Lodges in this State," the Convention adjourned.

More than a year elapsed before another meeting was held. Meanwhile, the suggestion that he accept the Office of Grand Master (for which Winchester Lodge claims the original credit) was communicated to Washington. On the grounds that he was not a Master or Past Master, and also because of the press of his duties as commander-in-chief of the Continental forces, Washington felt compelled to decline the Office. Even now, however, there are many who take it for granted that he was the first Grand Master of Masons in Virginia in spite of the fact that the Record states otherwise.

October 13, 1778, saw the consummation. The Recorded Minutes of that meeting are short and to the point. They are of such historic importance that they are quoted in full:

At a convention of the Craft agreeable to an advertisement of the Right Worshipfull James Mercer, held on the thirteenth day of October, A. L. 5778:

Present

Robert Andrews	Master
James M. Fontane	Senior Warden
James Willison	Junior Warden
Duncan Rose	Treasurer
William Waddill	Secretary

Duncan Rose, deputy from Blandford Lodge.
Robert Andrews, William Waddill, James McClurg, and John Minson Galt, deputys, Williamsburg Lodge.
James M. Fontane and Christ'r Pryor, deputys, Botetourt Lodge.
James Willison, James Bolsher, and John Crawford, deputys, Cabin Point Royal A. Lodge.

On the question being put, this convention are unanimously of opinion that there is a sufficient number of Lodges present to proceed to business.

It is the opinion of this convention that the power and authority of Cornelius Harnet, Esq., as Deputy Grand Master of America does not now exist.

It is the opinion of this convention that it is agreeable to the constitution of Masonry that all the regular chartered Lodges within this State should be subject to the Grand Master of the said State.

The Right Worshipful Warner Lewis, Past Master of the Botetourt Lodge, being nominated to the office of Grand Master, declined the acceptance thereof;

and then the Right Worshipful John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected, who was pleased to accept of the office.

(Signed) ROBERT ANDREWS, Master

Attest:

W. WADDILL, Sec'y.

Reference to the preceding Minutes shows that ten Deputies were present from four Lodges—Blandford, Williamsburg, Botetourt, and Cabin Point Royal Arch; that James Mercer, who issued the call for this particular Convention, was conspicuous by his absence; that none of the first five Lodges in order of priority was represented save Blandford; and that the Office of Grand Master was tendered to three individuals—George Washington, Warner Lewis, and John Blair—before one could be found to accept it. Blair, who was at the time acting governor of the Colony of Virginia, was duly Installed as Grand Master of Masons in Virginia on October 30, 1778, and was accorded all the honours due his station.

As has been pointed out, Virginia had no Provincial Grand Lodge, even though its Provincial Grand Masters possessed the nominal right to convene one. Nor was it afflicted with any disagreements of a material character during its most formative period. It has never claimed to be the oldest Grand Lodge in America, but its title to the distinction of being the *oldest independent Grand Lodge in America* seems beyond dispute. By the use of the word " independent " is meant, that there was no Provincial Grand Lodge or other similar Body existing in the Commonwealth during Colonial times. The impulse to independence, which made itself felt during the years immediately preceding the outbreak of the American Revolution, was—for Virginia Masons, at least—the impulse to set up an independent and sovereign Body, which, like the newly created federal government, should " derive its just powers from the consent of the governed." The resolutions, in fact, which were adopted by the Williamsburg Convention on May 13, 1777, were, in effect, another " Declaration of Independence," applicable, of course, to a more limited sphere.

" Fourthly and lastly," they said, " we find upon record, that the Grand Lodges of England, Scotland, and Ireland founded their original right of election (of a Grand Master) upon their sole authority, by mutual consent, distinct and separate from all foreign power whatever. We therefore conclude that we have and ought to hold the same rights and privileges that Masons in all time heretofore have confessedly enjoyed."

What other answer can even the most objectively-minded student of the matter give to this declaration?

THE FIRST DECADE

" At a Grand Lodge held in the Lodge Room in the city of Williamsburg, on the 22d day of December, A. L. 5778 "—with these words begin the first

Minutes of the Grand Lodge of Virginia after its formal and final Constitution on October 30, 1778. Rev. Robert Andrews, Deputy Grand Master, presided as Grand Master pro tem. The other stations were filled by pro tem. Officers except that Duncan Rose, Grand Secretary, and Matthew Anderson, Grand Sword Bearer, were in their respective places.

Quite significantly, the first and only business before Grand Lodge at this first Communication was the consideration of two Petitions " to be Initiated into the mysteries of Freemasonry." The Petitioners were Samuel Beall and Joseph Hay, who had " made application for some time past." Both were " ballotted for and approved of as worthy to be Initiated into the mysteries of Free and Accepted Masons. They were therefore Initiated according. The business of the night being over, the Lodge was closed in due form." The Record is signed only by Robert Andrews, D.G.M.

The next Communication was held June 24, 1779. All the regular Officers were present except Rev. James M. Fontaine (or Fontane), Junior Grand Warden. For the first time Grand Lodge is described as being " opened in ample form," with Right Worshipful John Blair presiding as Grand Master. Heretofore, at its meeting on December 22, 1778, it had been opened and closed " in due form," though the Session of October 30, 1778, is noted as having been closed " in ample form."

At the 1779 Communication it was voted to send copies of the Convention Minutes and the subsequent proceedings of Grand Lodge to the various Lodges in the Commonwealth; to hold the next meeting of Grand Lodge on November 10, 1779, at which time a Grand Master would be elected for the ensuing year and regulations adopted for the Government of the Craft; and that the Lodges be directed to send attested copies of their Warrants to this meeting by their " Deputys," to the end that new Charters might be issued and the Lodges arranged in order of seniority on the Grand Lodge Roster. Then, we are informed, " the business of the day being over, it is the Grand Master's pleasure that this Lodge be closed till that in course."

But the next " Lodge in course " was not held on November 10 as planned. Doubtless the exigencies of the times precluded this, and Grand Lodge did not meet again for more than a year. On December 28, 1780, a meeting was held at Raleigh Tavern, in Williamsburg, with John Blair presiding. For the first time he is called in the Minutes " The Most Worshipful John Blair, Grand Master."

The Grand Lodge of 1785 was held on October 28 in the Lodge Room, in the city of Richmond, in accordance with the resolution adopted in 1784, setting a standing date for the Annual Communications. James Mercer presided as Grand Master and was assisted by Edmund Randolph, Deputy Grand Master. The attendance was thirty-one members and visitors from eight Lodges, Representatives from a majority of the Lodges being necessary to constitute a quorum.

The year following, it was decided to arrange the then existing Lodges in order of priority. The official list of 1786, therefore, is the first of the Grand

Lodge Rosters in which numbers are assigned to the individual Lodges to indicate their proper sequence. It follows:

	Lodge	*Location*	*When Constituted*
1.	Norfolk	Norfolk	June 1, 1741
	(Successor to Royal Exchange Lodge, warranted December 1733.)		
2.	Port Royal Kil. Crosse	Port Royal	Dec. 1, 1755
3.	Blandford	Petersburg	Sept. 9, 1757
4.	Fredericksburg	Fredericksburg	July 21, 1758
5.	Hampton St. Tamminys	Hampton	Feb. 26, 1759
6.	Williamsburg	Williamsburg	Nov. 6, 1773
7.	Botetourt	Gloucester C. H.	Nov. 6, 1773
8.	Cabin Point R. Arch	Cabin Point	Apr. 13, 1775
9.	York	Yorktown	Feb. 22, 1780
	(Previously warranted by England, Aug. 1, 1755.)		
10.	Richmond	Richmond	Dec. 28, 1780
11.	Northampton	N'thampton County	July 8, 1785
12.	Kempsville	Kempsville	Oct. 5, 1785
13.	Staunton	Staunton	Feb. 6, 1786
14.	Manchester	Manchester	Feb. 28, 1786
15.	Petersburg	Petersburg	May 6, 1786
16.	Portsmouth Wisdom	Portsmouth	June 15, 1786
17.	Charlotte	Charlotte C. H.	July 6, 1786
18.	Smithfield Union	Smithfield	Oct. 29, 1787
19.	Richmond Randolph	Richmond	Oct. 29, 1787

The following significant Minute appears in the Proceedings of Grand Lodge for 1788:

Upon application of the Brethren of the Alexandria Lodge of Free Masons 39, under the authority of the Grand Lodge of Pennsylvania, praying to be incorporated under the Grand Lodge of their own State, alleging as a reason their inconvenience to the city of Philadelphia, and signifying their resolution of giving up their now charter to the Grand Lodge of Pennsylvania aforesaid, it is

Resolved, That a charter be granted to the Brethren aforesaid under the name of the Alexandria Lodge No. 22.

It was this Charter which carried the name of George Washington as first Master of the Lodge under Virginia Constitution, he having been made an *Honorary* Member on June 24, 1784. His election as Master, however, made him an *Active* Member. After serving his first term as Master (April 28–December 27, 1788), he was re-elected for a second term (the election taking place December 20, 1788). Washington was, therefore, actually Master of Alexandria Lodge when he became President of the United States (April 30, 1789). No other Lodge has had such a distinction, and no other President has served as Master of a Masonic Lodge during his Presidential term.

Washington remained an active member of Fredericksburg Lodge, No. 4 (his " mother lodge "), however, and was thus, for the last eleven years of his life, on the active membership Roster of both Fredericksburg and Alexandria Lodges.*

At the close of its first decade as America's oldest independent Grand Lodge, therefore, the Grand Lodge of Virginia had passed from the formative and experimental stage to that of a " going concern." It occupied a position of honour and influence in American Masonry, based not only upon the priority of the Lodges entering into its formation in 1777–1778, but also upon the fact that it had observed every possible consideration of decorum and dignity in formulating the principles, rules, regulations, and mode of Working, which should govern its activities in time to come. Three of Virginia's most outstanding citizens and statesmen—Blair, Mercer, and Randolph—had served it with distinction in the Office of Grand Master, and, in addition, the Illustrious John Marshall (a Grand Master-to-be) had occupied the station of Deputy Grand Master for a year. On its Roster there were 25 Chartered Lodges, and one under Dispensation, making 26 Lodges in all. Two of these were located outside of the geographical limits of Virginia—Baltimore Union, No. 21, in Baltimore, and Lexington, No. 25, in Lexington, Kentucky. While no statistics on this point are available, its membership was composed of some hundreds of the most substantial men in their respective communities. It is not unreasonable to suppose, in fact, that it had as many as 1000 members under its Jurisdiction. The most distinguished of these, of course, was America's greatest Freemason—George Washington. He was followed closely by Virginia's three greatest Grand Masters—Blair, Randolph and Marshall—not to speak of Madison, Monroe, and others of their calibre.

During this ten-year period the Lodges had been classified according to priority; new Charters had been issued to replace the old Warrants obtained from " foreign " Grand Lodges; proper clothing and equipment had been provided for Grand Lodge; the headquarters had been removed from Williamsburg to Richmond and located in the first strictly " Masonic Hall " in this country; a Code of Laws and Regulations had been adopted; annual " donations " from the Lodges had been prescribed with which to pay the salary of the Grand Secretary and the other expenses of operation; two standing Committees, namely, the Committee of Charity and the Committee of Correspondence, had been designated to handle the Grand Charity Fund and the relations with other Grand Lodges (as well as the Virginia Lodges) respectively.

Nor was this all. Printed copies of the Grand Lodge proceedings were being distributed to interested Lodges and Grand Lodges; the Grand Lodge Records had been arranged and recorded; and circulars, setting forth Virginia's views on certain matters of current import were being sent out from time to time. The principle of the " derivation of all just powers from the consent of the governed " with its corollary of " no taxation without representation "

* See J. Hugo Tatsch, *The Facts About George Washington as a Freemason*, New York, 1931, pp. 6 and 7.

had become firmly fixed in Grand Lodge polity. These notions, together with a firm insistence upon the observance of due decorum in all matters and the elimination of undue haste in the transaction of its business, furnished that stability, which formed the foundation of a structure now more than a century and a half in process of erection with its completion, we hope, still in the far distant future.

Surely such an accomplishment in the brief space of a single decade augured well for the even greater progress, which was to come.

GROWTH AND FRUITION

Following the period of organisation, Grand Lodge experienced an era of normal development in accordance with the routine and practises which it had set up for itself previously.

Naturally the question of finances had to be considered from time to time. Collections under the old system of voluntary " donations " were unsatisfactory, nor was Grand Lodge able to collect regularly so much as the one Initiation fee requested from each Lodge half-yearly or annually. Hence, in 1790, it was voted to charge a Diploma fee of six shillings for the benefit of the Grand Charity Fund, and a per capita tax of three shillings per member per year for the general expenses of Grand Lodge. The same Session ordered a reprinting of Pennsylvania's *Ahiman Rezon*, which had been in general use up to this time and registered its approbation of the circular letter sent out by the Grand Lodge of Pennsylvania under date of April 12, 1785, suggesting the Institution of a National Grand Lodge. This last action was quite at variance with subsequent views of Grand Lodge on this subject, the opposition to a National Grand Lodge becoming somewhat vehement at times. On October 30, 1790, the law vesting in Grand Lodge the exclusive right of making Royal Arch Masons was repealed on Petition of Staunton Lodge, No. 13. The authorised edition of the *Ahiman Rezon* having been reported as unsatisfactory because of its many errors, Grand Lodge entrusted the preparation of another printing to Deputy Grand Master John K. Read.

On November 27, 1794, with John Marshall as Grand Master, Grand Lodge decided to change the date of its Annual Communication from October to November. It is of interest to read the following Minute covering this action:

> A motion was made, seconded, and thirded, That the grand Lodge do in future hold their Annual Communication on the fourth Monday in November.

It was likewise voted, on a motion, which was " made, seconded, and thirded," that " in future any Lodge within the Commonwealth may be represented by any eminent Brother or Brothers not a member or members of such Lodge."

June 13, 1795, Grand Lodge met in its first called Communication for the purpose of participating in any public function. The occasion was the laying of the foundation stone of the bridge to be erected over Shockoe Creek in the

city of Richmond. John Marshall presided as Grand Master and, at the closing of Grand Lodge after the ceremonies, thanked the Rev. John Buchanan " for his excellent prayer delivered on that occasion."

In September 1796, William Waddill was appointed " visitor and inspector " to seventeen Lodges specified in the " Dispensation " of appointment. At the Session of Grand Lodge the following November, he made a lengthy and interesting report of his official doings.

On December 5, 1796, a Charter was issued for the establishment of the first Lodge established in the territory of what is now West Virginia—Greenbrier Lodge, No. 49, at Lewisburg. Frankfort Lodge, " in the State of Kentuckee," was Chartered May 22, 1797, and, on August 25 following, William Waddill was made " Visitor and Inspector-General " for all Virginia Lodges.

The Session of Grand Lodge in 1800 witnessed the creation of a Committee on Work, consisting of " some expert Masons, not less than five in number " to exemplify the Degrees on the second night of each Annual Communication of Grand Lodge. Of still greater importance, however, was the official recognition of Virginia's first " daughter," namely, the Grand Lodge of Kentucky.

Apparently, the system of " Grand Inspectors " adopted by Grand Lodge in 1792 had been continued in operation for the succeeding decade and a half with greater or less success. However, in 1806, Grand Lodge superseded this plan by a division of the State into " convenient districts " with a District Deputy Grand Master in charge of each and with full instructions as to his prerogatives and duties. A Communication from the Grand Lodge of North Carolina, proposing anew the subject of a National Grand Lodge, was answered again by reference to the resolutions of 1800, with the promise that Virginia would co-operate in holding at any time the Convention suggested by Grand Lodge in this connection.

The year 1811 witnessed the recognition of the Grand Lodge of the District of Columbia through the adoption of appropriate resolutions by the Grand Lodge of Virginia. In 1812 provision was made for a " Masonic Literary Fund " for the education of Masonic orphans. The working out of the details for handling this fund was referred to a Committee of eleven members, of which Past Grand Master John Marshall was designated as Chairman. Evidently, the Committee could arrive at no satisfactory conclusions, as it was discharged at the next Grand Lodge (1813) " from any further proceedings on the premises."

The 1819 Session of Grand Lodge was attended by James Cushman, and the Brethren were evidently deeply impressed by his rendition of the Work, for the Grand Lodge adopted the following resolution:

Whereas, the able and diligent services of our enlightened and worthy Brother James Cushman, in attending and assisting the working committee in their labors, are entitled as well to our thanks as to pecuniary retribution; therefore,

Resolved, That the thanks of this Grand Lodge be tendered to our said

brother, and, moreover, that the Grand Treasurer pay him the sum of fifty dollars.

Resolved, That for the purpose of disseminating among the brethren of the subordinate Lodges within the jurisdiction of the Grand Lodge, the mode of work now adopted, the Most Worshipful Grand Master for that purpose be, and he is hereby authorized, under his hand, and the seal of the Grand Lodge, attested by the Grand Secretary, to appoint one or more grand lecturers, whose authority to lecture in the different subordinate Lodges shall not be questioned, and whose compensation for such lectures shall depend on the donations of the said subordinate Lodges.

Thus it will be seen that Jeremy Cross and James Cushman made a direct contribution in the direction of establishing the system of uniform Work adopted by Virginia and the system of Grand Lecturers, which has been in existence for more than a century in this Jurisdiction. For, although the above resolution was repealed the following year and remained repealed until 1822, James Cushman evidently continued his work of assisting Grand Lodge's " Working Committee " and the several subordinate Lodges in establishing the Ritual previously adopted by Grand Lodge. Thus it happened, that, in 1822, the appointment of a single Grand Lecturer was authorised, and immediately thereafter Grand Lodge proceeded to the " election " of James Cushman as the first Grand Lecturer for Virginia. One would suppose that Bro. Cushman was not only a good Ritualist, but a good diplomat as well!

The anti-Masonic Movement, which had its beginnings in 1826, had comparatively little effect upon Virginia, in spite of the fact that William Morgan, as well as his wife, was a native of the Old Dominion. Perhaps the most obvious expression of this movement was found in the campaign of Andrew Jackson for the Presidency of the United States in 1828. Jackson, who was a Past Grand Master of Tennessee and the only President to hold this distinction, was elected overwhelmingly over John Quincy Adams, who was supported by all the reactionary elements, including the anti-Masonic group.

In 1836, Levi L. Stevenson, who had served as Deputy Grand Master during the preceding two years, was elected Grand Master, continuing in this Office until 1839. In 1843, he is noted as Grand Lecturer and continued in this Office continuously until his death in 1873. During his term as Grand Master of Virginia, he had the unusual distinction of being appointed Grand Lecturer for the neighbouring Grand Lodge of North Carolina (December 19, 1836). He continued to make contributions to the North Carolina Ritual at least as late as 1850. He was also Grand Lecturer of the Grand Lodge of Virginia for a time, beginning in 1828, and, in 1830, he was elected Grand High Priest of the Grand Royal Arch Chapter of Virginia. In 1820, he was made Thrice Illustrious Grand Master of the Grand Council, R. & S. M., of Virginia, which was then in existence, it being the second Grand Council in the world.*

As Stevenson was a member of Staunton Lodge, No. 13, so was also J.

* See history of the Grand Council, R. & S. M., of Virginia, below.

Worthington Smith, who succeeded him in the Office of Grand Master after an interval of three years. Smith served as Grand Master of Masons in Virginia from 1842 to 1844, and, when the first Masonic college in the world was opened near Lexington, Missouri, in 1844, he was called to become its first president. The Masonic college, which he assisted in founding, went out of existence in 1859 with the approach of the war between the States.

In 1860, Grand Lodge, showing a continued interest in educational matters, adopted a resolution commending the Caldwell Masonic Institute, at Blacksburg, " to the favourable consideration of the public, and especially to the patronage of the Masonic Fraternity." A similar endorsement was given to Higginbotham Male and Female Academy, which had been established at Amherst Courthouse under the auspices of Clinton Lodge, No. 73. Soon after the secession of Virginia from the Union in 1861, the Grand Lodge adopted a form of Commission, which it recommended for the use of all Grand Lodges located in the territory of the Confederate States of America for use in the appointment and exchange of Representatives between these Grand Lodges and Virginia. In the same year, provision was made for the Chartering of Military Lodges in the Confederate Army under the following resolution:

Whereas, Warrants have been issued by the M. W. Grand Master for the establishment of sundry Military or Camp Lodges in our army,

Resolved, That the usual fees for said Warrants be remitted, except so far as the cost of engrossment.

The number of Military Lodges " Warranted " by Virginia during the four years, 1861–1865, has been estimated to be as high as eighteen, though the Records of many of them have never been deposited in the Grand Lodge archives for safe-keeping.

The Grand Lodge Session of 1862 provided, that

. . . those Subordinate Lodges whose regular meetings are or may be suspended, in consequence of the presence of the public enemy, shall, upon the certificate of the Master or one of the Wardens, or on other satisfactory proof, be relieved from the payment of annual contributions to the Grand Lodge Fund so long as the said cause of suspension shall exist.

It was in the same year (1862), that the Grand Lodge of the District of Columbia voted to issue a Dispensation for the Chartering of a Lodge to be known as " Union Lodge U. D." in the city of Alexandria. Virginia protested, and the Dispensation was finally withdrawn in the latter part of 1864, no Charter ever having been issued.* This situation, along with certain other considerations, led the Grand Lodge of Virginia to adopt on December 12, 1864 the report of a Committee, appointed under resolutions passed in 1862, to pre-

* For a full account of this matter, see Kenton N. Harper's *History of the Grand Lodge and of Freemasonry in the District of Columbia*, Washington, 1911, pp. 90–92.

pare a statement on " Freemasonry and the War." This report comprised twenty-nine printed pages, was made a part of the *Proceedings* of 1864, and was broadcast as a separate pamphlet early in 1865. It sets forth in detail Virginia's attitude on certain controversial subjects, which had arisen, more or less naturally, out of the fundamental causes of the war itself.*

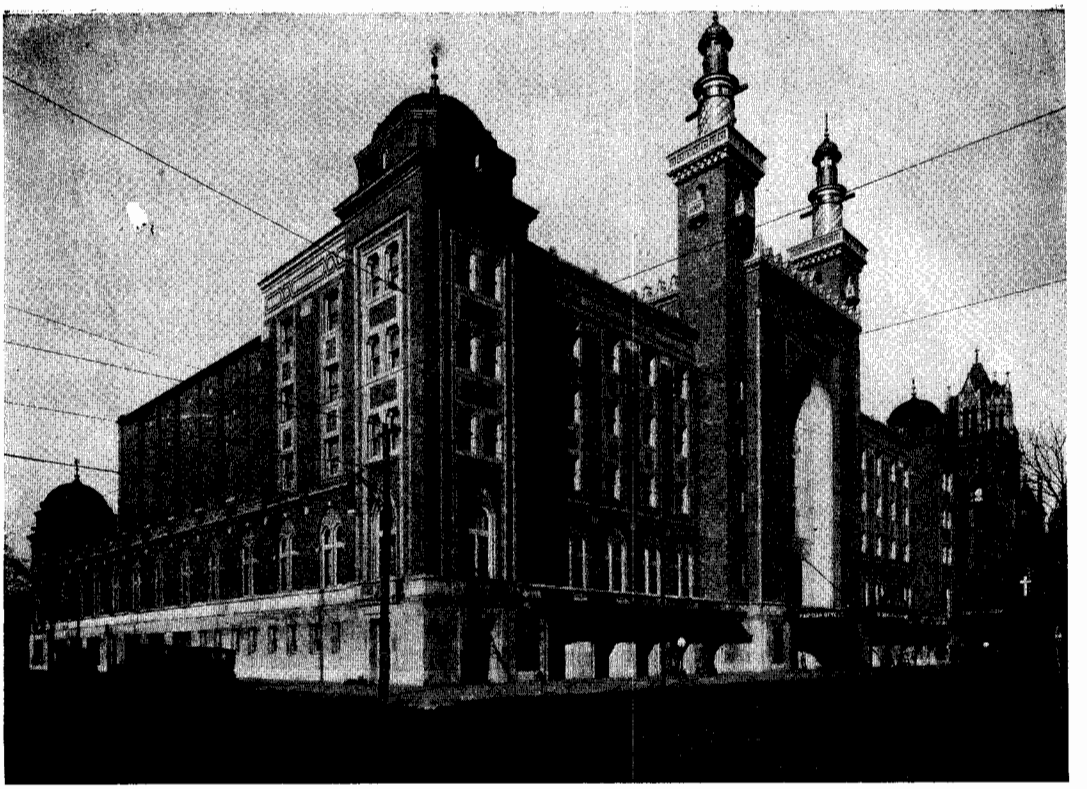
The process of recovery was a slow one, as was to be expected. The " Reconstruction Period " continued until 1870, after which Virginia began a steady ascent of economic, political, social, and Masonic progress. In 1871 General Robert E. Withers became Grand Master, serving two terms in this Office. He was also Grand High Priest of the Grand Royal Arch Chapter of Virginia in 1871, and Grand Commander of the Grand Commandery, Knights Templar of Virginia in 1878, becoming the twenty-second Grand Master of the Grand Encampment, Knights Templar, of the United States in 1883, the only Virginian ever to hold this last Office.

Judge Richard Parker, a Past Master of Winchester Hiram Lodge, who had presided at the trial of John Brown at Charles Town, Virginia (now West Virginia) in 1859, became Grand Master in 1876, serving one term. He was followed by two other distinguished Masons—Judge Beverley R. Wellford, Jr., (1877–1879) and Peyton S. Coles (1879–1881). The latter was presiding over all three of Virginia's Grand Bodies for a short period in 1881, the only man in Virginia Masonic history to achieve such a distinction.

Since 1880, the Grand Lodge of Virginia has made constant and gratifying progress in its internal growth and its relations with regular Grand Lodges in all parts of the world. The venerable Dr. John Dove, Grand Secretary for more than forty-one years, had passed to his reward in 1876, and thereafter this position was occupied successively by William B. Isaacs, George W. Carrington, Charles A. Nesbitt, and James M. Clift.

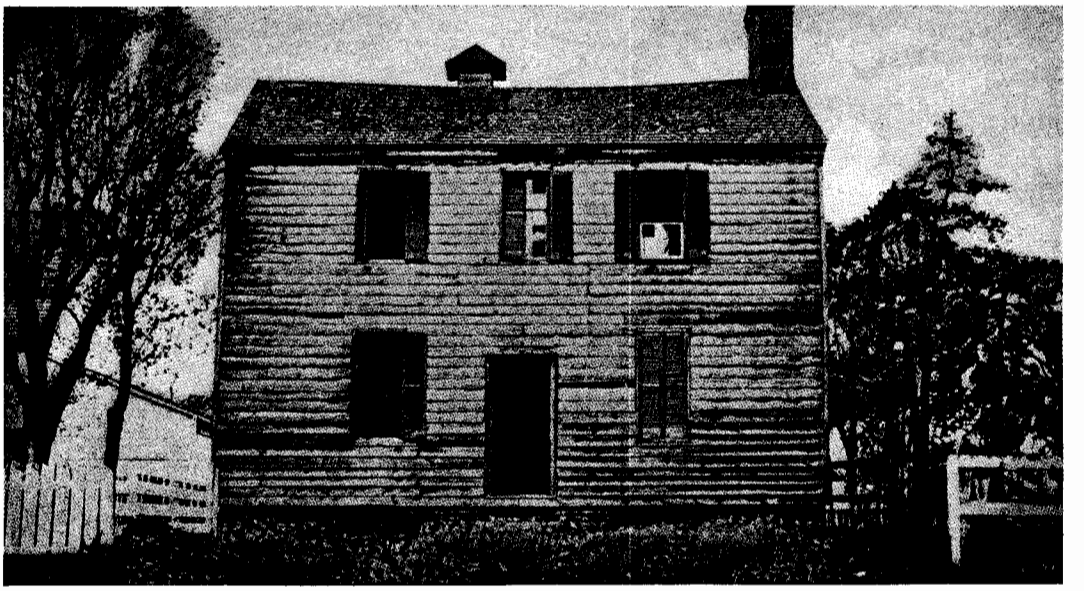
In 1888, Grand Lodge appointed a Committee to investigate the advisability of establishing a Masonic Home for the " care and maintenance of the widows and orphans of deceased members of the Masonic Fraternity in Virginia." In 1890, Grand Lodge approved the project and the Home was opened for the reception of guests in 1893 through the liberality of the chairman of the committee in charge, namely, A. G. Babcock. The Home has continued to be one of the most useful of all the benevolences administered by Grand Lodge and has had as many as 260 guests at a time, only children being received. Upon the death of M. W. George W. Wright, Past Grand Master and, at the time of his death, Grand Lecturer of the Grand Lodge of Virginia, Grand Lodge inaugurated in 1924 a movement for the establishment of the " George W. Wright Memorial Fund." From the proceeds of this fund, a pavilion for the use of Masons and their dependents suffering from tuberculosis has been erected near Charlottesville and is administered in connection with a State sanitarium located in that vicinity. It is expected that a Masonic Home for old people will be provided from funds now in the hands of the Masonic Relief Founda-

* See pp. 24–28 of the pamphlet, *Freemasonry and the War*, for Virginia's statement of the Union Lodge matter.



From a photograph by the Dementi Studio.

Acca Temple Mosque, Richmond, Virginia.



Williamsburg, Virginia, Old Masonic Hall in Which Was Organised the First Grand Lodge in Virginia.

The first Grand Master was John Blair, acting governor of the Colony of Virginia, who was elected Grand Master, 1778.

tion of Virginia, which has been established to care for the contributions received for this purpose.

Grand Lodge early took the lead in the movement, which eventuated in the organisation of the George Washington Masonic National Memorial Association of the United States. Past Grand Master Charles H. Callahan has been a leading spirit in the Association and his book, *Washington, The Man and The Mason*, was written primarily for distribution in this connection. From the proceeds of the book's sale, the work of the Association was supported in its earlier years. The Memorial itself is now completed and stands on the brow of Shooter's Hill, opposite Alexandria, Virginia, as a lasting testimonial to the affection and honour in which American Masons hold their most Illustrious Brother and compatriot.

The present Grand Master of Masons in Virginia is the ninety-first to hold that exalted Office. From John Blair, in 1778, to Thomas W. Hooper, in 1935, is a span of one hundred fifty-seven years. The history of the Grand Lodge of Virginia is almost co-extensive with that of the United States of America as an independent nation. But the story of Virginia Masonry extends back more than two hundred years from the present. More and more of its details will come to light with the passage of time. But no American Jurisdiction, we believe, will ever claim a more inspiring and historic past or a more alluring prospect for the future.

ROYAL ARCH MASONRY IN VIRGINIA

Fredericksburg Lodge, No. 4—Washington's " Mother Lodge "—boasts the earliest Record of the conferring of the Royal Arch Degree which has yet been discovered. It is dated December 22, 1753 (the same year in which Washington received his M. M. Degree) and reads as follows:

> Decembr. 22d 5753, which night the Lodge being assembled, was present—
>
> Right Worshipfull Simon Frazier, G. M.
> Do. John Nielson, S. Wardn.
> Do. Robert Armistead, Jur. Wardn. } of Royal Arch Lodge
>
> Transactions of the night
>
> Daniel Campbell
> Robert Halkerston
> Alexr. Wodrow } raised to the degree of Royall Arch Masons
>
> Royall Arch Lodge being shutt, Entered Apprentices Lodge opened, etc.

Thus it will be seen that Fredericksburg Lodge had the Royal Arch Degree attached to it as early as 1753.

It will also be recalled that Cabin Point Royal Arch Lodge was Warranted on April 15, 1775, under authority of Joseph Montfort, Provincial Grand Master of North Carolina (actually " of and for America "), acting through his Deputy Provincial Grand Master, Cornelius Harnett, who also seems to have occupied

the position of Provincial Grand Master for Virginia at about the same time. This Lodge was anxious to proclaim to the world its right to confer the Royal Arch Degree, so it retained these words in its title, even after it became one of the Lodges participating in the organisation of the Grand Lodge of Virginia in 1777–1778. None of the Records of the Lodge are extant except its old charter.

The Cabin Point and the Fredericksburg items, therefore, constitute the earliest references to the Royal Arch Degree as existing in Virginia.

Prior to the organisation of the Grand Chapter of Virginia, Chapters are known to have been in existence at Norfolk, Richmond, Staunton, and Dumfries. The available information concerning the " pre-Grand Chapter " history of these Bodies is very meagre and unsatisfactory from the historian's point of view. But it is believed that the first Chapter in Richmond (now Richmond Royal Arch Chapter, No. 3) was established prior to 1792, since Dove quotes the " Code of By-Laws " of this Chapter as having been in force from that date.* The Norfolk and Staunton Chapters must have been established before this, since they were given precedence over the one in Richmond when Grand Chapter was organised.† The same may be true of the Dumfries Chapter, though it does not appear on the Roster of the Grand Chapter at all, the fourth place being filled by Mount Ararat Chapter, No. 4, which was Chartered on May 6, 1808, on the Petition of certain Royal Arch Masons residing in Bertie County, North Carolina, who were members of Royal Edwin Lodge, No. 5 (Windsor), and Harmony Lodge (Winton).

Dove‡ insists that the Degrees of Royal Arch, Holy Royal Arch, Select Master, and Royal Master were " taught and practised " in Virginia shortly after 1801 by Joseph Myers, who was apparently a Deputy of the then newly organised Supreme Council of the Scottish Rite at Charleston, South Carolina. But this does not explain how the Royal Arch made its appearance in Virginia during the eighteenth century, and the Work of Myers, therefore, must be regarded as a sort of " revival " or " renaissance " of Capitular Masonry in this State rather than as its beginning.

The first Convention of Royal Arch Masons as such, looking towards the establishment of a Grand Chapter for Virginia, was held in the Borough of Norfolk on May 3, 1806.

Robert Brough (Grand Master 1813–1815), who was then the " Most Reverend High Priest of the Grand United Royal Arch Chapter of Norfolk," was elected as President, and Reuben Coffin, another member of the same Chapter, as Secretary of the Convention. The only other Chapter represented at the time was that in Richmond, but the proposal to establish a Grand Chapter had previously " been acceded to by the Chapters at Staunton and Richmond, and deemed expedient by the M. R. High Priest of the Chapter at Dumfries."

Since only two Chapters, therefore, were represented at the Convention of

* See Dove, *Text Book* (Introduction), pp. vii and viii. † See Dove, *op. cit.*, p. 121.

‡ See Dove, *op. cit.*, p. 93. The *Text Book* contains an account of Royal Arch Masonry in England and in the United States, though Dove was not aware of the reference to the Royal Arch in the records of Fredericksburg Lodge, No. 4, since he would have mentioned it without doubt.

1806, and since time immemorial custom required the presence of at least three Chapters for the formation of a Grand Chapter, the Representatives present on this occasion could only express their views by the adoption of formal resolutions and provide for a meeting at some future date for the consummation of the matter.

Apparently it required two years for the ratification of the resolutions and Constitution by the Chapters concerned, for there is no record of any other meetings or conventions of a " Grand " character until Sunday, May 1, 1808. On that day, the first General Assembly of the Most Excellent Supreme Grand Royal Arch Chapter of Virginia was held in Norfolk upon the call of Robert Brough, who had been empowered previously to issue such call. Only two Chapters were actually represented, however, these being Norfolk and Staunton. Nevertheless, since the Richmond Chapter had ratified the resolutions and the Constitution, it was, in fact, represented constructively, since it had thus given its authority for the organisation of the Grand Chapter agreeably to the provisions of the resolutions, requiring the ratification of three Chapters before further action in this particular should be taken. The M. R. High Priest of Richmond Chapter was, at that time, William W. Henning, who had just retired from the Office of Grand Master of Masons in Virginia (1805–1807), and who had written a letter, advising that his Chapter would be represented. In the absence, therefore, of Representatives from Richmond, and

> . . . confident that the deliberations of this Supreme Grand Chapter would be much assisted by the intelligence of that luminous body by their representatives, it was unanimously
>
> *Resolved*, That the very important business of this General Assembly be suspended, and that this Supreme Grand Chapter adjourn until Wednesday next.

Upon re-convening on Wednesday (May 4, 1808), the Grand Chapter proceeded at once to the election and Installation of Officers in spite of the fact that the Richmond Representatives had not put in their appearance. It should be emphasised, however, that these proceedings were legal in every way, since the necessary authority for the transaction of such business had been delegated to this Assembly by at least three of the Chapters then existing in Virginia. The temporary Officers, who had served up to this point, were then replaced by the permanent ones, headed by Robert Brough, who,

> . . . being thrice proclaimed and conducted to the Chair, was then invested with the badges and robes of his office, and regularly installed *Most Reverend Supreme Grand High Priest of the Most Excellent Supreme Grand Chapter of Royal Arch Excellent and Super-Excellent Masons of Virginia, with all the honors.*

Agreeably to previous arrangement, Grand Chapter met in Richmond, at the Masons' Hall, on December 12, 1808. Grand Lodge met the same day and in the same building, so Grand Chapter, after referring certain items of business

to the Grand Committee, adjourned until Thursday, December 15. Grand Lodge had closed on the preceding evening, so the way was now clear for the completion of Grand Chapter's business. It may be added that both Robert Brough and William W. Henning played leading rôles in the affairs of both Grand Bodies at this time.

From 1809 to 1820, Grand Chapter continued its Work with more or less varying success. William W. Henning succeeded Robert Brough as Grand High Priest in 1810, and John Turberville (probably a member of Richmond Chapter, No. 3) became Grand High Priest in 1811. Robert Brough served again in this Office from 1812 to 1814, possibly because there was some disorganisation of Grand Chapter incident to the War of 1812. With the exception of Charles A. Grice in the Grand Commandery, Brough is the only person who ever served any of the Virginia Grand Bodies for two or more non-consecutive terms. He was succeeded successively as Grand High Priest by Robert Anderson, David Robertson, and Samuel Jones. Anderson had represented, at the December 1808 General Assembly, the " Chapter attached to Lodge, No. 22, of Virginia." In 1820, Grand Chapter carried on its Roster a total of eleven Chapters, including one Chapter (Mount Ararat) in North Carolina and the newly Chartered (January 19, 1820) Mount Horeb Chapter, No. 11, at Portsmouth.

Of this period, Dove says:

> This continued to be the Ritual of Work and Laws in the State of Virginia until the year 1820, at which time the Work and Lectures of Companion Thos. S. Webb, as practised under the Ritual of the English or Ancient York Rite of the Royal Arch, was introduced, examined attentively, and adopted by the Grand Chapter.*

At the General Assembly on January 17, 1820, Samuel Jones presided as Grand High Priest with the Representatives of seven Chapters present (including John Dove, Grand Scribe, representing, by proxy, Mount Ararat Chapter, No. 4, of North Carolina). Two Companions are noted as visitors from Winchester Chapter, No. 9 (Chartered originally by Pennsylvania and then still holding its Pennsylvania Charter), and none other than James Cushman, High Priest of Franklin Chapter, No. 4, of Connecticut, is listed as a visitor.

Upon invitation, Cushman exemplified before Grand Chapter " the Work of the General Grand Chapter of the United States in the several Degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masonry." So convincing was his presentation of the entire matter that his rendition of the Ritual was made official and he himself was elected as the first Grand Lecturer of the Grand Chapter of Virginia.†

Another meeting of Grand Chapter was held in Norfolk in May 1820, this being the " Stated Grand Annual Communication." The inference is that the " Special Meeting " held in Richmond in January of that year was largely to

* Dove, *Text Book*, p. 133.

† For a full account of the matter, see Dove, *op. cit.*, pp. 137 and 138.

suit the convenience of James Cushman in his desire to exemplify the new Ritual. At the Norfolk Convocation, Samuel Jones was absent, and Robert Brough found himself presiding as Grand High Priest pro tem. For the first time in the history of Grand Chapter, the new titles of the Grand Officers were used—Grand High Priest, Grand King, Grand Scribe, etc.—instead of those which had been adopted at the beginning. In 1820, for the first time, it is recorded that a Charter was granted for the establishment of a Mark Lodge, namely, at Eastville, in Northampton County. Petersburg Union Chapter, No. 7, received a substitute Charter for the original, which had been destroyed by fire, and certain adjustments were voted for Chapters which had failed to make returns or to pay their contributions, one Chapter (Rockingham, No. 6) being deprived of its Charter by reason of its negligence in these matters.

The year 1829 witnessed the publication of a revision of the Constitution of 1820 " together with the permanent regulations of the Grand Chapter since its establishment." In this year, thirty-three Chapters are listed (one being under Dispensation at Ca Ira in Cumberland County). This number included Mount Ararat, No. 4, Roanoke, No. 14, Raleigh, No. 16, and Cyrus, No. 17, in North Carolina; Wheeling Union, No. 19, Charity, No. 22, and Kanawha, No. 25, in what is now the State of West Virginia; Florida, No. 32, at Talahassa (*sic*), Florida; and a revived Dumfries Chapter, listed as " No. 20."

Grand Chapter of 1841 assumed control over the Select and Royal Degrees by virtue of the action of the Grand Council of Royal and Select Masters in that year.

The *Proceedings* of 1856 contain one of the earliest Virginia references to the Order of High Priesthood, provision being made in that year for a Convention of Past High Priests to " confer the Order of High Priesthood on all High Priests elect, who shall present themselves." This entire subject is treated more fully elsewhere in this history.

The rapid approach of hostilities between the North and the South led Dove, in 1860, to comment at length upon the Brotherly love and affection which prevailed among the several Masonic Bodies of the country in spite of the political and economic difficulties.

In 1871, for the first time, the subject of recognising the newly organised Grand Chapter of West Virginia was discussed. In spite of political and other difficulties existing between Virginia and West Virginia at the time, Grand Chapter of Virginia acted magnanimously in the matter and the requested recognition was accorded.

In the same year, Grand High Priest John P. Little recommended the division of the State into districts with a Deputy Grand Lecturer appointed to oversee each. This recommendation was not adopted immediately, however, and was renewed in 1874 by Grand High Priest B. M. Harris. This time Grand Chapter agreed, and the resulting system of Deputy Grand Lecturers has continued until the present. In 1898, the designation of these Officers was changed to that of " District Deputy Grand High Priest."

The year 1891 saw the inauguration of the Royal Arch Schools of Instruction, which have proved so successful from the very beginning. In the summer of that year, a " camp of instruction " was held at Grayson Sulphur Springs, Carroll County. Later, schools were held at Eggleston Springs, Elkton, Waynesboro, Staunton, and Blacksburg. At present, two schools are held each year, one in Waynesboro known as the Valley Royal Arch School, the other at Blacksburg, known as the Southwestern Royal Arch School.

Grand Chapter experienced a more or less normal growth from the beginning of the twentieth century until 1930. At the latter date, the membership was nearly 18,000 Chapter Masons, all of whom were, of course, Cryptic Masons as well. In 1925, a scholarship was established at the Virginia Military Institute in memory of Past Grand High Priest and Past Grand Lecturer William James Hubard, to be known as the " William J. Hubard Memorial Scholarship." The following year, Grand Chapter created a loan fund of $20,000.00 to be called the " William J. Hubard Memorial Fund," by which nearly 150 young men and women have been assisted in obtaining a collegiate education in the ten years since it began operations.

In all, there have been ninety-three Companions to hold the Office of Grand High Priest to date (1935) but only nine Grand Secretaries. The Roster shows now in existence nine Chapters, which were Chartered prior to 1850, ten Chartered between 1850 and 1890, and fifty-two which have received their Charters since 1890, the total number of Chapters being seventy-one.

TEMPLAR MASONRY IN VIRGINIA

The available evidence seems to indicate that there was a Commandery of Knights Templar at Winchester as early as 1812, which Worked, apparently, under the authority of Winchester Hiram Lodge, No. 21 (formerly Winchester Lodge, No. 12 under the Jurisdiction of Pennsylvania). No information is at hand to throw light on the source from which the Orders of Knighthood were obtained by the Winchester Brethren. A venturesome guess would be that they were derived from some Templar group in Pennsylvania, since early Masonry in Winchester, as is well known, came from that State.

On March 24, 1816, a Convention of Knights Templar met in Richmond, with Sir Knight J. Moody presiding. They organised St. John's Rising Star Encampment (or Commandery), which was evidently intended to be a Grand Commandery with Jurisdiction over the whole of Virginia.

Three years later (July 20, 1819), Sir Knight J. Moody—to whom reference has already been made—was appointed by the Commander of St. John's Rising Star Commandery, with the full approval of its members, to make contact with all the Commanderies north of Richmond, and especially with the Grand Commandery of Pennsylvania, " for establishing Brotherly love, union, and good faith."

About 1822 or 1823, James Cushman (who had come to Virginia in 1820)

caused much disturbance among Richmond Templars, declaring that St. John's Rising Star Commandery was illegal and that it should have a Charter from the Deputy Grand Master. At that time, the Deputy Grand Master of the Grand Encampment was Henry Fowle, of Boston, his predecessor in this Office being none other than Thomas Smith Webb, who was the first Deputy Grand Master of the Grand Encampment.

Accordingly, since Cushman claimed the authority to create Knights and form Commanderies at will, St. John's decided to apply for a Warrant, the application being made to the Deputy Grand Master, *but transmitted to him through Cushman*. The latter, thereupon, issued a *Charter of Constitution*, for which he received the sum of $90.00, a considerable amount for a Charter in those days. The Charter itself was dated April 10, 1823, although the Grand Encampment Records show that it was not ordered *until twenty-five days after that date*.

In the same year (1823), Cushman seems to have visited Winchester with similar claims and professions. His presence was resented by the Winchester Knights, who regarded his attempt to Charter Commanderies in Virginia as an invasion of Jurisdiction. It was this situation which led Winchester Commandery to issue Charters for the formation of Warren Commandery (" Encampment "), at Harpers Ferry, and Mt. Carmel Commandery (location unknown). On November 27, 1823, Representatives from these three Commanderies (" Encampments ") met in Winchester and formed the Grand Commandery of Virginia, electing Daniel Walker Thomas as Grand Master. Sir Knight Thomas was, for many years, the Grand Commander of the Winchester Encampment, which became No. 1 under the new organisation, the others being listed as Mt. Carmel Encampment, No. 2 (presumably), and Warren Encampment, No. 3. The final organisation and election of Officers was consummated on November 28. The reasons for the establishment of the Grand Encampment of Virginia were set forth in a declaration to the effect that " there should be some authentic source within the State from which to derive Charters and privileges without the intervention of individuals licensed by the Grand Puissants of other States "—a very obvious rebuke to Cushman.

Following the formation of the Grand Commandery (" Grand Encampment of Virginia "), Grand Master (i.e., Grand Commander) Thomas wrote at once to DeWitt Clinton, proposing a correspondence between Virginia and the Grand Encampment, U. S. A. The reply of Clinton was courteous and encouraging, nor did he intimate in any way that the action of Walker and his associates was illegal or irregular in his opinion.

On August 11, 1824, a Special Assembly of the Virginia Grand Encampment was held at Winchester to consider the proposal of Grand Master Clinton and, if possible, to settle the matter once and for all. After due discussion,

> . . . The Assembly, taking into consideration the advantages to be derived from a union with the Grand Encampment,
>
> *Resolved*, That this Grand Commandery do acknowledge the jurisdiction

of the Grand Encampment, and that it will obey, abide by, keep, and perform all the Constitutional Rules and Regulations of the said Grand Encampment.

The Annual Assembly of the Grand Commandery took place on November 22, 1824, when the final correspondence with Clinton was read and the outcome approved. Mt. Carmel Commandery, however, declined to acknowledge the legality of the action of Grand Commandery in becoming subject to the Grand Encampment, U. S. A., and refused, therefore, to accept a Charter from the new Grand Commandery of Virginia. Hence, it became extinct. But prior to this decision by Mt. Carmel Commandery, it was

Resolved, That Richmond Commandery be informed of the organization of this Grand Commandery and of its recognition by the Grand Master, and that they be invited to come under its jurisdiction.

Until this time Richmond Commandery had held no Official Communication with Winchester. Now, however, it accepted the invitation of the Grand Commandery and thus became one of the three units to complete the organisation of the Grand Commandery of Virginia. This was followed by a meeting of Representatives from Winchester, Warren, and Richmond Commanderies at Winchester, March 23, 1825, when the organisation of Grand Commandery was completed and Daniel Walker Thomas was continued in Office as Grand Master (Grand Commander), with John Dove as Deputy Grand Master (Deputy Grand Commander).

In 1829, Grand Commandery met in Winchester as usual, the dates being November 10 and 11. Four Commanderies were represented, namely, Winchester, No. 1, Warren, No. 3, Portsmouth, No. 5, and Appomattox, No. 6, the last at Petersburg. An attempt was made to change the place of the Annual Assemblies from Winchester to Petersburg, but this motion was defeated. The financial report showed a balance of $17.56½ in the treasury, after sundry items had been paid during the year, including a bill of Grand Recorder Samuel H. Davis, of Winchester, for postage, amounting to $0.56½. This accounted for the half cent included in the balance for the year! Of course, John Dove, following the withdrawal of Richmond Commandery, did not continue in Office as Deputy Grand Commander, and, in 1829, we find Charles A. Grice, Commander of Portsmouth Commandery, elected to this Office. His immediate predecessor in this capacity was Linnæus Dupuy, Commander of DeMolay Commandery, No. 4, Lynchburg. Adelman Commandery, which had been Chartered for Brunswick Court House the preceding year, was warned " that, unless they take out their Charter before the next Session of this Grand Encampment (i.e., Grand Commandery), their Dispensation will be called, and their Charter forfeited."

For the next few years, Grand Commandery did not show any considerable signs of activity. But, in 1838, the Grand Encampment, U. S. A., granted a

Dispensation, bearing date of August 21, for the formation of a Commandery at Wheeling (now in West Virginia). This was followed by the issuance of a Charter to this Commandery in 1839. The Templars of Virginia resented this action, especially since the Grand Commandery of Virginia held an Assembly in January 1839. The plea of the Wheeling Knights was, that they knew nothing of the existence of the Grand Commandery of Virginia; hence, their recourse to the Grand Encampment.

No more meetings of consequence were held until December 11, 1845, just prior to the Session of Grand Lodge for that year. The 1845 Assembly, therefore, effected the third organisation (or re-organisation) of the Grand Commandery of Virginia, an arrangement which has continued down to the present. This action on the part of Virginia, however, did not meet with the entire approval of the Grand Encampment, U. S. A., and, in 1849, Virginia voted to secede from the Grand Encampment, though this motion was rescinded the year following, and amicable relations have been continued between the two Bodies since that time.

At the Assembly of 1853, Grand Commandery was informed that Wheeling Commandery had accepted the invitation presented to it some time before to come under Virginia's Jurisdiction. It was duly represented at this time, and was given No. 1 on the Roster, being substituted for Winchester Commandery, which, together with Adelman and Bannister Commanderies, had been declared extinct for failure to heed the warning given them two years previously. Grand Master W. B. Hubbard and Grand Recorder B. B. French, of the Grand Encampment, were present and were received with honours befitting their stations.

The Assembly of 1856 was important as marking the beginning of the custom of annual addresses from the Grand Master (i.e., Grand Commander). Grand Master Edward H. Gill gives a fine review of the Templar situation in the United States and Canada, and the Committee on Foreign Correspondence announces the action of the Grand Encampment in determining its own title and also the designations to be used in all Grand and Subordinate Bodies. Hence, " Grand Commandery " and " Grand Commander," etc., are used in the Virginia *Proceedings* from this date. Announcement is also made of the fact that Sir Knight Morgan Nelson, a Past Commander of Wheeling Commandery and Grand High Priest of the Grand Chapter of Virginia in 1851–1852, had been elected as Grand Master of the Grand Encampment, U. S. A., in 1856, but had declined the Office on account of the infirmities of age. Grand Master W. B. Hubbard, who had declined re-election for the same reasons, was prevailed upon to accept the Office again. Sir Knight F. W. Rosier, who had been Grand Lecturer of Grand Commandery since 1854, made a verbal report, and was reappointed to this Office by Grand Commander Gill, who had been re-elected for the ensuing year.

By the outbreak of the war between the States, Grand Commandery had Chartered sufficient additional Commanderies to bring its Roster up to eleven,

including a re-chartering of Winchester Commandery. No business of importance was transacted during the years of the war for obvious reasons. The address of Grand Commander Gill in 1865 called for a harmonising of " past differences," and the same suggestion was reiterated in his address the following year. Grand Commandery also adopted, in 1866, a revised Constitution, and the Roster for that year shows sixteen Commanderies, including Lemienus Commandery, No. 13, at Lake City, Florida, and Winston Commandery, No. 15, at Winston, North Carolina. The last on the list of that date was Grice Commandery, No. 16, Norfolk, which was Chartered on April 20, 1866.

In 1873, a Special Assembly was called for June 12 and 13, in Norfolk, at which time the new tactics were rehearsed and a drill competition was held.

On November 16, 1876, while Grand Commandery was actually in Session in Alexandria, a telegram was received, announcing the passing of John Dove. Suitable resolutions were adopted, and his son-in-law, William B. Isaacs, Past Grand Commander, was elected to succeed him as Grand Recorder. The *Proceedings* of 1876 contain a lengthy memorial to Dove as one of the most distinguished of Virginia Masons. In the same year (1876) Robert E. Withers was elected Grand Commander, becoming also Grand Senior Warden of the Grand Encampment, U. S. A., in 1877, Deputy Grand Master in 1880, and Grand Master in 1883. He died in 1907 at the ripe age of eighty-six years, having held all the highest Offices, which Virginia Grand Lodge, Grand Chapter, and Grand Commandery, together with the Grand Encampment, U. S. A., could give him.

In 1887, Grand Commandery lost another of its shining lights in the person of Peyton S. Coles, who had likewise presided over all three of Virginia's Grand Bodies. The *Proceedings* of 1890 contain a memorial notice of W. J. B. McLeod Moore, Supreme Grand Master of the Great Priory of Canada at the time of his death.

In 1891, Past Grand Commander James B. Blanks was appointed Grand Lecturer, and, in 1892, Grand Commandery met for the first time in the new Masonic Temple in Richmond, Jewels being presented on that occasion to the ten living Past Grand Commanders. The same year, William B. Isaacs, Past Grand Commander and then Grand Recorder of Virginia, began his third triennial term as Grand Recorder of the Grand Encampment, U. S. A. He died in 1895, and was succeeded by James B. Blanks, who was chosen likewise as Grand Secretary of the Grand Chapter the same year.

Since the " turn of the century," Grand Commandery has continued its work without interruption, co-operating in Masonic enterprises whenever necessary. It followed the instructions of Grand Encampment some ten years ago in providing for the work of its Educational Foundation, by means of which more than 450 loans have been made to young people for assisting them in the completion of a college education. In 1932, Grand Commandery met in Alexandria on May 12, assisting also in the dedication of the George Washington National Memorial, and being the first Grand Body of any kind to meet in the building after its dedication. In 1935, the system of Inspectors was

changed to that of District Commanders, a variation which promises much larger returns than the arrangement heretofore followed.

Since 1823, there have been sixty-two Grand Commanders, fourteen Grand Treasurers, and nine Grand Recorders. Charles A. Grice, of Portsmouth Commandery, No. 5, is the only Grand Commander who served two non-consecutive terms, a total of thirteen years in all. Edward H. Gill had the honour of serving the longest combined term—nineteen years (1849–1868).

VIRGINIA AND CRYPTIC MASONRY

The extant Records bearing upon Cryptic Masonry in the State of Virginia are extremely meagre. The Virginia Grand Council had an existence of only twenty-one years (1820–1841) and copies of the proceedings for any year are extremely difficult to obtain. In fact, I have not been able to ascertain at this time, whether these proceedings were actually printed or not. No Records of Subordinate Councils have been found in the search for material bearing on this subject, and recourse has been had to accounts published in other connections in order to obtain, as far as possible, the facts in the case.* The *Proceedings* of Grand Chapter for 1848 contain the best résumé of the subject which I am able to find in any Virginia Records.†

On December 15, 1848, the Grand Chapter of Virginia adopted the following resolution:

> *Resolved*, That the Grand Secretary do embody for publication with the proceedings of this Grand Convocation, the proceedings had by the Grand Council of Virginia, merging the degrees of Select and Royal Master in the Grand and Subordinate Chapters of this jurisdiction, and the action had at different times by this Grand Chapter on the same subject.

In obedience to this mandate, therefore, John Dove (Grand Secretary of Grand Chapter for fifty-eight years) prepared and published a digest of the matter. Since he himself had received (as he states) the Degrees of Select and Royal Master from Jeremy Cross, he was eminently fitted for the writing of an account of what followed so far as Cryptic Masonry in Virginia was concerned.

In his capacity as General Grand Lecturer for the General Grand Chapter, Cross came to Virginia in the year 1817. Although Virginia did not adhere to General Grand Chapter, this fact did not operate to prevent the Virginia Companions from giving Cross a most cordial welcome. The influence of himself and of James Cushman upon Capitular Masonry in this State has already been mentioned (see history of Royal Arch Masonry *supra*).

Without entering into a discussion of the source from which Cross obtained his authority, and the merits and demerits of his methods (which undoubtedly contributed largely to the controversy regarding the Cryptic Degrees for the

* See especially Edward T. Schultz, *History of Freemasonry in Maryland*, Baltimore, 1884, vol. I, pp. 335–345, and vol. IV, pp. 581–592.

† See *Proceedings*, Grand Royal Arch Chapter of Virginia, for 1848, pp. 17–28.

ensuing forty years), it may be said that Cross conferred the Degrees of Select and Royal Master upon several Royal Arch Masons living in the city of Richmond during the winter of 1817. John Dove avers that he was one of those who received the Degrees from Cross at that time, and that the charge was $5.00 for each candidate receiving the two Degrees. Certainly this charge was not waived in any case known to Dove, since he states that the required amount was paid in each instance, so far as he was aware.

Cross then stated that he had received authority from the " Chief " (Joseph Eckel, of Baltimore), to grant Charters for the holding of Councils of Select and Royal Masters. The Richmond Companions decided to accept Cross's offer and paid him $40.00 for a Charter to establish Richmond Council, No. 1. The Institution of this Council (the first in Virginia) took place on Christmas Day, December 25, 1817, and undoubtedly under Cross's direct and personal supervision. Dumfries Council, No. 2 was established in similar manner at Dumfries on January 6, 1818. The Charters of these two Councils read as follows:

To all to whom these presents may come, greeting:
KNOW YE,

That by the High Powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the City of Baltimore, in the State of Maryland, North America: I do hereby constitute and empower the within named Companions to form themselves into a Regular Council of Select Masters; and I do appoint my worthy Companion, John Dove, to be the first Thrice Illustrious Grand Master, George Fletcher to be the first Illustrious Deputy Grand Master, and Benjamin H. Brady to be the Principal Conductor, and I do grant them full power, with their constitutional number to assemble, open and confer, the Degree of Select Master, and do all other business appertaining to said degree, for which this shall be their sufficient warrant until revoked by the Grand Puissant. And I do farther direct said Council to hold its meetings in the city of Richmond and State of Virginia.

Given under my hand, at Richmond, this twenty-fifth day of December, A.D. 1817, of the Discovery 2817.

JEREMY L. CROSS.

It will be noted that the above form of Charter refers to the Select Master's Degree alone, there being no mention made of the Royal Master. But, undoubtedly, Dove and his associates understood that they had full authority to confer the latter as well.

Matters continued thus until the coming of Cushman in 1820. He brought with him a " small pamphlet, containing a synopsis of the Degrees of Select and Royal Master, and a list of Charters granted by Cross in several States, at the head of which was the following certificate—."

CERTIFICATE.

I hereby certify that having been duly authorised by the Grand Council of the State of Maryland, held in the city of Baltimore, to establish and organise

Councils of Select Masters in any State in the United States, where there was not already a Grand Council formed; I have, by the high powers in me vested by the aforesaid Grand Council, established the following Councils of Select Masters, and granted them a warrant of constitution.

JEREMY L. CROSS, D. G. P.

Armed with the authority apparently conferred upon him by Cross, and exhibiting the printed Ritual and list of regularly established Councils of Select Masters, Cushman had no difficulty in establishing " Councils of Royal and Select Masters " in Norfolk, Portsmouth, Petersburg, Lynchburg, Staunton, Williamsburg, and Winchester, all of which paid a Charter fee of $40.00 each together with $2.00 additional for each Degree " conferred on the requisite number to form a Council." As an illustration of the form of Charter issued by Cushman, that for Washington Council, No. 6, of Lynchburg, is here given in full:

By the high powers in me vested by the Thrice Illustrious Deputy Grand Puissant, Jeremy L. Cross, I do hereby constitute and appoint the within named Companions to form themselves into a regular Council of Royal and Select Masters, and I do appoint my worthy Companions, James Penn, to be first Thrice Illustrious Grand Master, William R. Chaplin, to be first Illustrious Deputy Grand Master, and George P. Richardson, first Principal Conductor; granting them full power, with their constitutional number, to assemble in the town of Lynchburg, by the name of Washington Council, No. 6; open, and confer the degrees of Royal and Select Master, and to do all other business appertaining to said degrees, they conforming in all their doings to the general regulations of Select Masters.

Given under my hand and seal, the 16th day of February, A. L. 5820, A. D. 1820, and of the deposit 2820.

JAMES CUSHMAN, D. G. P.

Note that Cushman refers in the Charter only to the "general regulations of Select Masters," although it warrants a " Council of Royal and Select Masters." He designates himself as " Deputy Grand Puissant " and states that his authority comes from Cross, another " Deputy Grand Puissant." He established seven Councils in Virginia during 1820 (as enumerated above), thus making a total of nine, Councils Nos. 1 and 2 having been established in Richmond and Dumfries by Cross in 1817 and 1818 respectively. On December 8, 1820, therefore, with Cushman in attendance (and, we may surmise, playing the major rôle in the proceedings), the Grand Council of Royal and Select Masters of Virginia was organised in Richmond. It is not clear from the available accounts who were elected to Office in this first Assembly. Past Grand High Priest Carney M. Layne, of West Virginia, states that Grand Council controlled also the Degree of Super-Excellent Master, which was conferred in the Councils under Grand Council's Jurisdiction.*

* See Carney M. Layne, "Cryptic Masonry in the Virginias," published in *The Plumbline*, vol. IV., No. 14, May 1, 1932.

There appear to have been but few meetings of Grand Council after its organisation. The controversy as to the Cryptic Degrees continued unabated in the country at large, though the other Masonic Bodies in Virginia seem to have paid little, if any, attention to the operations of the Councils in this State. Finally, Grand Council, on December 17, 1841, adopted resolutions surrendering its control over the Degrees of Royal and Select Master to Grand Chapter, which, on the same date, accepted the proffered Jurisdiction. As the resolutions of Grand Council contain items of considerable importance, they are given in full herewith:

Resolved, That from this day, the Grand Council of Virginia resign all authority over the degrees of Royal and Select Master: *Provided*, The Grand Chapter will take charge of the same and make suitable regulations for the preservation thereof.

Resolved, That all funds, books, papers, etc., belonging to the Grand Council, be placed under the care and direction of the Grand Chapter: *Provided*, They accept the proposition above made.

Resolved, That all funds, books, papers, etc., belonging to the Subordinate Councils, be placed under the direction and control of the Subordinate Chapters nearest their place of location: *Provided*, The Grand Chapter shall accept the above proposition.

To these resolutions, Grand Chapter responded in the following manner:

Resolved, That the Grand Chapter accept the proposition made by the Grand Council of Royal and Select Masters, and that the degrees be hereafter conferred under the authority of the Charters issued by this Grand Chapter.

Resolved, That hereafter the degrees in Subordinate Chapters be given in the following order, to wit: Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master, and Royal Arch.

Resolved, That the Subordinate Chapters under this jurisdiction, so far as they have abilities and numbers, be instructed to confer the degrees of Royal and Select Master upon all their members, who have not received them, without fee.

In more recent years, however, the order of conferring the Degrees has been changed from that specified above to the following: Mark Master, Past Master, Select Master, Royal Master, Most Excellent Master, and Royal Arch Mason.

This action of Grand Chapter in accepting Jurisdiction over the Council Degrees did not meet with entire approval throughout the State, however. In 1842, Companion Morgan Nelson (Grand High Priest 1851–1852) made certain protests on behalf of the Companions of Wheeling (now in West Virginia). To these complaints, Grand Chapter answered as follows:

Whereas, this Grand Chapter, at its last session, accepted of the proposition of the Grand Council of Virginia, to take charge of the degrees of Royal

and Select Master, and adopted regulations for the preservation and proper conference of the same; and it having come to the knowledge of this Grand Chapter that some of our Companions have felt aggrieved thereby:

Resolved, That in the opinion of this Grand Chapter, the degrees, as now ordered to be conferred, are in strict conformity with the ancient customs of the Fraternity.

Resolved, That Companions and Chapters, working under this Grand Jurisdiction, be informed, that in the opinion of this Grand Chapter, the usages of Masonry require its members to conform to the laws of the Grand Jurisdiction under which they work.

In 1845, Grand Chapter had the matter of the Cryptic Degrees brought before it again through the report of the Committee of Foreign Correspondence of the Grand Chapter of Ohio. This Committee queried:

Does the unauthorised establishment of Bodies of Masons, to confer Degrees which properly belonged to Degrees already organised under proper Charters, justify the continuance of the abuse after the illegality is discovered?

The Committee to which the Grand Chapter of Virginia referred this question rendered an exhaustive report, which was adopted by Grand Chapter, and which, among other things, sets forth as follows:

The Select Degree was introduced into the Masonic family in this country by M. E. Philip Eckel, of Maryland, one of the most distinguished and enlightened Masons of his day—he presented it to the Chapters of that State, who have since, and up to this present time, invariably conferred it before the M. E. Master, and consider it, in the language of the present D. G. H. Priest of the G. G. Chapter, the link which connects those without the Veil to those who are within it. The Royal Master has ever, in that Jurisdiction, been conferred as a mere honorary degree. M. E. Companion Eckel, assisted by others, conferred these degrees upon a distinguished Lecturer, who pledged himself to impart them to every Royal Arch Chapter which he might visit in his official character.

Some years after, the Masons of Baltimore learned with astonishment that Councils of Royal and Select Masters had been established in various parts of the United States, by some self-constituted authority; under the influence of a mortification occasioned by the betrayal of their confidence—stimulated by Masonic zeal, they traced this illegal action to the Lecturer before named, who was arraigned for trial—first, before the General Grand Chapter of the United States; but failing to appear, the case was committed to the Grand Chapter of Maryland, who twice summoned the offender before them, and he failing to appear, was Suspended or Expelled from all the benefits of Masonry for contumacy. These facts present, as far as it can be written, substantially the case as it has been frequently stated by the present Deputy Grand High Priest of the General Grand Chapter of the United States, and many other eminent Masons of Maryland, to the Chairman of your committee. Believing, therefore,

that the body from which the degrees emanated, was *best* qualified to judge of the proper location and conference of these degrees, and feeling assured that there was no *legal authority* in the Councils which have been established, the Grand Council of Virginia determining not to be a party in perpetuating *error* of so gross a character, surrendered the degrees to the keeping of the Grand Chapter of Virginia, and that body, following the example of the Grand Chapter of Maryland, ordered them to be conferred before the Royal Arch.

It does seem to your committee that the most cursory acquaintance with the origin of the several degrees of Masonry must be satisfied of the utter absurdity of detaching these degrees from their natural and chronological connections, and introducing them after a degree which originated 472 years after the events transpired, to which they allude, thus converting a most expressive and beautiful chain of traditional history into a disjointed and illy arranged system of absurdities. As to any authority claimed by " bodies " unknown to Royal Arch Masonry, we cannot permit them to influence a Grand Chapter which believe that there is in their possession all the light which properly belongs to the " Temple," and that they have arrived at the summit of *perfection* in ancient Free Masonry. We regret the evils likely to result from a continuance in error on the part of others, but this presents no reason why we should depart from a course of action which we know to be correct.*

In reply to the action of the Grand Chapter of Connecticut, in May 1847, declaring that the conferring of the Cryptic Degrees in a Royal Arch Chapter was illegal, the Grand Chapter of Virginia declined once more to recede from its position, citing the circular of the Grand Chapter of Maryland, dated May 24, 1827, and also the opinion of the General Grand Chapter on the same subject, in support of Virginia's attitude. This circular letter read as follows:

I am instructed by the Grand Chapter, over which I have the honor to preside, to address you, and through you, your Grand Chapter, upon the unsettled state of the degree of Select Mason: a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

This Degree existed under the authority of a distinguished Chief in the State of Maryland, but without the recognizance of our Grand Chapter, for many years; until, in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connexion with, but is in a measure necessary, as preparatory to, and elucidatory of, that of the Royal Arch; it was formally recognized by our Grand Chapter, and required to be given by our Subordinate Chapters in its proper order, immediately preceding that of the Royal Arch.—Under this arrangement we have since progressed, much to our satisfaction—but it is with regret that we have learned that Councils or Chapters of Select Masons have been established in some of our sister states, *independent of Royal Arch Masonry*, avowedly in pursuance of, but as we are satisfied, through a great mistake or actual abuse of any authority delegated or meant to be delegated, in relation to the Select Degree. We would therefore beg leave respectfully to recommend to your Grand Chapter the

* See *Proceedings* of the Grand Chapter of Virginia for the years 1845 and 1848.

consideration of this degree, and the circumstances under which it exists, if it does exist within your jurisdiction; with the hope that you will see it to be for the general interest of the craft, to take the said degree under your recognizance and control, to whom it of right belongs, and thereby do away what is felt to be a grievance by those distinguished Chiefs, whose authority, delegated to a limited extent, and for special reasons, has been perverted for sordid purposes, by the creation of an independent order, never contemplated by them; and which we believe to be inconsistent with the spirit and best interest of our institutions.

Respectfully and fraternally,
Your most obedient servant, etc.
JOSEPH K. STAPLETON, Grand High Priest.*

For the next succeeding few years, the reports of the Grand Chapter's Committee on Foreign Correspondence make frequent references to the status of the Council Degrees in other Jurisdictions. The venerable James Evans (Grand High Priest 1857–1858), who was Chairman of this Committee during those years, comments thus in his report for 1855:

We find that Grand Councils are being organised for the Select and Royal Degrees independent of Grand Chapters, thus multiplying Grand Bodies, and, worse than all, placing those degrees where neither History, Chronology, nor Truth justify.

The advent of the war between the States served to interrupt more or less the controversy on the Council Degrees. In 1871, when the Grand Chapter of West Virginia was formed, it retained the Virginia system of conferring all six Degrees in the Chapter. This is the only other State (outside of Virginia) where this arrangement is still operative. Thus, all Royal Arch Masons in these two States are *ipso facto* Cryptic Masons, and, even when the Grand Chapter of West Virginia became a Constituent Member of the General Grand Chapter in 1892, it was with the specific understanding that there was no surrender or impairment of its Jurisdiction over the Cryptic Degrees.

In 1872, Grand High Priest John P. Little reported to the Grand Chapter of Virginia as follows:

I find in our border Chapters some confusion arising from visiting Companions who have not taken the Council degrees at all, or who have taken them in separate Councils not acknowledging Chapter authority. If they have never taken them at all, they cannot be present during all of our Chapter work. Our laws would forbid this. If they have taken them in distinct Councils, their own laws forbid them to sit with us when working the Council degrees. I would recommend that this matter be brought to the attention of the various Grand Chapters and Grand Councils in this country, and that a committee be

* See Schultz, *op. cit.*, Vol. I, pp. 339, 340. The reproduction of these documents here is not intended for controversial reasons, but merely to indicate the motives which actuated Virginia in deciding upon what appeared to its Grand Council and Grand Chapter the proper mode of handling a most troublesome matter.

appointed for this purpose, in order that we may all possess uniformity in Chapter work.

With regard to these Chapter degrees, as compared with more Ancient Craft Masonry, we may say that they are not higher degrees, but merely later ones. The five degrees subordinate to the Royal Arch, including the two Council ones, are beautiful and necessary exemplifications of the first three degrees—a rich and copious commentary on a noble text.

In this connection, the Committee on Grand High Priest's address reported to Grand Chapter as indicated below, and this report was adopted:

In reference to the Council Degrees, we believe nothing can be done by us which has not already been, by resolution of the Grand Chapter in past days, and therefore can make no recommendation upon the subject. The attention of different Grand Chapters has been, in past times, called to this matter, and they have refused to take any action therein, and we believe that nothing would be gained by correspondence with them.

So far as the Record goes, no action was ever taken by the Grand Chapter of Virginia to prevent visitors from Councils outside of Virginia from witnessing the conferring of the Cryptic Degrees in Virginia Chapters. When Chapter Masons coming from other States wish to affiliate with a Virginia Chapter, they receive the Council Degrees without fee in cases where these Degrees have not been conferred upon the applicant previously to his affiliation in Virginia. In 1885, Grand Chapter took the following action:

Resolved, That in the opening of a Chapter, if there be present any Companion who has not received the Council degrees, that such person be respectfully requested to retire until the Chapter is regularly opened.

This was for the obvious reason that the signs of all of the six Degrees are used regularly in the opening (and sometimes also the closing) ceremonies of Virginia Chapters. In more recent years, however, it has become the custom in Virginia simply to omit the signs of the Council Degrees if any Companion present has not received these grades.

The attitude of the Grand Councils of other States toward Virginia Royal Arch Masons (who have also *ipso facto* received the Cryptic Degrees) has been generally one which required the Virginia Companion to be " healed " before he could visit or become a member of a Council elsewhere. But, in 1934, an amendment was proposed to the Constitution of the Grand Council R. & S. M., of North Carolina, permitting Virginia Chapter Masons to visit and to become members of North Carolina Councils without the formality of " healing." This proposal had to lie over one year, when it was adopted by the Grand Council of North Carolina and is now a part of the organic law of that Grand Council. Meanwhile, the then Grand Master of the Grand Council of North Carolina,

J. Ray Shute, II, admitted the writer into Active Membership in Monroe Council, No. 24, Monroe, North Carolina, without the usual formalities other than the writer's own application. This action was reported by Grand Master Shute in his address to the 1935 Grand Council, upon which the Jurisprudence Committee reported as follows and this report was duly adopted by Grand Council:

We approve the action of the Grand Master in permitting a Virginia Companion Royal Arch Mason to become a member of a Council in this jurisdiction without either surrendering his Chapter membership in Virginia or being "healed." The Grand Royal Arch Chapter of Virginia being recognized as regular by all other Grand Chapters, and a Virginia Royal Arch Mason having received the Cryptic Degrees or grades in a legally constituted Chapter, we are of the opinion, that, when such a Companion has been regularly made a Royal Arch Mason, he is also legally invested with the Cryptic Degrees, and there being no Cryptic Councils within that jurisdiction, such Companion may petition a North Carolina Council for membership and may be elected and received without surrendering his Chapter membership in Virginia, or submitting himself to the formality of "healing."

It should be said that Virginia Chapters are required to open Councils within the bosom of the Chapters for the conferring of the Degrees of Select and Royal Master, Labour being dispensed with in the Royal Arch before such Councils are opened, and resumed in the Royal Arch after the Councils are closed.

Regarding the Virginia system of conferring both the Capitular and Cryptic Degrees in its Chapters and in an unbroken series, M. E. Carney M. Layne, of West Virginia, has this to say:

Virginia, under the leadership of that distinguished Mason, John Dove, devised a plan different from all the rest, and that plan has been the most successful of them all. No principle of Masonry has been violated. She has conferred the Cryptic degrees on every Royal Arch Mason in her jurisdiction for the last ninety-one years, and not one of them has been heard to complain.*

NOTE.—On September 4, 1934, the writer, as Grand Captain of the Host of the Grand Royal Arch Chapter of Virginia, was received in the Mark Grand Lodge of England and Wales with all the honours befitting his rank. He was received by Lord Ampthill, M. W. Pro Grand Master of the United Grand Lodge of England, who, on the occasion referred to, was acting as Grand Senior Warden of the Mark Grand Lodge.

THE SCOTTISH RITE IN VIRGINIA

The Ancient and Accepted Scottish Rite was introduced into Virginia shortly after the organisation of the Mother Supreme Council, at Charleston, South Carolina, in 1801. The various Degrees composing the Rite were Communicated to some of the prominent Masons in the State from time to time, but it was not until the year 1824 that the Southern Supreme Council gave a formal Charter to a Virginia Body.

* See Carney M. Layne, "Cryptic Masonry in the Virginias," in *The Plumbline*, Vol. IV, No. 14, pp. 178, 179.

John Dove,* writing in this connection, says:

In 1761, being desirous to diffuse the teachings of this ritual, he [Frederick the Great] summoned a meeting of the Princes of the Royal Secret (thirty-second degree) at Paris, at which Consistory Chaillon de Joinville presided as his deputy, and commissioned Bro. Stephen Morin Sovereign Grand Inspector General for the West Indies, and vested in him authority to appoint one for the North and one for the South of the United States, and imparting under his right the power to establish two Consistories. Accordingly Morin, on his arrival in St. Domingo, appointed Bro. M. M. Hayes, Deputy Inspector General of North America, with power to appoint others.

Bro. Hayes appointed Bro. Isaac Da Costa Deputy Inspector General for the Southern part of the United States, and proceeded to Boston, where he exercised that office for the Northern jurisdiction. Da Costa arrived in Charleston, South Carolina, where, in 1783, he opened a Sublime Grand Lodge of Perfection, and shortly afterward died. Bro. Hayes then appointed Bro. Joseph Myers the successor of Da Costa, who shortly after traveled as far as Richmond, in Virginia, settled there in business, and in his leisure hours amused himself by imparting all or any of these degrees of the Rite Ecossais to such Master Masons as he deemed worthy. Several are now [1853] here who received these degrees in this way from Bro. Myers, we ourselves being of the number. In this manner, detached degrees of the Rite Ecossais were spread through the States, as the fancy or taste of Brethren induced them to take an interest in teaching and perpetuating those with which they were most pleased.

Dove adds this comment a few pages farther on in his discussion:

Bro. Mackey, in his "Miscellany," vol. 2, p. 24, enumerates the thirty-three degrees of which the Scotch Rite is composed, but neither the Royal Arch, Holy Royal Arch, Select Master, nor Royal Master are found among them; yet Bro. Joseph Myers, while here in Virginia, taught and practiced these degrees apparently by virtue of his power as Sovereign Grand Inspector General, and in this way we feel assured those degrees gained circulation in the Southern States.†

It was probably the presence of a number of Brethren in Lynchburg, Virginia, who had received the Degrees in this more or less random manner, which led them to Petition for the right to organise a formal Body for conferring the Degrees of the Scottish Rite in Virginia.‡ Their prayer was granted, and, on November 16, 1824, the Grand Consistory of Virginia, with its seat at Lynchburg, was Chartered by the Southern Supreme Council. John Robin McDaniel, Thirty-third Degree, who also served as Grand High Priest of the Grand Royal Arch Chapter, and as Grand Commander of the Grand Commandery of Virginia, was Sovereign Grand Inspector-General of Virginia in 1878. In that year his

* See John Dove, *Royal Arch Text Book*, Richmond, 1853, pp. 90 and 91. † See Dove, *op. cit.*, p. 93.

‡ This, and much of the following information, have been supplied by R. W. Robert D. Ford, 33°, Grand Senior Deacon of the Grand Lodge of Virginia and Secretary of the Richmond Scottish Rite Bodies.

report to the Supreme Council contained a résumé of the facts concerning the early years of the Rite in Virginia. In the same year Libertas Lodge of Perfection, No. 5 was Chartered for Richmond. The following extracts from Bro. McDaniel's report are of interest:

It is with much regret I have to state, Virginia, in common with most if not all the Southern States, is still laboring under financial embarrassments, tending much to retard the progress of Masonry generally, but particularly the propagation of the Ancient and Accepted Scottish Rite. It is gratifying, however, to see that wherever it obtains a foothold, and has been *worked*, it is highly appreciated, and its beauties and influences acknowledged, because it gives to a greater extent true Masonic information, and much of which is not attainable elsewhere.

On November 16, 1824, the Supreme Council chartered the Grand Consistory of Virginia at Lynchburg, in the names of BB. James Penn, Benj. F. Owen, M. D., George W. Woodson, William Diggs and F. F. Bowers.

On January 16, 1825, Ill. Bro. John Barker, 33°, Deputy Sov. Grand Ins. Genl. of the Supreme Council at Charleston, assisted by the BB. aforesaid conferred or communicated all the degrees from the 4th to the 14th on the following companions: Joshua R. Holmes, Thomas McKenney, Saml. Garland, R. H. Gray, Howel Davis, M. D., and Rev. F. G. Smith.

The Rituals were all in manuscript, not very legibly written, and being a bad translation from the French, did not excite much interest.

No other meeting occurred until May 19, 1845, when the BB. R. H. Gray, Howell Davis, M. D., and Thomas McKenny, under authority of the charter aforesaid, held a meeting in the Masonic Hall at Lynchburg and admitted and communicated the several degrees from 4 to 32 inclusive on the following BB.∴ John Robin McDaniel, and others.

The Grand Consistory of Virginia now has of its obedience three Lodges of Perfection, a Chapter of Rose Croix, a Council of Kadosh, and there is a well-founded hope during the year 1878 to add three other Lodges of Perfection, another Chapter of Rose Croix, and another Council of Kadosh; and, in 1879, a Particular Consistory, if it be the pleasure of the Supreme Council, to authorise the establishment of the same.

There are now some evidences of success, the result of effort to establish the Rite on a firm basis, in Richmond, Petersburg, Portsmouth, Fredericksburg, Alexandria, Front Royal, Charlottesville, and Danville, and I am not without hope of establishing it in North Carolina.

Through the efficient services and hearty cooperation of Ill. Bro. Roper, 33°, the Rite was, in 1874, first established in Norfolk, Va.

Grand Commander Albert Pike, in his allocution for 1878, made this comment on the Virginia situation:

In Virginia, like results have been achieved by the untiring zeal of our venerable brother, the Lieutenant Grand Commander, and the energy and ability of our Brother Roper. The Lodge of Perfection at Norfolk is in a flourish-

ing condition; one that gives promise of good works has been established at Deep Creek, and it is quite certain that others will be established at several places in the state.

It should be stated that a Lodge of Perfection had been established in Lynchburg in 1869, and this, together with the Lodges at Norfolk and Deep Creek, constituted the three Lodges of Perfection to which McDaniel referred in his report quoted above.

The transactions of the Supreme Council for 1878 indicate that the Grand Consistory of Virginia reported two Initiates for the year, with a total membership of thirty-five and total receipts of $55.00.

Beginning with the establishment of a Lodge of Perfection in Richmond in 1878, however, the centre of Scottish Rite influence shifted rapidly from Lynchburg to the capital city. John F. Mayer, Thirty-third Degree, and Charles A. Nesbitt, Thirty-third Degree, for many years Inspector-General and Deputy Inspector-General, respectively, for Virginia, resided in Richmond, and the Richmond Bodies have grown rapidly, showing the largest membership of any of the Virginia Valleys at the present time.

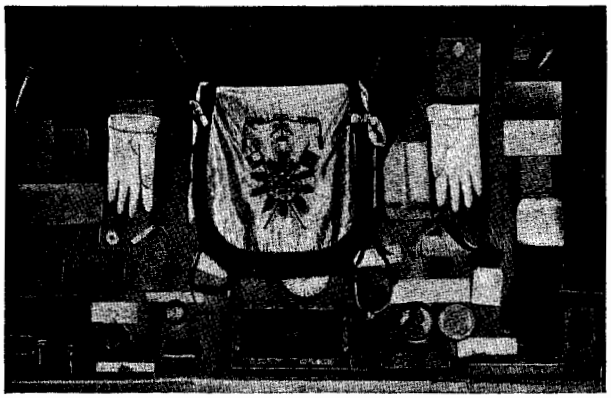
Nine years before the establishment of the Lodge of Perfection in Richmond, however, a reference to the local situation is found in the *Balustre* of the Grand Consistory of Virginia, meeting at Lynchburg on December 27, 1869. The following resolution was adopted at this meeting:

Certain Brothers, Masons resident in the City of Richmond, and within the jurisdiction of this Grand Consistory, have received from Ill. William S. Rockwell, 33°, S.G.I.G. of the State of Georgia, the Degrees of the A.A.S.R. up to and including the 32°, on certain conditions to us officially unknown, but believed to be in conflict with the statutes and institutes of the Supreme Council aforesaid.

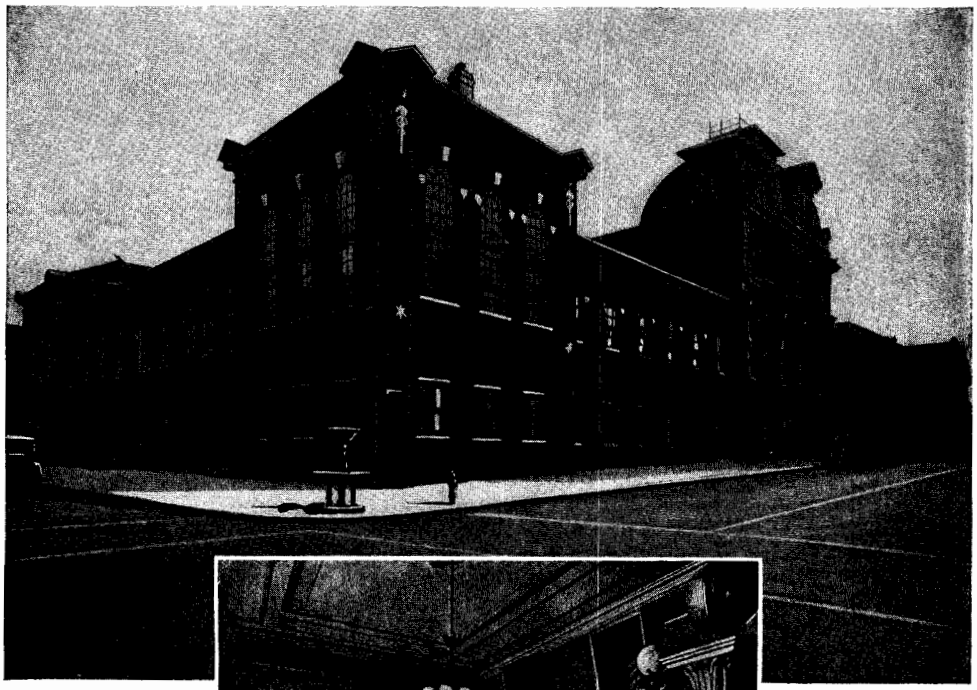
And whereas a particular Consistory, a Chapter of Rose Croix, and a Lodge of Perfection were said to be established in the said city of Richmond, Va., without an application to or the knowledge of this M. P. Grand Consistory, etc.

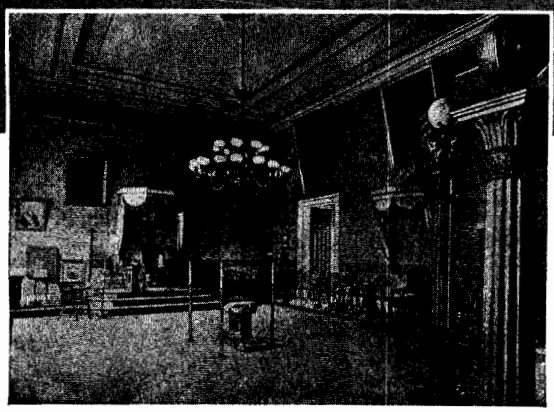
Accordingly, a Committee of the Grand Consistory was appointed to confer with the Richmond Brethren concerned. On January 12, 1870, the Committee submitted its report and was discharged. The Grand Commander-in-Chief of the Grand Consistory was instructed to correspond with Grand Commander Pike in reference to the matter, but little else was done until 1878. In that year, it will be recalled, John Robin McDaniel, Thirty-third Degree, S.G.I.G., reported to the Supreme Council on April 15 that the situation in Richmond looked promising for the establishment of a Lodge of Perfection before the end of the year. This prophecy was indeed fulfilled.

On December 18, 1878, the Degrees from the Fourth to the Fourteenth were Communicated to more than thirty Master Masons of Richmond and vicinity by Grand Commander Albert Pike, assisted by William Morton Ireland, Secre-









Upper left: Relics associated with Washington, in the possession of Alexandria-Washington Lodge, No. 22.

Right: Chair in which Washington sat while presiding as Master.

Above: Alexandria City Hall, which houses Alexandria-Washington Lodge.

Left: The ancient Lodge-room in which Washington served as Master of his Lodge.

Scenes from Alexandria, Virginia, Where Washington Served as Master of His Lodge.

Courtesy of Grand Lodge, F. & A. M., State of New York.

tary-General of the Supreme Council. No Minutes seem to have been kept, unfortunately, either of this meeting or of those which immediately preceded it, and the first recorded Minutes are dated December 30, 1878. John L. Roper Lodge of Perfection, No. 5 was Instituted on December 20, two days after Bros. Pike and Ireland had Invested the Brethren with the Degrees as mentioned above. St. Albans Hall, which was the Masonic centre of Richmond in those days, was also the scene of the early Scottish Rite activities in that city, though, on January 5, 1879, it was voted by the Lodge of Perfection to move to the Masonic Hall, home of Richmond Randolph Lodge, No. 19, A. F. & A. M., and of Richmond Royal Arch Chapter, No. 3.

About 1882, the Grand Consistory of Virginia seems to have discontinued its Work and, from that time, the administration of the Scottish Rite in Virginia has been directly under the supervision of the Supreme Council, acting through its Sovereign Grand Inspector-General. During the same period, the activities of the Cerneau Rite in the State were at their height. Cerneau Bodies had been established in Richmond, Bristol, and other Virginia cities, and the ensuing contest between them and the Bodies under the Jurisdiction of the Supreme Council was a long and bitterly fought one. Many of the members of the latter did not consider it a violation of their obligation or allegiance to accept membership also in the Cerneau groups. Hence, it is not surprising, that Grand Commander Pike found it necessary to expel certain Virginia Masons from the Richmond Bodies in 1883, and, at the same time, he blacklisted a number of Master Masons (not members of the Pike Rite) for affiliating with the Cerneau Bodies. Similar action was taken in other Virginia localities by the Grand Commander.

In 1884, Pelican Chapter of Rose Croix, No. 2 was Chartered, and St. Omar Council, Knights Kadosh, No. 1 followed in 1889, both being located in Richmond. In the latter year, the total membership of the Richmond Bodies was but thirty-one, while that of other Virginia Bodies was correspondingly small. Dalcho Consistory, No. 1 was Chartered for Richmond in 1890 and, in the same year, the name of the Lodge of Perfection was changed from " John L. Roper " to " Libertas."

The next ten years constituted a " lean " period for the Scottish Rite of Virginia. Albert Pike died in 1891, and his passing affected the Rite adversely in almost every State under the Jurisdiction of the Southern Supreme Council. John F. Mayer, Charles A. Nesbitt, James M. Clift (all Thirty-third Degree Masons), and other devoted members throughout Virginia had a vision of the future, however, and continued their efforts for the success of the Scottish Rite Bodies. Richmond was the first city to have a Scottish Rite cathedral, the result of efforts lasting more than twenty years. It was occupied for the first time in 1921, being dedicated by Grand Commander George Fleming Moore. The Alexandria Bodies own a building used for a Scottish Rite club, but no other locality possesses quarters owned exclusively by the members of the Rite.

On the death of John F. Mayer in 1919, Robert S. Crump, Thirty-third De-

gree, was appointed Sovereign Grand Inspector-General in Virginia, and has continued in this Office to the present. The past fifteen years have been an era of great progress for the Scottish Rite in Virginia, and, in 1928 the Richmond Scottish Rite Masons celebrated the golden jubilee of their Lodge of Perfection, Charles A. Nesbitt, Thirty-third Degree and Grand Cross, a member of the original group, which received the Charter in 1878, being the guest of honour on that occasion.

There are now in Virginia seven Lodges of Perfection, seven Chapters of Rose Croix, six Councils of Kadosh, and six Consistories. The cities of Richmond, Norfolk, Roanoke, Alexandria, Lynchburg, and Danville have all four Bodies, while Newport News has the Lodge and Chapter. The total membership is approximately 6000, and James M. Clift, Grand Secretary of the Grand Lodge, A. F. & A. M., and of the Grand Royal Arch Chapter of Virginia, holds the distinction of having been a Thirty-third Degree Mason longer than any other living Virginian. He was elected to receive this Degree in 1901. The Sovereign Grand Inspector-General is Robert S. Crump, Thirty-third Degree, who is also First Grand Equerry of the Southern Supreme Council and, therefore, an Active Member of that Body. His Deputy is Robert D. Ford, Thirty-third Degree, of Richmond, Grand Senior Deacon of the Grand Lodge of Virginia, editor of the *Virginia Masonic Herald*, and Secretary of the Richmond Scottish Rite Bodies.

NOTE.—I desire to acknowledge my deep indebtedness to Grand Secretary James M. Clift, of Virginia, who has read carefully the manuscript of these sketches and has made many valuable suggestions. He is, without doubt, more familiar with the Masonic history of Virginia than any other living person, and has been a worthy successor in this respect, as well as in others, to the distinguished John Dove, Virginia's greatest Masonic historian.

FREEMASONRY IN WASHINGTON AND ALASKA

GEORGE A. CUSTER

THE history of Masonry in Washington and Alaska may be traced from January 14, 1771, when His Grace, Henry Somerset, the fifth Duke of Beaufort, Grand Master of the Grand Lodge of Free and Accepted Masons of England, commissioned Joseph Montfort, of Halifax, to be Provincial Grand Master of Masons in the Province of North Carolina. The commission gave the Provincial Grand Master full power to make Masons and to Constitute and regulate Lodges in that Province.

As a result of this proceeding, Masons were made and Lodges were Constituted in the Province. Then, in 1771, those Lodges erected the Provincial Grand Lodge of North Carolina. During the War for Independence, the Grand Lodge remained dormant, but in 1786 it resumed activities. The next year, North Carolina having become a State, the Grand Lodge of North Carolina became the successor of the Provincial Grand Lodge. Its Jurisdiction also extended over Tennessee. Therefore, from 1801 to 1813 it carried the title of the Grand Lodge of North Carolina and Tennessee. Then in 1813, the Grand Lodge of Tennessee was erected.

At its third Annual Communication in 1815, the Grand Lodge of Tennessee granted a Dispensation to Masons in the town of St. Louis, in the Territory of Missouri, to open a Lodge there. The next year a Charter was granted to the Lodge under the name of Missouri Lodge, No. 12. Other Lodges were afterwards Chartered in Missouri, and in 1822 those erected the Grand Lodge of Missouri.

As the population moved westward, the vast Oregon country began to attract settlers. Among the pioneers were many Masons who presently began to long for fraternal intercourse with their Brethren. In the first issue of the *Oregon Spectator*, the first newspaper published at Oregon City, there appeared under date of February 5, 1846, a notice inviting the members of the Fraternity to meet at the City Hotel, in Oregon City, on the twenty-first day of that month. The purpose of the meeting was " to adopt some measures to obtain a Charter for a Lodge." In response to this call, seven Masons met and prepared a Petition for a Charter which was addressed to the Grand Lodge of Missouri. This was entrusted to a messenger of the Hudson's Bay Company and was delivered to the Grand Lodge late in 1846. The Charter was granted on October 17, 1846, to a Lodge to be located at Oregon City and to be named Multnomah Lodge, No. 84.

Then in December 1847, or early in January 1848, the Charter was en-

trusted for delivery to P. B. Cornwall, who was then on his way to California, but was at the time spending the winter at St. Joseph, Missouri. In April 1848, Cornwall crossed the Missouri River on his journey. Upon arriving at Fort Hall, where the routes to California and Oregon diverged, he entrusted the document to Orean Kellogg and Joseph Kellogg, on their way to Oregon, who had proved themselves to be Masons. After the various vicissitudes which attended their journey through the wilderness, the two men finally arrived in Oregon City with the Charter " in a small hair-tanned cowhide trunk." In after years the trunk was preserved as a valuable relic by the Grand Lodge of Oregon. The Lodge at Oregon City—the first Lodge of Masons to be established on the Pacific coast and west of the Rocky Mountains—was opened on September 11, 1848.

Later other Lodges were Chartered in Oregon, and in 1851 the Grand Lodge of Oregon was erected. Its Jurisdiction extended over the entire Oregon Territory, which at that time included what afterwards became the Territory of Washington.

Soon after Masonry was established in Oregon, it was extended north of the Columbia River. On November 25, 1852, Grand Master Berryman Jennings granted a Dispensation to Brethren residing at Olympia, on Puget Sound, to open a Lodge there. The first meeting of that Lodge was held on December 11, 1852, under Dispensation. The first Degree Work was done on February 5, 1853. The candidate—the first person to receive a Masonic Degree within the limits of what later became the State of Washington—was B. F. Yantis. The Officers, under the Charter which was granted later the same year, were: Thornton F. McElroy, Worshipful Master; B. F. Yantis, Senior Warden; and M. T. Simmons, Junior Warden. The Lodge Home built by Olympia Lodge in 1854 was the first building on the Pacific coast to be dedicated to the uses of Masonry. Three other Lodges were afterwards Chartered by the Grand Lodge of Oregon at points north of the Columbia River. They were Steilacoom Lodge, No. 8, established in 1854; Grand Mound Lodge, No. 21, established in 1858; and Washington Lodge, No. 22, at Vancouver, also established in 1858.

Masons took a prominent part in the Indian War of 1855 and 1856. Among those who perished during the struggle were: William A. Slaughter, Master of Steilacoom Lodge, A. B. Moses, a member of that Lodge, and James McAllister and Andrew J. Balon of Olympia Lodge. Bro. Slaughter, the most noted of the group, was a West Point graduate of the class of 1848. He had served in the Mexican War, and later, in 1852, he was stationed at Fort Vancouver. In 1853 he was transferred to Steilacoom. When the Indian War broke out, in September 1855, Bro. Slaughter led regular and volunteer troops in protecting the settlers. He lost his life at Brennan's Prairie, near what is now the city of Auburn. Bro. Balon was killed by the Indians while on a mission of peace to Chief Kamiahkan of the Yakimas.

The vast movement of population towards the Northwest, which had already begun before the discovery of gold in California, was greatly accelerated

by that event. There resulted such an arousal of interest in the region, and such an influx of settlers into it, that a persistent demand for the creation of the new Territory of Washington early arose. One of the principal topics agitated by Thornton F. McElroy, editor of *The Columbian*, the first newspaper to be published north of the Columbia River, was the establishment of a Territory from that of Oregon. This was finally accomplished by the Organic Act, which was approved on March 2, 1853.

After the political separation of Washington from Oregon, the Masons of Washington naturally wanted to establish an independent Grand Lodge. Thomas M. Reed, a member of Olympia Lodge, was the first to make the suggestion. He did this originally in his own Lodge. Then he went to Steilacoom Lodge and to Grand Mound Lodge and there solicited their co-operation. That done, he sought and obtained the support of O. B. McFadden. This resulted in sending a Communication to the Grand Lodge of Oregon in 1858, which gave notice that the Washington Lodges intended to form a separate organisation. The movement met with approval of the Grand Lodge of Oregon.

Late the same year, a call was sent out inviting Delegates from the four Oregon Lodges in the Territory. It asked such Past Masters by service and such members of Lodges as might desire to attend, to meet in Convention for the purpose of considering the organisation of a Grand Lodge.

The Convention was called to order at Olympia on December 6, 1858. Thornton F. McElroy moved that the Rev. Charles Byles, of Grand Mound, be appointed Chairman, and Thomas M. Reed, Secretary. The motion carried, and Bro. McElroy then introduced a resolution providing for the organisation of a Grand Lodge of Free and Accepted Masons of the Territory of Washington, and for the drafting of a Constitution. In accordance with that resolution a Constitution was then adopted and Officers were elected. There was then opened a Lodge of Master Masons, which proceeded to elect and Install the Grand Officers. The Lodge met again on December 9, when it approved the Minutes of the Lodge and of the Convention. It then closed. The same evening the Grand Lodge opened in ample form. These proceedings were all conducted by inherent Masonic authority, rather than by Warrant of any Grand Master or Grand Lodge.

Because of his acquaintance with Oregon Masons, Bro. O. B. McFadden was able greatly to assist in securing a peaceful separation from the Oregon Jurisdiction. His legal knowledge was also of great service in drafting the Constitution. He had been made a judge of the District Court of Oregon in 1853, and later, upon the organisation of the Territory of Washington he had become a member of its supreme court and then chief justice of that court. In later years he became one of the leading attorneys of the Territory. He was elected to Congress in 1872, defeating Selucius Garfielde, then a Past Grand Master.

The first Grand Master was Bro. T. F. McElroy, who was chosen to fill that high Office because he was at the time the best known and most influential

Mason in the Territory. He was a " Forty-niner," who, after living in Pennsylvania, Ohio, and Illinois, had followed the trail to Oregon. After working as a printer on the *Oregon Spectator*, he had laboured as a miner in California. Then, in 1852, he had established his newspaper at Olympia. He was an enthusiastic promoter of settlement and of development, and was a friend and advisor of the early governors of Washington.

Thomas M. Reed, Grand Secretary for forty-four years, and Grand Master for three years, was a Kentuckian who went to California in 1849, and after holding public office there came to Washington. As time passed, he became a member of the Legislature of his adopted Territory and served as speaker of that body. Later he was also a member of the Idaho Legislature and prosecuting attorney of that Territory. Then, upon his return to Olympia, he became, in turn, a member of the Territorial Council and its president, territorial auditor, the first State auditor, and a member of the Constitutional Convention of 1889. He was always an able, enthusiastic, and well-liked citizen and Mason.

The Grand Lodge of Washington had barely entered upon its career when the country found itself involved in the civil war between the States. During the period from 1858 to 1870, the Grand Masters, in addition to Bro. McElroy and Bro. Reed, were Bro. James Biles, Bro. Selucius Garfielde, Bro. Daniel Bagley, Bro. Asa L. Brown, Bro. Elwood Evans, Bro. Benjamin E. Lombard, Bro. William F. Troup, and Bro. John T. Jordan.

Under appointment by President Pierce, Selucius Garfielde came to Olympia in 1857 as receiver of public moneys. In 1861 he ran for Congress as a candidate of the Douglas Democrats. Although he won the nomination over General Stevens, who had been the first Territorial governor, he was defeated at the subsequent election by William H. Wallace, of Steilacoom Lodge. Afterwards Bro. Garfielde became surveyor-general, was elected to Congress in 1869 and in 1870, was defeated for the office in 1872 by Bro. O. B. McFadden, and in 1873 became collector of customs. He was considered to be the greatest orator of the Territory.

Daniel Bagley, a Methodist missionary to Old Oregon, came to Seattle to distribute tracts. Later, during the war between the States, he became pastor of the village and there built a church. He also taught the school of the village and later became a commissioner of the Territorial University and chairman of its board.

Elwood Evans, who came to Washington as a member of the Isaac I. Stevens' surveying party, became secretary to the governor, secretary of the Territory, acting-governor, speaker of the House, and code commissioner. He was also the author of a history of the Northwest, which is regarded as being authoritative.

William H. Wallace, Master of Steilacoom Lodge, was also prominent in the early annals of Washington. Although President Lincoln appointed him governor in 1861, he declined the governorship, since he had that same year been elected to Congress and preferred an office to which he had been chosen

by the people. He later became governor of Idaho and a member of Congress from that Territory. Afterwards he returned to Steilacoom. He became, in turn, Grand Bible Bearer, Grand Lecturer, and Grand Orator.

The *Proceedings* of the Grand Lodge for the period of the war between the States are coloured by the shadow of the struggle. In his annual report given in 1861, Grand Master Garfielde made the following statement:

> Permit me, in conclusion, to allude to the condition of our unhappy country. While the cloud of misfortune hangs black and threatening over the land, while states and discordant and hostile armies meet to spill fraternal blood, it is the high and holy mission of our Fraternity to pour oil upon the troubled waters, to act as ministers of peace, mercy, and conciliation, and at all times to maintain our unity. Masonry knows no North, no South, no East, no West, no nation, no race. Its home is the world, its devotees the worthy of all nations. Its faith centers in Deity and its hope in immortality. Let us act as Masons, while we think and feel as citizens of the Republic. So shall we always be found true to ourselves, true to our families, true to our country, our race, and our God.

The portion of the report mentioning " our country " was referred to a Special Committee on the State of the Nation. This Committee reported a resolution, which was adopted. After reciting the fact that one of the Ancient Landmarks is adherence to the government, the resolution reads on as follows:

> *Resolved*, That it is the duty of every good citizen to sustain a government long established, until tyranny becomes more oppressive than the evils of revolution; and that this duty more especially devolves on the members of our Fraternity; and we fraternally submit to our Brethren of the seceding States whether there has been such oppression as would justify them in violating one of our Ancient Landmarks.

In 1862, the attitude of the Grand Lodge was reflected in Grand Master Bagley's report, which, among other things, said the following:

> It is with a feeling of sadness that I reflect upon the unhappy strife in our country. Masonry knows no East, West, North, South. Next to his God, a Mason's duty is to his country. He is not to be concerned in conspiracies, but to submit patiently to the government under which he lives. My fervent prayer is that the spirit of Masonry may soon control all hearts and lives in such measure that this dreadful conflict may cease.

Then, in 1863, Grand Master Reed's report pointed out that the scourge and devastations of the war had not reached the Pacific coast. The report did, nevertheless, deplore the calamities of the conflict and enjoined every Mason to be a good citizen. At the same Session, the Correspondence Committee reported that communication was now cut off from the Jurisdictions of the se-

ceding States. But the next year Grand Master Brown suggested that, since the war was over, it was the duty of Masons to step forward and extend the right hand of fellowship to the Brethren of the South.

Toward the close of the period, the use of two kinds of currencies in the country caused embarrassment in the financing of the Grand Lodge. Therefore, in 1864 it was ordered that all fees and dues payable by Masons to their Lodges, and all sums payable by the latter to the Grand Lodge, should be paid in gold or silver coin.

The period from the close of the war to the admission of Washington Territory into the Union, in 1889, saw Masonry spread into Alaska. It also marked the extension of the several allied Rites over Washington Territory. The first reference to Alaska occurs in the *Proceedings* of 1868. At that time Grand Master Biles reported that he had granted a Dispensation to Alaska Lodge at Sitka. The further development of Masonry in Alaska will be treated later on. The Scottish Rite became active in 1872, while the Royal Arch organised its Grand Chapter in 1885. Then, in 1887, the Knights Templar organised their Grand Commandery, and in 1888 the Eastern Star organised its Grand Chapter. The first Temples of the Mystic Shrine were also formed in 1888. This period was also marked by various Constitutional changes, and by the adoption of the Standard Work.

This period from 1871 to 1889 saw the Grand Lodge presided over by Bro. Granville O. Haller, veteran of the Seminole War, the Mexican War, the Indian Wars, and the war between the States; by Bro. David C. H. Rothschild, called the " Baron," a leader in the shipping and commission business; by Bro. James R. Hayden, banker; by Bro. Thomas T. Minor, war veteran, physician, ex-mayor of Seattle, member of the Constitutional Convention of 1889, and a member of the Republican National Committee; by Bro. Platt A. Preston, miller and State senator; by Bro. Robert C. Hill, soldier and banker; by Bro. Elisha P. Ferry, twice governor by appointment of President Grant, and first governor of the State; by Bro. Oliver P. Lacy, public official; by Bro. Louis Sohns, merchant and member of the Constitutional Convention; by Bro. Ralph Guichard, merchant; by Bro. Joseph A. Kuhn, lawyer, banker, and member of the Democratic National Committee; by Bro. Levi Ankeny, banker, member of the Republican National Committee, and United States senator; by Bro. William H. White, the well-known fighting lawyer who was known as " War Horse Bill," a politician and a judge of the Supreme Court; by Bro. Louis Ziegler and Bro. William A. Fairweather, merchants; by Bro. Joseph Smith, war veteran and office-holder; and Bro. Nathan S. Porter, Territorial auditor and prosecuting attorney. The official list for the period also bore the name of Bro. Edward S. Salomon, who came to the Territory as governor in 1870, and served the Grand Lodge as a Junior Grand Warden.

The period that elapsed from the time of the admission of Washington Territory into the Union up to the year 1900 was characterised by the development of a systematic effort to instruct the Lodges in the Standard Work, and

by the initiation of a movement for the establishment of a Masonic Home and the accumulation of funds for that purpose.

The Grand Masters during this period were Bro. James E. Edmiston, lawyer and member of the Territorial Council; Bro. Thomas Amos, a Scotchman who was said to have " slept with the Masonic Code under his pillow "; Bro. Alfred A. Plummer, manufacturer; Bro. Edward R. Hare, merchant; Bro. Joseph M. Taylor, who distinguished himself in 1891 by delivering an oration at the dedication of St. John's Masonic Temple, and who was also an historian, a university professor, and a member of the State Board of Education; Bro. W. W. Witherspoon, fire chief and police chief, merchant, and builder; Bro. Yancey C. Blalock, physician, Gold-Democratic candidate for Presidential elector in 1896, and Receiver of the Land Office; Bro. Archibald W. Frater, Superior Court judge, especially notable in the work of the juvenile department; Bro. William H. Upton, also a judge, a Masonic author, a scholar, and a master of Masonic jurisprudence; Bro. William M. Seeman, accountant; and Bro. Stephen J. Chadwick, son of a governor of Oregon and himself a Superior Court judge and chief justice.

During the years from 1900 to 1910, Masonic activity in Alaska, which had been dormant for many years, revived. This was largely due to the discovery of gold in the Klondike region. There was also a marked increase in the number and membership of the Lodges throughout the Jurisdiction. At the beginning of the period there were 62 Lodges, having 3419 members; at its close there were 108 Lodges, having a membership of 14,473. In 1902 the Grand Lodge observed the fiftieth anniversary of the introduction of Masonry into Washington by holding a special three-day Session, at which addresses were delivered by nine Past Grand Masters.

The Grand Lodge Session of 1903 noted the advent into the Grand Lodge of Mark A. Matthews, then a young preacher recently arrived from the South. At that time he delivered a brilliant extemporaneous address. He was just then beginning the pastoral work which was to result in his building up in Seattle the largest Presbyterian Church in the world. In later years he was made Moderator of the Presbyterian General Assembly, and still later Prelate of the Grand Encampment of the Knights Templar of the United States. During this decade another notable representative of the Church became associated with Freemasonry in Washington. This was Bro. Frederick W. Keator, Episcopal bishop, who in 1907 was appointed Grand Chaplain, and afterwards Grand Orator and Grand Historian. The latter Office, created in 1908, was first filled by Bro. William H. Gorham, who held it for fifteen years. He was the author of the " William H. Gorham Code."

The Grand Masters during this period were: Bro. Henry L. Kennan, Superior judge; Bro. John Arthur, Irish scholar, author, orator, and lawyer; Bro. Charles D. Atkins, city treasurer and commissioner of finance of Tacoma, student and teacher of the Ritual; Bro. Edwin H. Van Patten, physician; Bro. Abraham L. Miller, another Superior Court judge; Bro. Edward F. Waggoner, business man;

Bro. Ralph C. McAllister, Masonic editor and park commissioner of Seattle; Bro. Royal A. Gove, physician; Bro. William A. Baker, banker; and Bro. Jeremiah Neterer, afterwards Federal District judge.

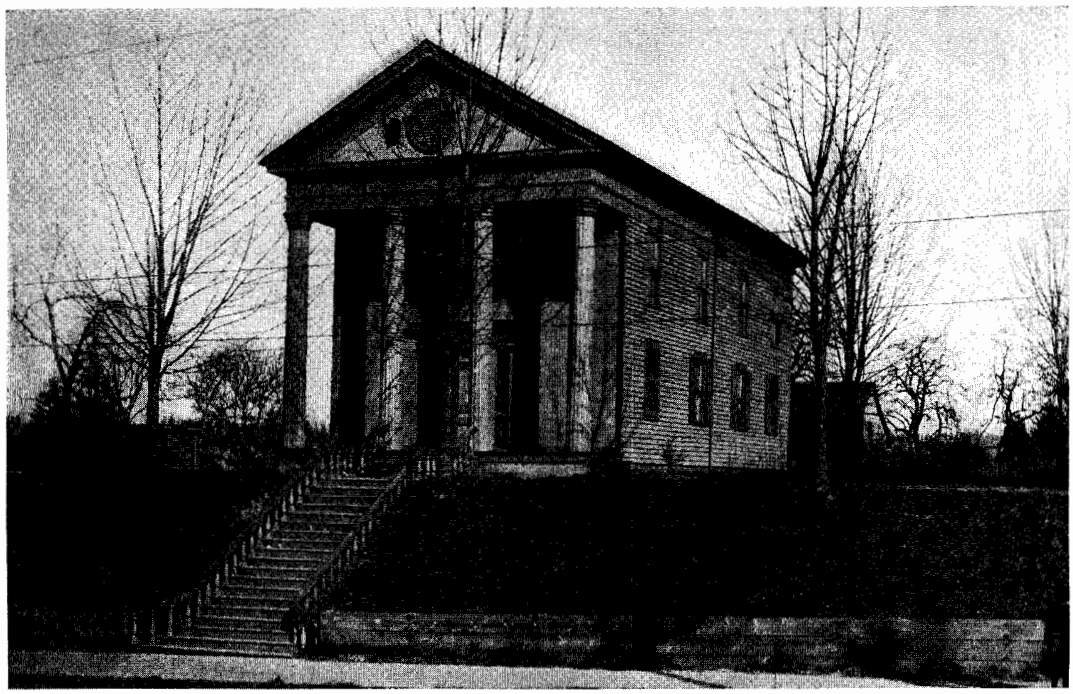
From 1910 to 1920, including the period of the Great War, Masonry in Washington made exceptional progress in education and philanthropy. During this decade the Masonic Home at Puyallup, which had long been contemplated, was built and then found to be inadequate. Then preparation was made for the erection of a still larger Home at Zenith which is treated later.

Just before the outbreak of the Great War, the Grand Lodge invited the Masons of British Columbia to join with it in celebrating the hundred years of peace between Great Britain and the United States, but the change which almost immediately came about as a result of the outbreak of the war caused a postponement of the celebration. The entrance of the United States into the Great War caused the next Session of the Grand Lodge to be full of war activity. All members appearing in the uniform of the United States army or navy were tendered the Grand Honors. At that meeting the Grand Master reported that he had given the President of the United States the Grand Lodge's pledge of loyalty. A resolution was then passed tendering co-operation with the United States Food Administration in the conservation of resources required for the support of the armies of the United States and her allies. Many patriotic addresses were delivered. Resolutions were unanimously passed supporting existing institutions and denouncing the destroyers of society. Bro. Louis F. Hart, afterwards governor of the State, was appointed Grand Orator. He delivered a stirring speech on the subject of Masonry and its influence on the government. By way of further emphasising the patriotic character of Masonry, the Grand Lodge during this period adopted a form of flag ceremony for use at the opening of all Lodges.

The unprecedented increase in the membership of the Lodges, which accompanied the war, found its culmination in Washington in the years 1919–1920, when 10,355 Degrees were conferred. There was in that year a net gain of 3081 members, which brought the total membership up to 28,617.

During this period there was also established a regular Committee on Research and Education for the purpose of directing the Masonic enlightenment of the Craft. In 1920 this Committee made a report which provided for the appointment of a standing Committee on Education, whose duty it should be to furnish speakers on Masonic and kindred subjects for Lodges and community meetings, to publish and circulate addresses delivered under its direction as it thought proper, to provide a circulating library, and to conduct correspondence on Masonic subjects with other Lodges. The report was adopted.

The Grand Masters during this period were: Bro. David S. Prescott, merchant and county treasurer of Spokane; Bro. Frank N. McCandless, real estate operator; Bro. Asa H. Hankerson, grain broker and representative of the United States Food Administration during the Great War; Bro. William J. Sutton, educator and leader in the State Senate; Bro. Robert L. Sebastian, customs offi-



From a photograph by Rogers.

Olympia Lodge, No. 1, of Olympia, Washington.



From a photograph by Northwest Aerial Mapping Co.

Washington Masonic Home at Zenith, Washington.

cer; Bro. George R. Malcolm, grain merchant; Bro. George Lawler, logger and tide-land operator; Bro. Alonzo E. Emerson, general merchant, county clerk, and postmaster; Bro. Thomas E. Skaggs, leader on the official staff of Governor Ernest Lister, who was also a Mason; and Bro. James H. Begg, Masonic philosopher, teacher, and leader in research and education.

This period from 1920 to 1931 was one of building and expansion, which culminated in the completion of the new Masonic Home at Zenith. In addition to laying the corner-stone of the Home, the Grand Masters during this period laid corner-stones of the Aberdeen armory, the State capitol at Olympia, the Tacoma Day Nursery, a high school building at Dayton, and many other structures. It will be remembered that President Harding laid the corner-stone of the Temple at Ketchikan during these years.

In 1926 Grand Master Meier reported that he had attended 151 Lodge meetings, delivered 126 addresses, attended 95 banquets and 51 committee meetings, conducted 6 funerals, and sent out 2000 pieces of mail. During the year 1925, 7255 Degrees were conferrerd. By 1929 the membership had reached 49,135. In 1933, 1317 Degrees were conferred. At the close of the year 1933, the membership was 44,111. The Grand Masters during the period from 1920 to 1934 were: Bro. John Gifford, a public official of Spokane; Bro. James McCormack, merchant; Bro. Tom W. Holman, prosecuting attorney and assistant attorney-general; Bro. R. C. McCroskey, wheat farmer and stock breeder; Bro. Walter F. Meier, Masonic author, orator and scholar, and a past Presiding Officer in many allied bodies, twice-elected corporation counsel of Seattle, and later Grand Exalted Ruler of the Elks; Bro. Robert A. Wilson, city treasurer of Spokane and school board secretary; Bro. John E. Fowler, auditor and lumberman; Bro. Arthur W. Davis, member of the Board of Bar Examiners and of the Uniform Laws Commission, and a regent of the State College at Pullman; Bro. William C. Bates and Bro. Thomas M. Askren, both lawyers, Masonic scholars and orators; Bro. John M. Roberts, expert in municipal finance and deputy city comptroller of Tacoma; John I. Preissner, mining engineer and business man, whose administration was characterised by an able handling of Grand Lodge finances; and Bro. Loomis Baldrey, a former prosecuting attorney, under whose administration was inaugurated a reorganisation of the Lodges through a system of Deputy Grand Masters.

Chief among the structures dedicated to Masonry in the State of Washington is the Masonic Home, at Zenith, midway between Seattle and Tacoma, overlooking Puget Sound. It is a product of the joint effort of Masons and members of the Order of the Eastern Star. The movement which culminated in the acquisition of the Home began in 1892, when Grand Master Amos urged its consideration. Then, in 1900, Grand Master Seeman recommended the first Home Committee, and Grand Master Chadwick appointed the members. The next year the Grand Lodge authorised the creation of a sinking fund for Home purposes. In 1910 Grand Master Neterer appointed a Committee on Sites. This Committee made recommendations, as a result of which the site at Puyallup

was selected. Two years later ground was broken at that place, and in 1913 the corner-stone of the Home building was laid. In 1914 the building was occupied. During that year Past Grand Master Frater reported a bequest made by Bro. John H. Irvine and his wife, Lizzie Brownell Irvine, to himself and Past Grand Master Chadwick, as trustees, of property to be used principally as an endowment for Masonic Home purposes. At the time of the dedication of the new Home at Zenith, this fund amounted to more than $200,000. In 1922, when the Home at Puyallup had proved to be inadequate, a movement to select a new site and to erect a new Home was initiated. Two years later the site at Zenith was selected. The corner-stone of the new building was laid in 1926 by Grand Master Gregory, and the next year the building was dedicated by Grand Master Meier.

Including revisions, the Grand Lodge has had nine Constitutions. The first, adopted by the Convention held in December, 1858, is said to have been based upon that of the Grand Lodge of New York. It contained a provision for its own amendment by the Grand Lodge. The next, the Constitution of 1874, was likewise patterned after the New York Constitution but was modified somewhat to include local customs which differed from those in the Empire State. The Constitution of 1882 was drafted after a thorough study of many other Constitutions had been made. It included By-Laws and Regulations as a part of the Constitution itself. The Constitution of 1888 was merely a revision of the former laws. Then, in 1896, William H. Upton was commissioned by the Grand Lodge to prepare a newly edited, arranged, and annotated Code. This, known as " Upton's Code," was adopted in 1897. Then again, in 1907, Grand Secretary Horace W. Tyler made a revision of " Upton's Code." Six years later, in 1913, a new Code was adopted. This was called the Washington Masonic Code of 1913. In 1921 this Code was brought up to date. Then, in 1929, the Grand Lodge created a permanent Code Commission, headed by William H. Gorham. The Code which it prepared was ordered to be called the " William H. Gorham Code." It was adopted in 1931, during which year a Disciplinary Code was also enacted.

The Ritual received early attention in Washington. On December 8, 1858, the Committee on Constitution brought in a report which declared the Grand Lodge to be the supreme Masonic authority in the Territory. It was to be limited only by the Ancient Landmarks. The next day, Thomas M. Reed introduced, and the Grand Lodge adopted, a resolution which prepared the way for the establishment of uniformity in the Work and Lectures of the Constituent Lodges. The next year the Grand Officers met and adopted a system of Work to be taught. They then engaged Thomas M. Reed as Grand Lecturer.

Even then, however, the Work lacked uniformity. Accordingly, in 1860, as a result of several resolutions, a Special Committee was appointed to look after correcting this fault. This Committee reported in favor of an annual Masonic school, the appointment of a Grand Lecturer, and the disciplining of Lodges which neglected to inform themselves on the Standard Work. The next

year the Committee on Jurisprudence recommended the centralization of the Work in a Grand Lecturer who should have power to establish such schools. Then the Committee on Uniformity recommended that a Brother be authorised to attend a Masonic school in the East for the purpose of learning the " Webb-Preston Work " as taught by Robert Morris of Kentucky, but vigorous opposition to this proposal prevented its being put into effect. In 1862, Grand Master Bagley also urged the same method of acquiring the Work. But nothing was done until 1867, by which time the situation had become such that no two Lodges Worked alike. The difficulties in this matter grew out of the newness of the country, the sparseness of the population, and the obstacles to travel. Furthermore there was the added labour involved in unlearning the many different kinds of Work which the Brethren had learned elsewhere. To try to eliminate so many different types of Work, the Office of Grand Lecturer, which had been unfilled for many years, was restored in 1872. After that, progress was made in the direction of uniformity, and the Grand Lecturer became a salaried Officer, devoting his entire time to travel and instruction.

ALASKA

Masonic activities in Alaska began in 1867, shortly after the acquisition of the country by the United States. Then, in April of the next year, Grand Master Biles granted a Dispensation to Alaska Lodge at Sitka. During its first year the Lodge Initiated seven candidates, passed five, Raised four, and had a total of sixteen members. Its Charter was granted in 1869, but because of dissension which arose within the Lodge itself, the Charter was revoked in 1872. Then followed a period of seven years when Sitka was without a Masonic Lodge. In 1880, however, a Charter was granted to Jamestown Lodge, and the Grand Lodge donated to it the Hall which had formerly been occupied by Alaska Lodge. The membership of Jamestown Lodge dwindled until 1882, at which time it made no Returns at all. Indeed, there is no record to show that it ever elected any Officers but its first Master; he left Alaska in 1881 and was absent for five years. In 1884 the headquarters of the Lodge were removed to Harrisburg, Alaska. By that time all the members except one had left Sitka. Then, since the Lodge found itself unable to obtain a suitable meeting place in Harrisburg, the Charter was recalled in 1886.

Then followed a period of fourteen more years when there was again no Masonic Lodge in all Alaska. When gold was discovered in the Territory, however, Masonic activity was renewed, for that event attracted Masons—men of daring, endurance, and ability—from all quarters of the globe. A letter from an Alaskan Mason, read before the Grand Lodge of Washington in 1898, revealed the conditions which made it necessary to re-establish Masonry in the far North. The letter, written from Lake Bennett, read as follows:

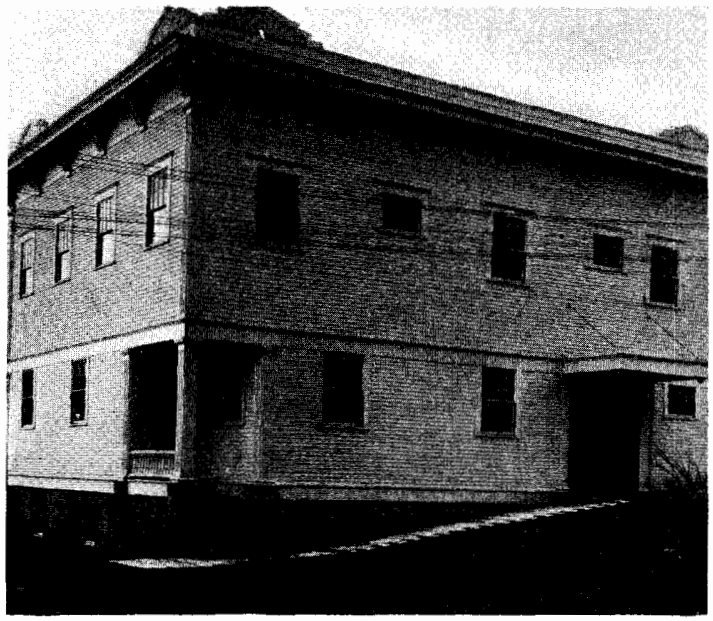
. . . I spoke to you of attending the death bed of E. A. Ireland, of Utah. Well, Ireland was a Mason, and a call was made for Masons to attend the body

as far as Lake Linderman. About a hundred seventy-five Masons responded. These decided, after the funeral, to call an " acquaintance meeting " which a large number of Masons attended. This meeting was addressed by Masons who belonged in the following countries: The United States, England, France, Germany, Canada, Austria, Sweden, Norway, New Zealand, Hawaiian Islands, Philippines, Canary Islands, Madagascar, Arabia, Morocco, Egypt, Mexico, South America, Wales and Argentine Republic. In fact, there were Masons from all over the world. Their talk was very interesting to me, and never before did I realize so forcibly the universality of Masonry. As several Masons are buried here, it was decided that each man should bring a post or a board to the burial grounds on Monday following, at seven o'clock in the evening to build a fence around the graves.

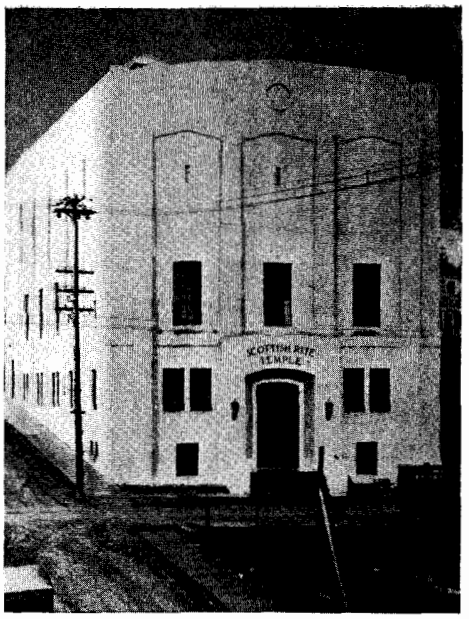
The first Lodge established in Alaska Territory after this revival was White Pass Lodge at Skagway, a Dispensation for which was granted in 1900. The growth of this Lodge was remarkable. Past Grand Master Chadwick went to Alaska and Constituted the Lodge. While there he was taken by boat up the Yukon River to White Horse. At White Horse he enjoyed a Masonic picnic. The steamship *Tasmania*, furnished for the trip by the British-Yukon Transportation Company, was manned entirely by Masons.

Five years later Anvil Lodge of Nome was Constituted by Past Grand Master Arthur. He, too, found the Masons of Alaska excelling both in hospitality and in their zeal for Masonry. His report upon his trip there stated that the Lodge at Nome was the most westerly Masonic Lodge in the United States. Shortly afterwards, Anvil Lodge built its own Temple. It soon realized that it stood on the frontier of the world, where it was necessary to assist Masons from all lands. So great were the demands made upon it that in 1908 the Anvil Masonic Club turned over to the Lodge all its funds, instructing that they be used for charitable purposes. In 1914 the Grand Master of Washington also found it necessary to assist the Lodge in its relief work, which was made especially heavy when a severe storm had done an unusual amount of damage. In 1934 the Temple at Nome was completely destroyed in the fire which swept the business portion of the settlement.

In 1905, Grand Lecturer David S. Prescott went to Juneau and Constituted Mt. Juneau Lodge. While in the Territory, he instructed the members of that Lodge, also those of Gastineaux Lodge, at Douglas, on Douglas Island, and those of White Pass Lodge, at Skagway. Then, in later years, the Alaska Lodges were officially visited by various other Grand Masters, among whom was Grand Master Begg. While in Alaska he was entertained by all the Lodges of that region, excepting only Tanana Lodge, at Fairbanks, and Anvil Lodge, at Nome, which two he was unable to reach. In all cases, the Lodge programme had been planned in advance, and Grand Master Begg's arrival at each place was eagerly anticipated. At Anchorage, Valdez, and Seward he conducted schools of instruction. In 1923, Grand Master McCormack and Grand Secretary Tyler paid another visit to the Alaska Lodges, this time including Tanana

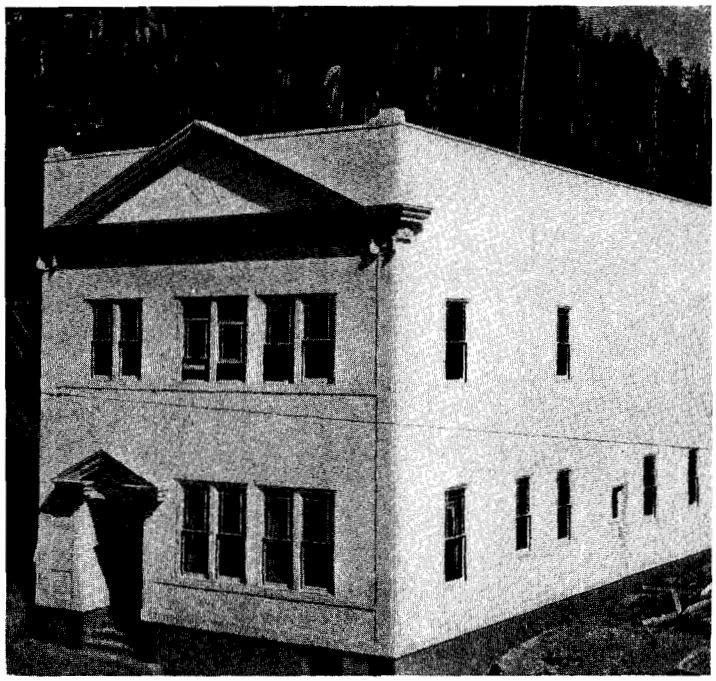


Masonic Temple, Ketchikan, Alaska.



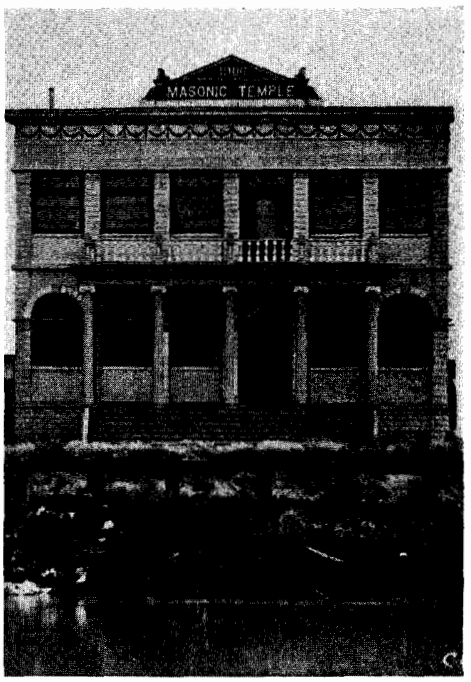
From a copyrighted photo by Ordway.

Scottish Rite Temple, Juneau, Alaska.



From a photograph by Roark.

Masonic Temple, Cordova, Alaska.



Masonic Temple, Fairbanks, Alaska.

Lodge. They were pleased to find imposing Masonic Temples in all the cities they visited. The next year, Grand Master McCroskey visited the southeastern Alaska Lodges, and at that time Constituted the Lodge at Petersburg.

On his Alaska visit in 1927, Grand Master Meier arrived at Petersburg at five o'clock in the morning and was surprised to find the Master of the Lodge on hand to greet him. The Lodge then convened at nine o'clock that same morning, in order to enable the Grand Master to catch his boat to his next port of call. At Cordova, the Lodge convened at 12:30 P.M., while at Valdez, the Grand Master met the Lodge at 11:30 at night. While on this visit, Grand Master Meier also laid the corner-stone of a church at Juneau. Again, in 1931, all the Alaska Lodges, excepting only the Lodge at Nome, were visited by Grand Master Askren. The Alaska Lodges were again visited by Grand Master Preissner, in 1933, and by Grand Master Baldrey in 1934. In all, there have been thirteen Alaska Lodges. Those organised in 1869 and 1880 lost their Charters. The remaining eleven were Chartered, one in 1901, one in 1903, two in 1905, one in 1907, two in 1908, one in 1911, two in 1917, and one in 1924.

FREEMASONRY IN WEST VIRGINIA

WILLIAM K. COWDEN

BEGINNINGS AND DEVELOPMENT

FROM the earliest colonial days to the period of the war between the States, West Virginia was the transmontane section of Virginia, and is a true daughter of the "Old Dominion," born of her amid the throes of the fratricidal strife of 1861–65. Likewise, our Masonic history is part and parcel of that of Virginia, up to the time of the formation of the Grand Lodge of West Virginia in 1865. Naturally, then, our laws, Ritual, traditions and usages in great part came to us by inheritance from Virginia, just as our civil law grew out of and was developed from that of the Mother State.

It is perhaps well to first consider briefly some of the political history of the times, in order to a better understanding of the events that led up to the separation of West Virginia from Virginia, and the formation of the Grand Lodge of West Virginia. Even after the cession of her portion of the Northwest Territory to the Federal Government in 1784, and the admission of Kentucky as a State in 1792, Virginia was a principality of nearly 65,000 square miles, extending westward from the Atlantic seaboard to the Ohio and Big Sandy Rivers. The Alleghany Mountains constituted a physical barrier between the eastern and western sections of the State, because of which there was from the beginning a lack of personal contact, and a consequent want of good understanding between the inhabitants of the two sections, who also were not racially the same. The first modern artery of commerce extending through both sections was the Baltimore and Ohio Railroad, which was completed through to Wheeling in 1852; and it has been thought by some that had it been built between Richmond and some point far down the Ohio River, as once proposed, the State never would have been divided. The people of the western section came to have more in common with the people of Ohio and Pennsylvania than with those of the eastern section of Virginia, so that a feeling of antagonism gradually grew up between the people of the two sections.

The Virginia Convention passed the Ordinance of Secession April 17, 1861, to take effect when ratified by a majority vote and officially declared. The vote was taken on May 23, following. Meantime, on April 26, the Convention ratified the "Constitution of the Provisional Government of the Confederate States of America," not, however, to be effective unless the secession ordinance was ratified by the people. Citizens of the western counties, anticipating a heavy vote for ratification in the eastern section, held mass meetings, which resulted in a call for a convention at Wheeling on May 13, at which there assembled

delegates from twenty-six western counties, all opposed to secession. This convention provided for a second one, to meet on June 11, in the event the Ordinance of Secession was ratified by the vote. The ordinance was ratified, the western counties voting heavily against it, and Virginia was declared withdrawn from the Union. The second convention met in Wheeling on June 11, and continued in session two weeks. Thirty-one counties were represented. This convention organised the " Restored Government of Virginia," and on June 20, Francis H. Pierpont was elected governor, and at once assumed the office. This " restored Government " was promptly recognised by President Lincoln, and in July two United States senators and three congressmen were elected, and at once took office. An adjourned session of the convention, August 6, passed " An Ordinance providing for the formation of a new state out of a portion of this state," which was voted upon by the people on October 24, 1861, and was ratified by an overwhelming majority. At the same time delegates were elected to a convention to form a constitution, which assembled on November 26. Its work was completed in February, 1862, and the constitution drafted by it was adopted by vote of the people on April 3, following. A special called session of the legislature of Virginia (restored government) gave its assent on May 13 to the erection of the proposed new State of West Virginia, to include forty-eight counties, and providing that the counties of Berkeley, Jefferson and Frederick (the lower Shenandoah Valley) might form a part of the new State whenever the voters thereof should ratify the constitution.

A bill to admit West Virginia to the Union, having passed both Houses of Congress, was signed by President Lincoln on December 31, 1862. A required amendment to the constitution was passed, and was certified to the President April 17, 1863, and on April 20 he issued a proclamation admitting West Virginia as a State; " to be in force from and after sixty days " from date. And so, on June 20, 1863, West Virginia became one of the States of the Union, fully organised, all officials entering at once upon their duties.

On the fourth Tuesday of May, 1863, the people of Berkeley and Jefferson counties voted to become part of the State of West Virginia, and the said restored government legislature of the State gave its consent to their admission; as to Berkeley on August 5, and as to Jefferson on November 2, 1863. An Act of Congress legalizing the transfer was passed March 10, 1866. But there was bitter opposition in those counties, and litigation arose over the legality of the transfer; and it was not until March 6, 1871, that the matter was finally settled, the United States Supreme Court holding that the vote and proceedings were legal, which established said two counties as parts of West Virginia. The county of Frederick remained in Virginia.

West Virginia is now composed of 55 counties, contains 24,022 square miles, and its population in 1930 was 1,729,205. The first permanent settlement within its borders was at Bunker Hill, Morgan County, in 1726 (Morgan County was formed in 1820, from the counties of Berkeley and Hampshire), and the early settlers had part in the Revolutionary struggle. The youthful Washing-

ton surveyed for Lord Fairfax the lands claimed by him in the Potomac valley, and the Father of His Country became the owner of various tracts of land in what is now West Virginia. This State is the thirty-fifth State of the Union, is rich in coal, oil and gas, and is famous for its agricultural products and fruits. It has many celebrated mineral springs, and its unsurpassed mountain scenery occasioned its being called " the Switzerland of America."

Thus was West Virginia formed and organised as a State; and this eventuated in the organisation of " The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of the State of West Virginia."

EARLY CHARTERED LODGES

Prior to and including the year 1860, the Grand Lodge of Virginia had chartered some 195 lodges, 53 of which were in that part of the State now included in West Virginia. There were, however, six duplications; that is,Charters were issued to the same Lodge (or one at the same location) at different dates. These Lodges were: Moorefield, No. 80, Mt. Nebo, No. 91, Morgantown Union, No. 93, Kanawha, No. 104, Western Star, No. 110, and Mount Olivet, No. 112; and will be again referred to. This accounts for Lodges organised at forty-seven locations in what is now West Virginia.

Of these forty-seven Lodges, thirty were reporting to the Grand Lodge of Virginia in 1860. The remaining Lodges were classed as " unknown " or " extinct," and their fate cannot readily be traced in the records. Doubtless many perished through the anti-Masonic crusade which grew out of the so-called Morgan affair in 1826, and for the ensuing twenty years threatened the very existence of Freemasonry in this country. It will be shown that no Charters were issued by the Grand Lodge of Virginia for Lodges in what is now West Virginia, between 1827 and 1842. And it is no matter for surprise that not all of the Lodges which within that period suspended activity or became extinct, were later reorganised. In January 1867 twenty-eight of the thirty Lodges existing in 1860 were in active operation, and twenty of them were Working under the Grand Lodge of West Virginia. These twenty-eight do not include six Lodges in the counties of Berkeley and Jefferson (then disputed territory), and are as follows:

1. Greenbrier Lodge, No. 49, at Lewisburg, Greenbrier County: Chartered by Virginia in 1796, and is our oldest Lodge. In 1877 it was merged with Fort Union Lodge, No. 42, and Chartered by West Virginia as No. 42.
2. Wellsburg Lodge, No. 78, at Wellsburg, Brooke County: Organised under a Pennsylvania Charter in 1799. Chartered by Virginia in 1817, and by West Virginia in 1867 as No. 2.
3. Moorefield Lodge, No. 80, at Moorefield, Hardy County: Chartered by Virginia in 1807 and 1860, and by West Virginia in 1869 as No. 29.
4. Morgantown Union Lodge, No. 93, at Morgantown, Monongalia County: Chartered by Virginia in 1812 and 1847, and by West Virginia in 1867 as No. 4.

5. Hermon Lodge, No. 98, at Clarksburg, Harrison County: Chartered by Virginia in 1814, and by West Virginia in 1867 as No. 6.

6. Ohio Lodge, No. 101, at Wheeling, Ohio County: Chartered by Virginia in 1815, and by West Virginia in 1867 as No. 1.

7. Kanawha Lodge, No. 104, at Charleston, Kanawha County: Chartered by Virginia in 1816 and 1856, and by West Virginia in 1866 as No. 20.

8. Mount Olivet Lodge, No. 112, at Parkersburg, Wood County: Chartered by Virginia in 1818 and 1842, and by West Virginia in 1868 as No. 3. At this writing it is the largest Lodge in the State.

9. Western Star Lodge, No. 110, at Barboursville, Cabell County: Chartered by Virginia in 1818 and 1849. Removed to Guyandotte (now part of the city of Huntington) in 1824. Chartered by West Virginia in 1867 as No. 11.

10. Wheeling Lodge, No. 128, at Wheeling, Ohio County: Chartered by Virginia in 1822 and 1848, and by West Virginia in 1867 as No. 5.

11. Salina Lodge, No. 145, at Kanawha Salines (now Malden), Kanawha County: Chartered by Virginia in 1827, and by West Virginia in 1869 as No. 27.

12. Fairmont Lodge, No. 9, at Fairmont, Marion County: Chartered by Virginia in 1848. It took a leading part in the organisation of the Grand Lodge of West Virginia, by which it was Chartered in 1867, with its original name and number.

13. Monroe Lodge, No. 12, at Union, Monroe County: Chartered by Virginia in 1849, and by West Virginia in 1878 as No. 77. It was the last of the Lodges to give up its allegiance to the Grand Lodge of Virginia.

14. Franklin Lodge, No. 20, at Buckhannon, Upshur County: Chartered by Virginia in 1849, and by West Virginia in 1867 as No. 7.

15. Bigelow Lodge, No. 28, at Philippi, Barbour County: Chartered by Virginia in 1849, and by West Virginia in 1872 as No. 52.

16. Marshall Union Lodge, No. 37, at Moundsville, Marshall County: Chartered by Virginia in 1849, and by West Virginia in 1868 as No. 8.

17. Weston Lodge, No. 26, at Weston, Lewis County: Chartered by Virginia in 1849, and by West Virginia in 1873 as No. 10.

18. Minerva Lodge, No. 56, at Barboursville, Cabell County: Chartered by Virginia in 1853, and by West Virginia in 1867 as No. 13.

19. Ashton Lodge, No. 121, at Ravenswood, Jackson County: Chartered by Virginia in 1854, and by West Virginia in 1867 as No. 12.

20. Ripley Lodge, No. 160, at Ripley, Jackson County: Chartered by Virginia in 1857, and by West Virginia in 1867 as No. 16.

21. Clinton Lodge, No. 159, at Romney, Hampshire County: Chartered by Virginia in 1857, and by West Virginia in 1867 and 1890 as No. 86.

22. Preston Lodge, No. 167, at Kingwood, Preston County: Chartered by Virginia in 1857, and by West Virginia in 1891 as No. 90.

23. Fetterman Lodge, No. 170, at Fetterman, Taylor County: Chartered by Virginia in 1858, and by West Virginia in 1867, with its name and number changed to Grafton Lodge, No. 15. Fetterman is now within the corporate limits of Grafton.

24. Minturn Lodge, No. 172, at Point Pleasant, Mason County: Chartered by Virginia in 1858, and by West Virginia in 1867 as No. 19.

25. New Cumberland Lodge, No. 174, at New Cumberland, Hancock

County: Chartered by Virginia in 1858, and by West Virginia in 1867 and 1885 as No. 22.

26. Kanawha Valley Lodge, No. 158, at Buffalo, Putnam County: Chartered by Virginia in 1858, and by West Virginia in 1869 as No. 36.

27. Cameron Lodge, No. 180, at Cameron, Marshall County: Chartered by Virginia in 1858, and by West Virginia in 1867 as No. 17.

28. Wayne Lodge, No. 182, at Wayne Court House (now Wayne), Wayne County: Chartered by Virginia in 1859, and by West Virginia in 1867 as No. 18.

The six Lodges from the counties of Berkeley and Jefferson came into the Grand Lodge of West Virginia after those counties were held to be parts of West Virginia. These Lodges were:

1. Mount Nebo Lodge, No. 91, at Shepherdstown, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 11, 1811. It was Chartered by the Grand Lodge of West Virginia, November 13, 1872, and retains its original name and number.

2. Charity Lodge, No. 111, at Harpers Ferry, Jefferson County, was Chartered by the Grand Lodge of Virginia December 15, 1818. It consolidated with Eureka Lodge, No. 25, to which the Grand Lodge of West Virginia consented, November 15, 1871; the consolidated Lodge to be Logan Lodge, No. 25. Its present Charter bears date November 11, 1868.

3. Triluminar Lodge, No. 117, at Middleway, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 24, 1819, pursuant to its action in Grand Committee of the Whole on December 14, 1819, and without having previously Worked under Dispensation. The Record shows that said Charter was granted on Petition of " several brethren residing near Bruce's Mills, in the County of Frederick," such Lodge to be established " at said place." The Lodge was, however, erected at Middleway, near by but in Jefferson County, and it was represented in the 1820 Grand Lodge. It was dormant during the Civil War, but in 1865 it resumed Work, reporting to the Grand Lodge of Virginia until it was Chartered by the Grand Lodge of West Virginia, December 28, 1872, with its original name and number; and its Representative sat in the 1873 Grand Lodge, held at Wheeling.

4. Equality Lodge, No. 136, at Martinsburg, Berkeley County, was Chartered by the Grand Lodge of Virginia, December 18, 1824. It came into the Grand Lodge of West Virginia in 1871, and its present Charter, with the number 44, and original name, bears date November 15, 1871.

5. Malta Lodge, No. 80, at Charles Town, Jefferson County, was Chartered by the Grand Lodge of Virginia, December 14, 1847. It came into the West Virginia Grand Lodge in time to be represented therein at the 1873 Grand Lodge. Its West Virginia Charter is dated December 28, 1872.

6. Excelsior Lodge, No. 54, at Bunker Hill, Berkeley (now Morgan) County, was Chartered by the Grand Lodge of Virginia December 10, 1850. It came into the Grand Lodge of West Virginia in 1872. It had at one time met at Mill Creek. This Lodge returned its Charter in 1882, and became extinct.

We reverence those early Masons who planted and nurtured Freemasonry

when most of the region now called West Virginia was a wilderness, inhabited by savages and foreign enemies, and in which wild beasts abounded. True, there were the green meadows and rich limestone soil of Berkeley and Jefferson, and the fertile bluegrass lands of Greenbrier, Monroe, Pocahontas and Randolph; but Wheeling was only a village, and Morgantown, Fairmont, Clarksburg, Parkersburg and Charleston were but post stations. Hinton was but a clearing, and Grafton was known as the " Mouth of Three Forks Creek." St. Albans was " Coal's Mouth." Moundsville was the little village of " Elizabeth," so called after the wife of its founder. Wellsburg was " Charlestown," so chartered by the State of Virginia in 1791. Huntington, Bluefield and Beckley, and a number of other cities of this day, did not exist. Much of the land, especially in the mountains, was covered by the forest primeval, and the future great coal fields of Fayette, McDowell, Marion, Logan, and other counties, were totally unknown.

Many of those men and Masons were not unknown to fame, but space forbids extended mention of them and their services to Freemasonry and to their country.

The Grand Lodge of West Virginia

ORGANIZATION

Shortly after the admission of West Virginia into the Union, a circular letter was sent out to the Lodges by Fairmont Lodge, No. 9, calling a Convention to consider the organisation of a Grand Lodge in the new State, which Convention met in Grafton on December 28, 1863. It held an adjourned meeting at Fairmont on February 22, 1864, and another adjourned meeting at the same place on June 24 of that year. Eight working Lodges were represented, the situation was considered, an election for Grand Officers was held, a date was fixed for their Installation, and the Convention adjourned. The Grand Officers-Elect, before the time fixed for Installation, declined to be Installed, fearing that there was informality in the proceedings of the Convention, in that it had adjourned *sine die*, instead of to the day set for the Installation.

Again upon invitation of Fairmont Lodge, No. 9, the Delegates convened at Fairmont on April 12, 1865, with the same eight Lodges represented: Wellsburg, No. 108, Wheeling, No. 128, Ohio, No. 101, Marshall Union, No. 37, Cameron, No. 180, Morgantown Union, No. 93, Fairmont, No. 9, and Fetterman, No. 170. It was resolved to be expedient at that time to again elect Officers, which was done, and the Convention adjourned to meet for the Installation at Wheeling on the second Wednesday in May, next following.

On May 10, 1865, the Convention assembled at Wheeling, the same eight Lodges being represented, and in addition, Mount Olivet, No. 113. The Grand Officers were Installed by Most Worshipful William B. Thrall, of Columbus, a Past Grand Master of the Grand Lodge of Ohio. Grand Officers so Installed were as follows: William J. Bates, Wheeling, Grand Master; Edward C. Bunker, Morgantown, Deputy Grand Master; E. H. Showalter, Fairmont, Senior Grand

Warden; Israel Foreman, Fetterman, Junior Grand Warden; W. P. Wilson, Wheeling, Grand Treasurer; Thomas H. Logan, Wheeling, Grand Secretary; William L. Hyland, Parkersburg, Senior Grand Deacon; S. B. Stidger, Cameron, Junior Grand Deacon; A. J. Lyda, Fairmont, Grand Chaplain, and T. W. Bliss, Wheeling, Grand Tyler.

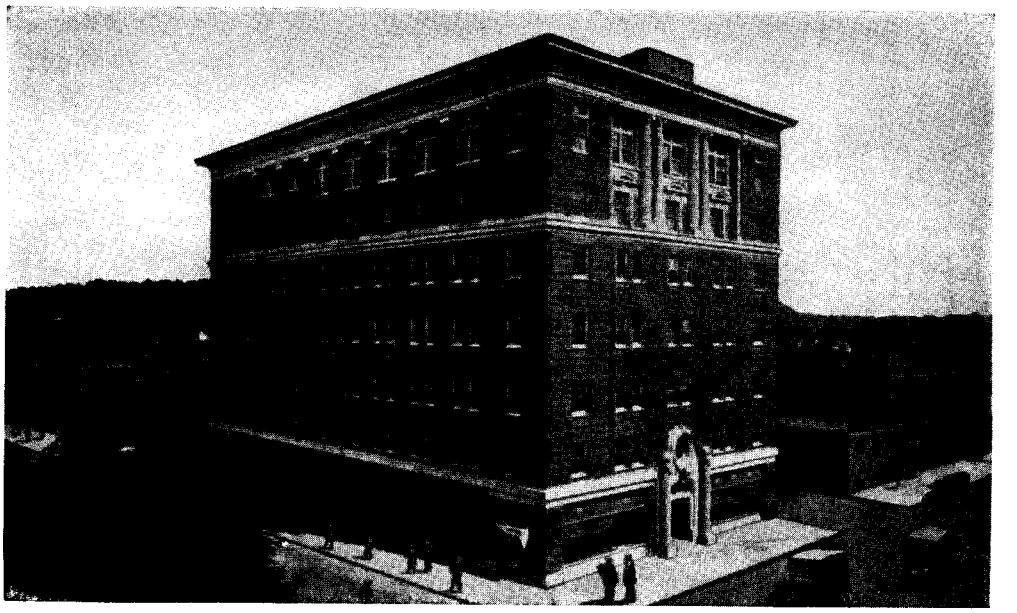
Organisation of the Grand Lodge therefore dates from May 10, 1865. The Session continued through the following day and evening.

While the formation of the new Grand Lodge was under consideration, the Brethren had the advice and counsel of several eminent Masonic authorities without the State, including Thrall, of Ohio, and Charles W. Moore, of Boston, a Masonic Light of Massachusetts; and there was considerable correspondence with the Grand Lodge of Virginia. Some of the questions considered in the organisation, and involving the legality of the new Grand Lodge were, whether, by reason of the formation of the new State, a Grand Lodge could legally be organised therein, unless by the action or consent of the Grand Lodge of Virginia; and whether the subordinate Lodges taking part in the new organisation should not have first notified the Grand Lodge of Virginia of their intention to withdraw therefrom, and returned their Charters, with payment of all back dues, to that Grand Lodge.

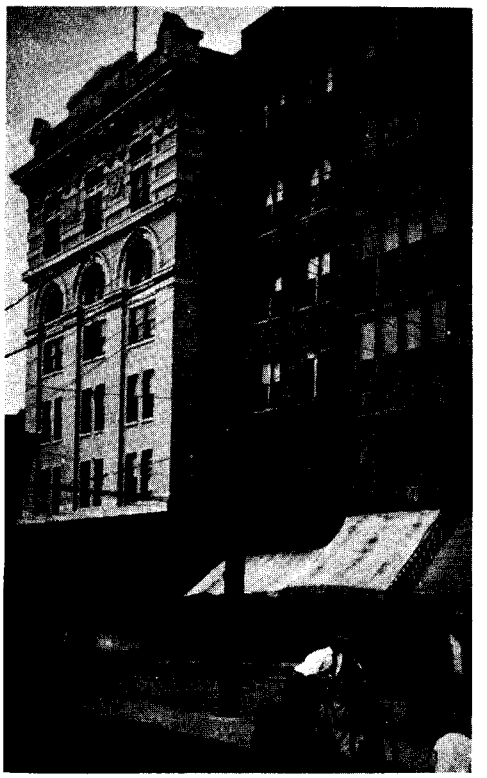
The West Virginia Brethren were advised that while the creation of the State of West Virginia did not of itself destroy or impair the Jurisdiction of the Grand Lodge of Virginia over the Lodges within the limits of the new State, yet it established a state of things from which these Lodges acquired a right they had not theretofore possessed: namely, the right, if so disposed, and of their own judgment, to take the management of their affairs into their own hands by organising a Grand Lodge for themselves; that it was unnecessary for the subordinate Lodges then Working within the new Jurisdiction, and under Charters granted by the Grand Lodge of Virginia, to return the same to that Body; that without their Charters they could not exist, nor could they take part in forming the new Grand Lodge without them; and that these Lodges could either send their Charters to the new Grand Lodge for endorsement, or must surrender them to it, and accept from it new ones instead. They were further advised that the essentials upon which the legality of the new Grand Lodge depended were:

1. The district must be a separate State or territory.
2. There must at the time be no Grand Lodge existing within the limits of such State or territory.
3. There must be at least three Chartered Lodges in active existence within such State or territory, and consenting to the formation of a Grand Lodge.
4. They must meet in Convention *as Lodges*, and not *as individuals*.
5. The newly elected Grand Master must be Installed by some Past Grand Master, or by the Senior Past Master present.

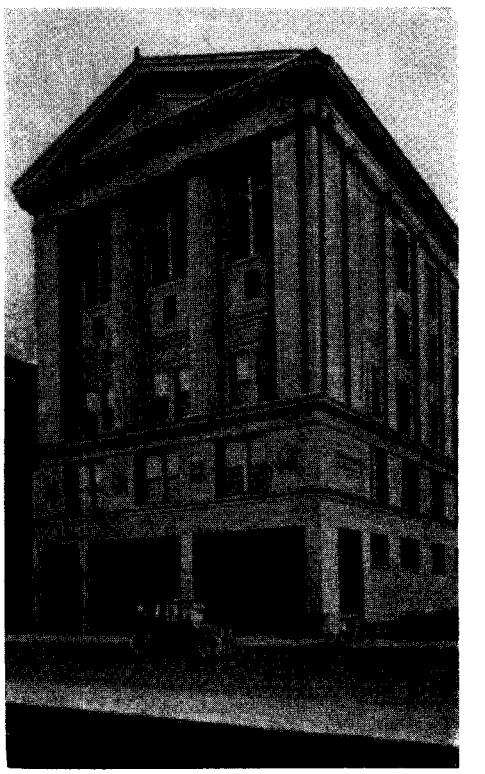
The West Virginia Brethren were advised and believed that their procedure,



Masonic Temple, Huntington, West Virginia.



Masonic Temple, Fairmont,
West Virginia.



Masonic Temple, Clarksburg,
West Virginia.

under the known facts, met all of these requirements; wherefore the new Grand Lodge was legally Constituted.

At the organisation meeting, May 10, 1865, and the succeeding day, the new Grand Lodge resolved that pending the preparation and issuing of new Charters, the subordinate Lodges be directed to send their Virginia Charters to be endorsed by the Grand Master of West Virginia; and by such endorsement many more of the Lodges came into the new Grand Lodge. And at the 1872 Grand Lodge the Grand Master was empowered to issue Charters during recess of Grand Lodge to all Lodges within the Jurisdiction of the Grand Lodge of West Virginia, and acknowledging allegiance to it.

Thus from year to year the subordinate Lodges came into the new Grand Lodge. The Lodges from Berkeley and Jefferson Counties came in in 1873. The last of the Virginia Lodges to come in was Monroe, No. 12, at Union, Monroe County, as elsewhere noted. On March 18, 1878, it voted to dissolve its allegiance to the Grand Lodge of Virginia, and apply for a Charter from the Grand Lodge of West Virginia. This Lodge was received and welcomed at the West Virginia Grand Lodge of 1878. It is to be noted that in 1868 the Grand Lodge of Virginia had recommended to all these subordinate Lodges that they affiliate with the Grand Lodge of West Virginia.

At its Communication in 1868 the Grand Lodge of West Virginia authorised the Grand Master to appoint two Brethren as Commissioners to attend the next Communication of the Grand Lodge of Virginia, with full power to adjust all differences between the two Grand Lodges. The Grand Master appointed Benjamin F. Martin, the Deputy Grand Master, and Robert White, the Senior Grand Warden, as such Commissioners, and they visited the Grand Lodge of Virginia on December 16 of that same year. They were most kindly and cordially received, and after full and free conference, all matters of difference were amicably arranged. The meeting seems to have developed into a love feast, where Brethren truly dwelt together in unity. All back dues, except such as Virginia generously remitted, were paid to the Grand Lodge of Virginia by the West Virginia subordinate Lodges by which they were owing.

The Grand Lodge of Virginia, by resolution of that date, December 16, 1868, fully and freely recognised the Grand Lodge of West Virginia, permitted the subordinate Lodges in West Virginia to retain their old Charters, and recommended to all Lodges in the territorial limits of West Virginia, to surrender their original Charters to, and ask new Charters from, the Grand Lodge of West Virginia. Thus was the legality of the Grand Lodge of West Virginia established before the Masonic world, and general recognition was promptly accorded to it by sister Grand Lodges. And more: brotherly love again prevailed, and sincere fraternal regard and respect were re-established between the Brethren of the two Grand Lodges. And it is gratifying to state that the condition then so happily inaugurated obtains to the present day.

Freemasons in the Virginias give due credit to Col. Robert White, mentioned above, for the happy result of the visit of that Commission to the Grand

Lodge of Virginia. Col. White was a native of Hampshire County, and in 1861 cast in his lot with the Confederacy, serving as Colonel of the 22nd Virginia Cavalry, and taking part in many desperate and daring engagements. So, in Virginia he was in the house of his friends, and among his old comrades. He was distinguished as a lawyer, churchman and Mason, and was made Grand Master of Masons in 1874. His home was in Wheeling, where he died in 1915, in his eighty-third year.

As to the early subordinate Lodges, it is sufficient to state that their legitimacy is established by the fact that they were created in the first instance by the Grand Lodge of Virginia, and thus were true granddaughters of the Mother Grand Lodge of the world, to which their lineage is traceable through an unbroken chain of Charters.

The Grand Lodge of West Virginia has at this writing (1934) 166 Chartered Lodges, with a total membership as of August 31, of 31,034. The mushroom growth in membership of a few years ago has ceased, which is all for the better. It has a written Constitution, first adopted in 1866, and which has been amended from time to time. This Constitution is organic law, and can be amended only by vote of the Lodges, after submission of an amendment for one year. This Constitution is not to be confused with the Ancient Constitutions of Masonry, which, together with the Ancient Charges and Old Regulations, are held in the highest veneration. The Grand Lodge at first adopted and used the Virginia Text Book of that eminent Masonic author, John Dove, of Virginia; but in 1879 it prepared and had printed a Text Book of its own, obtaining the cuts from Virginia.

RITUAL

The West Virginia Ritual was taken directly from that of the Grand Lodge of Virginia, which was established by the Baltimore Convention of Grand Lecturers in 1843, and brought back to Virginia and religiously preserved by John Dove. Under authority of a constitutional amendment adopted in January 1867, Grand Master Bates appointed William Sydney Summers, of Charleston, as the first Grand Lecturer. He served until the November Grand Lodge of that year, when he was succeeded by Dr. George Baird, of Wheeling, who served in that office seven years. His trusted deputy was Charles H. Collier, also of Wheeling, and tradition has it that he spent some weeks in Virginia acquiring the correct Ritual, word perfect, chiefly from Levi L. Stevenson, of Staunton. No record of that visit appears in the Records of either Grand Lodge. It is, however, of record that in the summer of 1868 James Evans, Grand Lecturer of Virginia, came to Wheeling upon invitation, and taught the Ritual to a class of Brethren, continuing some time. The West Virginia Ritual is practically identical with that of Virginia to-day.

The Grand Lodge of West Virginia is " on wheels," so to speak. It has no headquarters, though the office of the Grand Secretary is maintained at Charleston. It meets in October of each year, around among about eight of the larger cities of the State, holding a two days' session.

LANDMARKS

Grand Lodge holds that the " landmarks " of Masonry are the immemorial usages and fundamental principles of the Craft, which no Masonic authority can alter or repeal. They have existed from a time whereof the memory of man runneth not to the contrary, and each must be established to have been the rule or settled belief among Freemasons in the year 1721, and prior thereto.

At its 1928 Session Grand Lodge adopted the report of a Committee theretofore appointed to make and report a re-statement of the " Landmarks of Masonry," wherein the following list of eight " landmarks " appears:

1. Belief in God, the Creator, Author and Architect of the Universe—omnipotent, omniscient and omnipresent.
2. Belief in the immortality of the soul.
3. A " Book of the Law " as an indispensable part of the furniture of the Lodge.
4. The government of the Fraternity by a Grand Master.
5. Secrecy: Applied to the modes of recognition, certain symbols, the Ballot, obligations, signs and pass-words, and forms of Initiation.
6. The legend of the Third Degree.
7. Ancient Craft Masonry includes only the Degrees of Entered Apprentice, Fellow Craft and Master Mason.
8. A Mason must be a man, free born and of mature age.

BENEVOLENCES

West Virginia Masonic Home. This institution is located at Parkersburg, and has been in operation since June, 1924. It is maintained by Grand Lodge, but a number of donations and bequests have been received. It is operated by a Board of Governors which reports annually to Grand Lodge. It is planned in units, the first unit being complete, and fully and elegantly furnished; and other units are to be added from time to time as needed. The grounds contain about sixty acres, fifty acres of which are under cultivation; and fruits, vegetables and other crops are raised, more than enough for the needs of the institution. Good schools are within easy distance, and the children from the Home are given every opportunity to acquire at least a high school education.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

This project is endorsed and cordially supported by Grand Lodge. A great majority of the Lodges are in the 100 per cent class, and many have largely exceeded their quota. It is estimated that to fully complete, furnish and decorate the Memorial, as well as provide sufficient funds for constructing approaches and landscaping the grounds, a quota of $1.70 per member will be required.

EDUCATION

An Educational Fund is established and maintained by Grand Lodge, from which loans are made to young people to assist them in acquiring an education. These loans are made by a competent committee, without security, and are repaid after the recipient is through school or college, and is earning salary or wages.

OUTSTANDING PERSONAGES

We here mention the following four personages, who served well their day and generation, and whose fame and reputation are not limited by State lines. All were Past Grand Masters of Masons in West Virginia, and all have passed from their labours to the refreshment of the Celestial Lodge above:

WILLIAM H. H. FLICK was born in the Western Reserve of Ohio, February 24, 1841. He enlisted as a private in the Union army and was dangerously wounded at Shiloh. He came to West Virginia in 1866, and in 1874 located at Martinsburg, Berkeley County, where he spent the remainder of his life. He was a lawyer by profession, held various public offices, and was elected to the State Legislature from Berkeley and Hardy counties in 1868 and 1869. In that body he at once became a leader, by reason of his great force of character. He is best known as the author of the " Flick Amendment " to the State Constitution, which restored civil rights to all persons who had engaged on the side of the Confederacy, in the Civil War; and who, previous to the adoption of said Amendment, were denied the privileges of citizenship. This Amendment was a tremendous factor in the healing of the wounds resulting from that war, and it was retained when the present Constitution was drafted in 1872. Mr. Flick was a man of large stature and great physical and mental powers, and stood at the head of his profession.

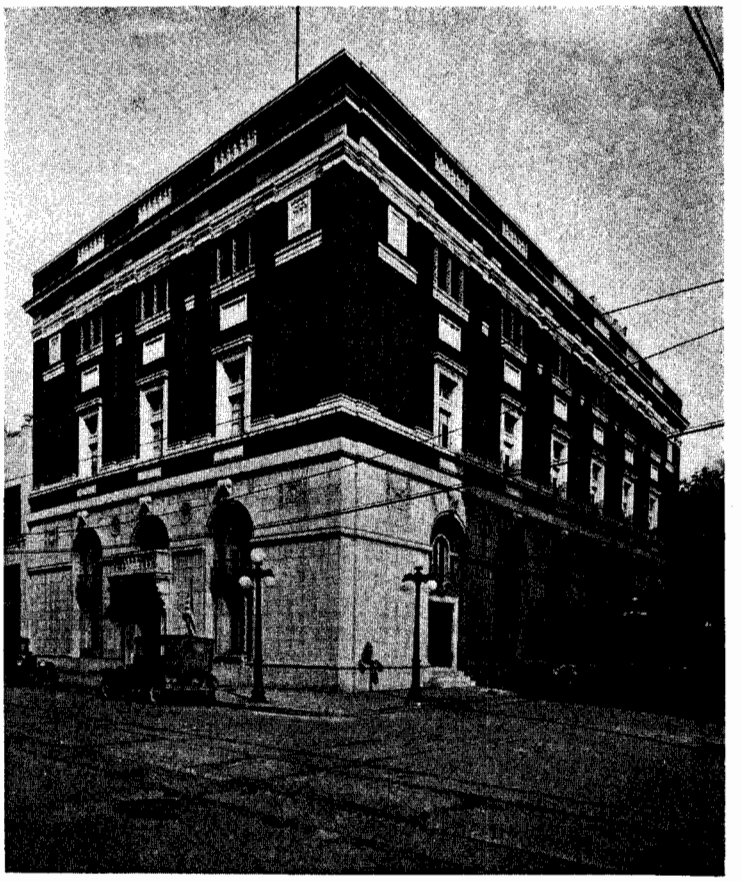
He was for years prominent in the affairs of Masonry in his adopted State, and served as Grand Master of Masons in 1882–83. He died June 7, 1904, of apoplexy, at the age of seventy-three.

GEORGE WESLEY ATKINSON was born June 29, 1845, in Kanawha County (then Virginia), and died April 4, 1925. He adopted the profession of the law, and was admitted in 1875. From early life he was active in civil and political affairs, and loved the thrill of the hustings. He was appointed United States marshal for West Virginia in 1881; elected to Congress in 1888, and elected governor in 1896, serving a four-year term. He then was appointed United States district attorney, serving until 1905, when President Roosevelt appointed him a judge of the United States Court of Claims, and he served as such until his retirement in 1916. Judge Atkinson had a strong literary bent, and is the author of a number of books on various subjects.

He served the cause of Freemasonry long and well. He was Grand Master of Masons in 1876–77, and Grand Secretary from 1885 to 1905. Masonically, he is perhaps best known for his work as Chairman of the Committee on Foreign Correspondence, a position he filled for thirty-five years. His reports and comments are models of excellence, and through them West Virginia Masonry became known far and wide.



West Virginia Masonic Home, Parkersburg, West Virginia.



Masonic Temple, Parkersburg, West Virginia.

ODELL S. LONG was born in Westmoreland County, Pennsylvania, October 16, 1836, and came to Wheeling, West Virginia, in 1864. Educated for the law, he became editor of the *Wheeling Register*, which position he held for ten years; after which he accepted the office of clerk of the Supreme Court of Appeals of West Virginia, which he held until his death at Charleston, on December 26, 1897. He was an accomplished scholar and Mason, loved his books and friends, and was a pure and upright citizen.

He was long known as the " Grand Old Man " of West Virginia Masonry. He was Grand Secretary of the Grand Lodge from 1871 to 1884, was for several years Chairman of the Committee on Foreign Correspondence, and was Grand Master in 1885–86. He was widely known as a thorough Ritualist, and was for many years the ultimate authority on questions of Masonic law, usage and Ritual. He was prominent in all branches of Masonry in his adopted State; was Grand High Priest of Royal Arch Masons in 1885–86, and was the first Grand Commander of Knights Templar, 1874–75; and he was also for many years Inspector-General and the chief proponent of Scottish Rite Masonry in West Virginia.

Upon his death a memorial was entered upon the records of the Supreme Court of Appeals, which closes with the following quotation: " He was a man take him all and all, we shall not look upon his like again."

CHARLES J. FAULKNER, JR., was born at Martinsburg (then Virginia) September 21, 1847. He came of a family long prominent in the Valley of Virginia, and at the age of fifteen he matriculated at the Virginia Military Institute at Lexington, went into the Civil War as a member of the Cadet Battalion, and received his baptism of fire at the battle of New Market; and he continued with the forces of the Confederacy, on the staff of General Wise, of Virginia, until the surrender at Appomattox.

He followed his illustrious father in the profession of the law, and resided at Martinsburg until his death. In 1880 he was elected a Circuit judge, serving until 1887, when he became a senator of the United States, in which office he served for twelve years. Selected by his colleagues for the purpose, he led the opposition to the " Force Bill," and held the floor of the Senate for fifty hours until the Congress came to a constitutional adjournment, whereby the bill was defeated. His beloved wife, desperately ill at the time, sent him repeated messages of encouragement; and it was while he was engaged in that supreme effort that she passed away at their home in Martinsburg. At the expiration of his second term in the Senate he retired from political life, and was actively engaged in the practice of his profession until his death on January 13, 1929, at " Boydville," his ancestral home in Martinsburg, and in the same room in which he was born.

His service to Freemasonry began with his Initiation in 1868, and he was Grand Master of Masons in 1880–81. Senator Faulkner was a man of learning and culture, and of a most charming personality; a born leader, and a man of courage and marked ability. He was a pillar of strength to the Masonic Fraternity in West Virginia, especially in the eastern section of the State known as the Eastern Panhandle, where all of his long life was spent.

FREEMASONRY IN WISCONSIN

ALDRO JENKS

THE history of any organisation, civic, religious, or fraternal, is very like the record of a human life. It has its birth, its growth, its years of vigorous culmination, and its achievements. Freemasonry had its inception in what is now the State of Wisconsin in 1824, in what is now the city of Green Bay, at a military post then called Fort Howard. This was then the eastern end of a natural waterway, up the Fox River and down the Wisconsin, thus connecting the Great Lakes with the Father of Waters. What is now Wisconsin was at that time a vast wilderness, inhabited almost entirely by tribes of savage Indians. At the time, Fort Howard was an important military post guarding this waterway. In 1824 there were stationed at Fort Howard four companies of the Third Regiment of United States Infantry, under command of John McNeill, a Mason.

There were at the time only six or eight American families resident at Green Bay, other than the troops connected with the military post. On December 27, 1823, seven officers of the United States Army, and three civilians, all Masons, met at the farm home of Bro. George Johnson and appointed a Committee to draft a Petition to the Grand Lodge of New York, praying for a Dispensation to open and hold a Lodge of Free and Accepted Masons at Green Bay, then in the Territory of Michigan. The Grand Lodge of New York was selected as being the most accessible and one of the nearest Grand Lodges in the United States.

In due time a Dispensation signed by M.∴W.∴Martin Hoffman, Grand Master of the Grand Lodge of New York, was granted. Then, on December 3, 1824, a regular Charter was granted to this Lodge by the Grand Lodge of New York, under the name of Menominee Lodge. This was the first Masonic Lodge organised in the Territory now comprising the northern peninsula of Michigan and the States of Wisconsin, Iowa, and Minnesota. It was composed of seven military officers stationed at Fort Howard and the three civilian Masons who first met to consider the establishment of a Lodge there. Menominee Lodge was one of the three Lodges that on June 24, 1826, took part in the organisation of the Grand Lodge of Michigan. This Lodge continued its regular Communications and exercised the functions of a Lodge until some time in 1830. A large majority of its members and Officers were attached to the army, and upon their removal from Fort Howard, the Lodge ceased to function. This Lodge was not without its influence upon Wisconsin Freemasonry, however, for M.∴W.∴ Bro. Henry S. Baird, who was Grand Master of the Grand Lodge of Wisconsin in 1856 and 1857, was one of its Initiates.

The next Lodge organised in Wisconsin was located at Mineral Point. In 1840 this was an important mining and industrial centre in the Territory. Here on July 27, 1841, Mineral Point Lodge was organised under a Dispensation from the Grand Lodge of Missouri, dated October 8, 1840. The new Lodge was Consecrated on February 15, 1843, under a Charter from the Grand Lodge of Missouri. Its organisation was due chiefly to the efforts and influence of Bro. William R. Smith, its first Worshipful Master. In 1846, Bro. Smith was elected Grand Secretary of the Grand Lodge of Wisconsin. In that Office he served until 1849, when he was elected Grand Master. In 1851 he was re-elected as Grand Secretary. He served in this Office until 1858, when he peremptorily refused another re-election. His services in the organisation of the Grand Lodge and during its early days were very important. The first Senior Warden of the Lodge was Charles Dunn, Chief Justice of the Supreme Court of the Territory. This Lodge has had a continuous existence since its organisation. Upon the organisation of the Grand Lodge, it was made No. 1.

Melody Lodge, No. 65, now Lodge No. 2, was organised under a Dispensation from the Grand Lodge of Missouri, dated January 10, 1843, in which Benjamin T. Kavanaugh was named as first Worshipful Master. Bro. Kavanaugh, a clergyman, became the first Grand Master of the Grand Lodge of Wisconsin. Indeed, it was upon his suggestion that the first steps were taken for the organisation of a Grand Lodge.

Milwaukee Lodge, No. 22, now Kilbourn Lodge, No. 3, held its first meeting on July 5, 1843, by virtue of a Dispensation from the Grand Master of the Grand Lodge of Illinois, dated June 12, 1843. Lemuel B. Hull was named its first Worshipful Master; Abram D. Smith, Senior Warden; and David Merrill, Junior Warden. The *Proceedings* of the Grand Lodge of Illinois for October 2, 1843, show that a Charter was also to be granted to Milwaukee Lodge, No. 22, " when dues are paid." The Records show that the election of its Officers was held, under Charter, on November 1, 1843, so that the Charter must have been issued some time in October 1843. The Lodge's Worshipful Master, Bro. Hull, died suddenly and was buried with Masonic ceremony on October 25, 1843. This was the first Masonic funeral service to be held in Milwaukee. Among those prominent in the organisation of Milwaukee Lodge, No. 22, was the Honourable Abram D. Smith, the Lodge's first Senior Warden. He was then an eminent attorney in Milwaukee, and later became an Associate Justice of the Supreme Court of the State. He took a prominent part in the organisation of the Grand Lodge, becoming its first Deputy Grand Master, and was also Grand Master of the Grand Lodge in 1846, 1847, 1848, and 1857. Another eminent Mason of Milwaukee Lodge, No. 22, was Bro. Dwight F. Lawton, the first Grand Lecturer of the Grand Lodge. A skillful Ritualist, Bro. Lawton did much to establish the Ritualistic Work of the State along the lines to which it has ever since adhered.

Representatives of these three Lodges, that is, of Milwaukee Lodge, No. 22, of Milwaukee, of Mineral Point Lodge, at Mineral Point, and of Melody

Lodge, at Platteville, assembled at Madison, Wisconsin, on December 18, 1843, for the purpose of organising a Grand Lodge. At the time they were the only Lodges existing in the Territory of Wisconsin. Bro. Moses Meeker, of Mineral Point Lodge, was called to the Chair, and a Committee of three was appointed to take into consideration the expediency of forming a Grand Lodge. The Committee reported that " it is expedient to form a Grand Lodge in the Territory of Wisconsin." Another Committee of three was then appointed to draft a Constitution for the Grand Lodge. At six o'clock that evening, the Committee reported a Constitution which was very brief in its provisions. Then the Convention adjourned *sine die*.

Immediately afterwards the first Communication of the Grand Lodge was convened, with Bro. Dwight F. Lawton presiding as Grand Master. It was opened in the Third Degree in due and ancient form. The Constitution reported to the Convention was taken up, read, and adopted. A Committee was then appointed to nominate Officers for the Grand Lodge. Upon the report and recommendation of the Committee, Bro. Benjamin T. Kavanaugh, Master of Melody Lodge, was elected Grand Master. Since Bro. Kavanaugh had been detained because of illness, and was not present at the Convention nor at the Grand Lodge, he was Installed by proxy.

Precedent for Installing a Grand Master by proxy was probably found in the thirty-sixth of the General Regulations of Anderson's *Constitution of 1723*, which provides that, if the Brother chosen as Grand Master " is by sickness or other necessary occasion absent from the Grand Feast, he cannot be proclaimed the new Grand Master unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge, can vouch upon the honour of a Brother that the said person so nominated or chosen will readily accept the said Office; in which the old Grand Master shall act as proxy, et cetera." A Called Communication of the Grand Lodge was held at Madison, Wisconsin, on January 17, 1844, presided over by the Grand Master, M.·.W.·.Bro. Benjamin T. Kavanaugh. In his address, the Grand Master mentioned the weighty obligations resting upon the Grand Lodge " in retaining a pure language, resisting every innovation upon the ancient order of things, and as far as possible to find the old paths and walk therein—setting out upon, and retaining, in all our Lodges, a correct and uniform mode of Work and Lectures."

Charters were then granted to Mineral Point Lodge, to Melody Lodge and to Milwaukee Lodge, and numbers from one to three were then assigned to them according to seniority. The Grand Master was then authorised to appoint Representatives of the Grand Lodge of Wisconsin to other Grand Lodges in the United States. He was to use discretion in selecting residents of other States for those positions. Further he was to recognise such Representatives to this Grand Lodge as might be appointed by other Grand Lodges. It was also resolved " that the system of Work agreed upon by the Grand Masonic Convention at Baltimore in May, 1843, be adopted by this Grand Lodge."

The second Annual Communication of the Grand Lodge convened at Madi-

son, Wisconsin, on January 8, 1845. It was presided over by the Grand Master M.·.W.·.Bro. Benjamin T. Kavanaugh. At this Communication, Charters were granted to Warren Lodge, No. 4, located at Potosi, to Madison Lodge, No. 5, of Madison and to Olive Branch Lodge, No. 6, of New Diggings. It was then resolved that the Officers of those Lodges should be invited to take part in the business of the Grand Lodge, as voting members. A Committee on nominations for Grand Officers reported, and thereupon all were balloted for " on one ticket."

At this Communication, a Committee on Foreign Correspondence and Communication submitted a report two pages in length. It advanced a proposal for holding Triennial Conventions. These were to have the aims of the Baltimore Convention, and to be guided by the principles that had served it as a basic code. The Committee also recommended that, should such action be taken, the Grand Lodge of Wisconsin should be legally represented there. Part of the report read as follows: " The subject of the fears entertained by several Grand Lodges, that Annual or Triennial Conventions might degenerate into a General Grand Lodge, has been viewed by your Committee. At this time we deem it only necessary to state that as often as a proposal for a General Grand Lodge of the United States has been submitted to Grand Lodges, just so often has the measure met with disapprobation, for many and cogent reasons." The financial condition of the Grand Lodge at that time is indicated by the following incident. It was ordered that the sum of $15 be appropriated to Bro. William R. Smith for compensation and expenses during this Communication, and that the Grand Secretary issue a voucher for that amount " to be paid when this Grand Lodge shall be in funds to discharge the same."

At Galena, in the Territory of Illinois, there was a Lodge known as Far West Lodge, which held a Charter granted by the Grand Lodge of Missouri. Far West Lodge requested that it be admitted as a constituent Lodge of the Grand Lodge of Wisconsin. At first it was thought that the Lodge's request could not be granted until it had withdrawn from the Grand Lodge of Missouri. Finally, however, it was resolved that when Far West Lodge had secured such dimission from the Grand Lodge of Missouri and had filed satisfactory evidence thereof with the Grand Secretary of Wisconsin, a Charter should be issued to the Lodge at Galena. Apparently no notice was taken of any claim the Grand Lodge of Illinois might have to Far West Lodge.

At the next Annual Communication of the Grand Lodge of Wisconsin, the Grand Master reported the granting of a Dispensation for a new Lodge, afterwards called Kavanaugh Lodge, at the town of Elizabeth, in Jo Daviess County, Illinois. The Grand Master justified and excused this invasion of the territory of the Grand Lodge of Illinois by stating that it was far more convenient for the Brethren in the town of Elizabeth to be connected with the Grand Lodge of Wisconsin than with the Grand Lodge of Illinois. He also said that if at any future time the Lodge should desire, or the Grand Lodge of Illinois should require, its transfer to the Jurisdiction of Illinois, the Grand Lodge of Wisconsin would not object.

These Lodges were situated in what was called " the disputed strip." The Territory of Wisconsin claimed that its southern boundary was a line drawn from the southernmost bend of Lake Michigan due westward to the Mississippi River, while an Act of Congress fixed the northern boundary of the State of Illinois at the parallel of 42 degrees 30 minutes, north latitude. Wisconsin's claim to this disputed strip was based upon the Article V of the *Ordinance of 1787*, which provided for the government of the Northwest Territory. The government of Illinois was based upon the Act of Congress which admitted that State into the Union. This conflict of jurisdictional claim gave rise to some spirited correspondence between the Grand Masters of the Grand Lodges of Illinois and Wisconsin. At this Communication of the Grand Lodge of Wisconsin, Representatives of the two Illinois Lodges were admitted to, and took part in, the deliberations of the Grand Lodge of Wisconsin. They also participated in the election of its Officers. At that time the two Illinois Lodges were directed to confer with the Grand Lodge of Illinois, and to ask that Grand Lodge to sanction their union with the Grand Lodge of Wisconsin. It also resolved " that hereafter no Dispensation shall be granted by this Grand Lodge in any case, for the formation of any new Lodge in any other State or Territory where there is a Grand Lodge, without the consent of the Grand Lodge of such State or Territory, where such new Lodge is proposed to be formed."

At the Annual Communication held on January 13, 1847, the Grand Master reported that in July, Kavanaugh Lodge had returned its Dispensation and had announced that it had taken authority from Illinois. He also announced that the Galena Lodge had also returned its Dispensation. He added: " As these Lodges therefore have voluntarily relinquished their claim upon this Lodge for protection, and have attached themselves to the Grand Lodge of Illinois, no further action is necessary but to discharge them from the books of the Secretary, with our best wishes for their prosperity." Thus this disagreeable incident was happily closed.

At the same Annual Communication, an unusual event in the transactions of the Grand Lodge occurred. The Rev. Franklin Whittaker, a well-known clergyman, presented a Petition to receive the Three Degrees in Masonry, and the Petition was referred to a Committee of three Brethren. Upon their report, a ballot was then taken, and the candidate declared elected. At six o'clock that same day, " the Master's Lodge was then dispensed with and a Lodge was opened on the First Degree. After being introduced in due and ancient form, Franklin Whittaker was then Initiated in Masonry by receiving the First Degree. The Entered Apprentice Lodge was dispensed with, and Labour was resumed in the Third Degree. Following this, " on motion of Bro. Ames, the Grand Lodge proceeded to take a ballot on the application of Franklin Whittaker, E.A., to receive the Degrees of Fellow Craft and Master Mason. Whereupon, a ballot being taken, the candidate was declared duly elected. The Master's Lodge was then dispensed with, and the Lodge was opened on the Second Degree. Bro. Franklin Whittaker, being introduced in due and ancient form,

received the Second Degree in Masonry, by being passed to the Degree of Fellow Craft. The Fellow Craft Lodge was then dispensed with, and the Labour was resumed in the Third Degree." We also learn from the Records that at six o'clock the next evening " the application of Franklin Whittaker to receive the Third Degree was taken up and considered and agreed upon. Whereupon, the candidate being introduced in due and ancient form, he received the Third Degree and was then Raised to the sublime Degree of Master Mason. The M.·.W.·.Grand Master delivered a lecture on this Degree."

This act of the Grand Lodge evoked some lively criticism on the part of foreign correspondents of other Grand Lodges. For example, the Grand Lodge of Iowa declared that the Grand Lodge was wrong in Initiating a candidate, and said that " even admitting the right, its great inexpediency is too palpable to admit of argument." To these objections, the Committee on Foreign Correspondence replied by saying that Iowa had certainly used a summary mode of disposing of the question. Then the Committee added: " So long as the Grand Lodge does not exceed its power, the expediency of its enterprise must be left to a sound discretion, and although the expediency is so palpable to our Brethren in Iowa, it is far from apparent to your Committee. Indeed, the performance of these functions by the Grand Lodge cannot fail greatly to benefit the subordinate Lodges through the instruction thereby conveyed to their Representatives."

Considering the power of a Grand Lodge to confer the Degrees, it was said: " The power to make Masons and Constitute Lodges is primarily in the Grand Lodge. No Lodge can now set up for itself and make Masons, or do any other business, without power being conferred upon it by a Grand Lodge. The Lodge derives all its powers through the Dispensation or Warrant of the Grand Lodge, the source and creator of its very existence. Among the powers granted and enumerated in the Warrant is the power to make Masons. Can a Grand Lodge delegate to a subordinate Lodge powers which it does not itself possess? A Lodge under Dispensation certainly possesses no inherent power. It is merely the agent of the Grand Lodge or of the Grand Master in whatever it does. Power to make Masons is conferred by the Grand Lodge or Grand Master. Whence, then, is such power conferred, if it is not possessed by the Grand Lodge or by the Grand Master? They could not Constitute an agent to do lawfully what they had not power lawfully to do themselves. Again, according to the old Constitutions, the Grand Master has the right to make Masons at sight. Having such right, he may exercise it in open Grand Lodge as well as in a subordinate Lodge. If the Grand Master has such power, it will hardly be denied that the Grand Lodge has the same power."

Having thus discussed the power exercised by the Grand Lodge, the Committee cited precedents showing that the exercise of this power was not new, but that it was sanctioned by the oldest Records in possession of the Fraternity. It then cited several extracts from the Records of the Proceedings of the Grand Lodge of England. Those extracts seemed to show that " the Grand Lodge,

in ample form, at the Rose Tavern in St. Mary-le-Bonne, on Friday, May 14, 1731, made Bro. Lorrain and Bro. Thomas Pelham, Duke of Newcastle, Master Masons." They also showed that at the Assembly and feast held on June 24, 1719, " some noblemen were also made Brothers." Still another extract showed that at the Assembly and feast held at Stationers' Hall, on June 24, 1721, " they made some new Brothers, and particularly the noble Philip Lord Stanhope, now Earl of Chesterfield."

Another extract cited by the Committee reported that at an Occasional Grand Lodge held at the palace of the Prince of Wales, Past Grand Master, over which the Rev. Dr. Desagulier presided, " His Royal Highness, Frederick, late Prince of Wales, was in the usual manner introduced and made an Entered Apprentice and Fellow Craft." After making these citations the Committee concluded by saying: " These extracts from the records of the Grand Lodge of England are sufficient to show that the Grand Lodge of Wisconsin has not acted without precedent." But all this logic and all these citations of precedents were rendered ineffectual, for Milwaukee Lodge filed a protest claiming that such action infringed upon the lawful authority of a Lodge to confer Degrees and to collect fees for them. A Committee was therefore appointed, and upon its report the Grand Lodge resolved as its solemn opinion " that the authority to confer Degrees does not exist in the Grand Master, except in the Grand Lodge duly assembled, or in a subordinate Lodge organised in a constitutional manner, and in no case without due inquiry into the character of the candidate and upon a unanimous ballot of the Lodge." It further resolved " that the exercise of the right to confer Degrees in the Grand Lodge is highly inexpedient, and should never hereafter be exercised by this Grand Lodge except in case of most extraordinary emergency." No such case of " extraordinary emergency " has since arisen in the Grand Lodge.

The period of the war between the States, from 1861 to 1864, witnessed a rapid increase in membership in the Lodges. It also brought with it many problems and perplexities. Some of these are set forth in the annual address of Grand Master Alvin B. Alden, made before the Grand Lodge in 1864. In that address he referred to the activities of Military Lodges in the following words:

> Within the past year complaints have frequently reached me from subordinate Lodges, and also from individual members of the Craft, that citizens of this State who have been connected with the army, either as soldiers or in some civil capacity, have returned from the field, claiming to have been made Masons during their absence in some Military Lodge connected with or attached to our army. In some instances these complaints relate to persons who had applied for admission into the Fraternity before leaving home, and had been rejected; in others, to persons whose moral and social relations at home were such that it would have been useless for them to make application for admission into the Lodge in whose Jurisdiction they reside.
>
> Whatever may be thought of the policy or necessity of establishing Military Lodges in our army while still within our own country, and generally in

the vicinity of Lodges legally established by competent authority and under the usual restraints, there can be no excuse or justification for allowing such Lodges when they do exist, to make Masons of those hailing from other Grand Lodges than that from which they receive their authority. The Grand Lodge of Illinois, for instance, has no right to authorise a Military Lodge created by it, to Initiate residents of Wisconsin who happen to be in the vicinity of such Lodge while in the State of Kentucky or Tennessee, than it has to authorise its subordinate Lodges at home to Initiate such persons. Either would be an infringement of our Territorial Jurisdiction and a violation of that Fraternal comity now universally acknowledged as applicable to Grand Lodges.

In 1863 the Committee on Correspondence of the Grand Lodge of Missouri reported the making of 113 Masons who had been proposed, balloted for, Initiated, passed and Raised, " in five consecutive hours." Regarding this action, Grand Master Alden further said, " not the most complacent Grand Master in England, even when Royalty was to be made, ever exercised such authority. But we are told with the utmost complacency that they were nearly all officers. We care not if they were all brigadiers. It does not alter the case a whit."

By resolution the Grand Lodge then protested against such action and requested that all Grand Lodges that had theretofore or should therefater establish Travelling Lodges be requested so to limit their authority as to confine their Labours in making Masons to candidates residing out of the Jurisdiction of the Grand Lodge of Wisconsin. Fortunately, the cessation of hostilities and the disbanding of troops removed this source of irritation.

At the Annual Communication held in 1864, the Grand Master also reported an attempt, made by the " Conservators' Association," to disseminate the Webb-Preston Work among the Lodges of the State. This met with a vigorous protest and the adoption of a resolution declaring that " in the Grand Lodge alone is vested the power to determine all questions relating to the Work and Lectures in this Jurisdiction. This it has long since determined is the correct Work, and provided for its dissemination. That no Mason, or body of Masons can be permitted to modify or change the Work so determined upon by this Grand Lodge; and that any attempt to disseminate any different system of Work within this Jurisdiction is a contempt of the authority of the Grand Lodge, and a violation of Masonic duty deserving the severest condemnation."

It is the province of a historian to recount faithfully the events, both good and bad, of the institution whose chronicle he writes. Just as the United States had had its Benedict Arnold and its Aaron Burr, so, too, has the Grand Lodge of Wisconsin had its John W. Woodhull. In 1883, Bro. Woodhull was for the eighth successive year elected Grand Secretary of the Grand Lodge of Wisconsin. In his address, that year, the Grand Master lovingly referred to him in the following words:

He is in his office from morning till night, day in and day out, year in and year out—doing not only office work, but also the Work of a Mason in deeds

of charity and benevolence. A Brother Mason in the interior of the State wants something from the metropolis. He sends to the Grand Secretary. The errand is faithfully performed. He stands sentry for all wants and recommends. He hospitably receives and entertains Brother Masons sojourning in the city. Let any Grand Lodge Officer from any of our sister Jurisdictions visit the city or State, and John W. Woodhull is the first man sought. He is known the world over as honest, capable John W. Woodhull, Grand Secretary of the Grand Lodge of Wisconsin.

But, alas, just before the Annual Communication of 1883, Bro. Woodhull resigned his Office and fled from the State, a defaulter in his Grand Lodge finances. He left a report in which he confessed to a shortage of $1522.34. To this amount a shortage of $105, subsequently discovered, must be added, thus making his total defalcation $1627.34. Bro. Woodhull was cited to appear before the Grand Lodge. After some delay, he was in 1886 expelled by the Grand Lodge from Freemasonry and from all the rights and privileges of the Order. In 1889 he applied for reinstatement, but this was refused.

Quite different is the story of Bro. John W. Laflin, who in 1883 was elected Grand Secretary. He continued in that Office until his death, in August 1900, having served a period of more than seventeen years. Few Masons who have ever served the Craft have rendered greater service or were more beloved than was Bro. Laflin. Of him it was truly said that " he was not only ardently devoted to the principles of Masonry, but he lived, moved, and had his being in Masonry as an institution. He did very much for the Order of Masonry in this State, giving to it the best years of his life, and by his skill, fidelity, industry, and patience, bringing our beloved Order into greater esteem and favour in the great Brotherhood of Masonry throughout the world." Bro. John W. Laflin was one of the bright and shining lights in the history of Freemasonry in Wisconsin. He was the father of M.·. W.·. Herbert N. Laflin, who was Grand Master of Masons in Wisconsin from 1930 to 1931.

Upon the death of Bro. Laflin, William Watson Perry was appointed to fill the vacancy and was afterwards re-elected from year to year until, because of continued ill-health he resigned that high office on October 29, 1928. His resignation was regretfully accepted, and Bro. William F. Weller was appointed as his successor. In recognition of his long and devoted service, the succeeding Session of Grand Lodge elected Bro. Perry to be Grand Secretary Emeritus, and provided for the payment of a salary to him during the rest of his life. On September 13, 1929, Bro. Perry passed away. It is safe to say that no Mason in Wisconsin ever rendered greater service to the Craft or was more beloved than he. He was Grand Master in 1895, and for more than twenty-seven years he served as Grand Secretary. His every-day life was an exemplification of the principles of Freemasonry. A skilful Ritualist, his services were constantly in demand and unselfishly rendered. He was an inspiration to members of the younger generation, and they often sought his counsel. He was indeed a fountain of wisdom to his peers.

Among those also deserving more than a passing notice in any history of Wisconsin Freemasonry is Colonel Gabriel Bouck, son of William C. Bouck, a former governor of the State of New York. Bro. Bouck was Grand Master in 1860, and again in 1869 and 1870. From his first appearance in the Grand Lodge until the year 1897, he was a constant attendant. He never missed a Communication except while absent in the army or attending to his duties in Congress. He was always a power in the Grand Lodge, usually serving as Chairman of the Committee on Jurisprudence and as a leader in debate. Seldom was a measure carried through against his opposition. He was always a conservative; he adhered firmly to the Landmarks and the ancient usages and customs of Freemasonry.

The Masons of Wisconsin have always believed in, and practised, the virtue of Masonic charity, giving with a liberal hand in response to appeals for assistance. Their outstanding Masonic charity is the Masonic Home, located at Dousman, some thirty miles west of Milwaukee. Here they have one of the most complete and beautiful Masonic Homes in the United States.

Some years prior to 1913, Bro. Willard Van Brunt, of Horicon, had donated to the Wisconsin Consistory, Ancient Accepted Scottish Rite, a beautiful consisting farm of 319 acres. It was located at Dousman and was fully stocked and equipped for a Masonic Home. It was capable of caring for about 15 guests. After several years' operation of the Home, however, the Consistory found itself unable to carry on in a satisfactory manner. At the Annual Communication of the Grand Lodge held in 1913, the Consistory and Bro. Van Brunt therefore offered to donate the farm and its equipment to the Grand Lodge for a Masonic Home. Bro. Van Brunt also offered to donate to the Grand Lodge as an endowment fund $200,000, provided the Grand Lodge would levy an annual assessment of 50 cents per capita upon its membership for the support of the Home. After some delay in perfecting the title, this was agreed to, and the transfers were made. In order to secure funds for the erection of suitable buildings, an assessment of $1 per capita for a period of three years was made, and at its expiration another for a like term was imposed. From this source, and without debt or any solicitation of funds, the Home was constructed. It consists of a beautiful commodious structure, two stories in height, of fireproof construction, with tile roof. It is designed to accommodate about 100 guests.

The Home and its equipment cost approximately $423,000. In connection with the Home, the Order of the Eastern Star erected at a cost of $84,500 a hospital. Fully equipped, it was then presented by them to the Grand Lodge. If to these items we add the value of the farm, with its buildings and equipment, and also the Van Brunt endowment, we find that more than $954,000 has been invested in this charitable work.

A large greenhouse supplies flowers for the Institution. Its grounds are spacious and handsome. The Masonic Home is the pride and delight of every Wisconsin Mason. In 1931 it was sheltering and lovingly caring for approximately 100 guests.

At the Annual Communication held in June 1929, regulations were adopted permitting dual membership. According to these regulations, a Mason may be affiliated with as many Lodges as choose to accept him, with full privileges, including the right to vote and hold Office. He is liable for dues and assessments in each Lodge in which he holds membership, and each of such Lodges is to pay Grand Lodge tax for him. Involuntary loss of membership in any Lodge automatically forfeits membership in all Lodges.

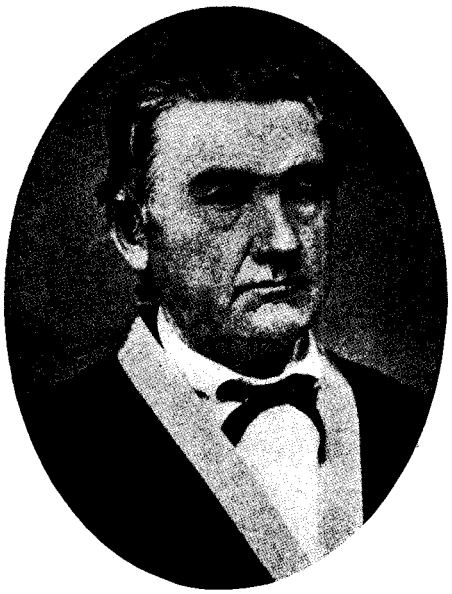
We have thus hastily sketched the principal Masonic events of the Grand Lodge of Wisconsin from the day of its establishment in 1843, with three Lodges, a membership of only a few score, and assets so limited that it was compelled to defer payment of a $15 claim until the Grand Lodge " was in funds to discharge the same," until 1931, when it had 312 active Lodges, a membership of 62,588, and assets totaling more than $1,250,000. Through its entire existence it has adhered closely to the Ancient Landmarks and the established usages and customs of the Fraternity, and has been active in the discharge of every Masonic duty.

The first Chapter of Royal Arch Masons in Wisconsin was organised as Milwaukee Chapter, No. 1, now Kilbourn Chapter, No. 1. Its early history is obscure, there being in existence no written Records previous to 1848. We learn from the General Grand Chapter Records, however, that Joseph K. Stapleton, of Baltimore, who for many years served as Deputy General Grand High Priest, on February 16, 1844, granted a Dispensation to A. D. Smith and others for a Chapter at Milwaukee in Wisconsin Territory. A Charter was then granted by the General Grand Chapter at its Session held in New Haven, Connecticut, on September 11 of the same year. It is thought that A. D. Smith was probably the first High Priest of the new Chapter, and that Byron Kilbourn or Dwight F. Lawton served among the other Officers. This, however, is mere surmise. No doubt the Records of the General Grand Chapter contained the list of Officers, but in 1859 the General Grand Secretary, Samuel D. Risk, took the Records with him to New Orleans, where he died during the war. Thus the Records were lost.

The next Chapter was organised at Platteville, as Washington Chapter, No. 2. At a meeting of Melody Lodge, No. 2, held on February 27, 1848, a Committee was appointed for the purpose of procuring a Charter for a Chapter of Royal Arch Masons. This Committee was authorised to draw upon the Lodge for a loan of $100 for that purpose. On July 2, 1844, the Deputy General Grand High Priest, Joseph K. Stapleton, granted a Dispensation to " B. Kavanaugh and the others of the town of Platteville, Wisconsin Territory " for a new Chapter. The Rev. Benjamin T. Kavanaugh was its first High Priest. Bro. Kavanaugh was, at the time, Grand Master of the Grand Lodge, but shortly afterward he left the State, never to return. Bro. Kavanaugh had been made a Mason in Kentucky in 1840. He was an itinerant Methodist clergyman, who seems to have had during his long life many callings and professions. He was, among other things, preacher, physician, editor, college professor, author, and



Masonic Home at Dousman, Wisconsin.



Benjamin T. Kavanaugh, Wisconsin's First Grand Master, 1844–1845.



The Trout Stream at the Home.

scientist. During the war he was chaplain and surgeon to General Price, of Confederate fame. He died at Boonsboro, Kentucky, in July 1888.

At the Session of the General Grand Chapter held in 1847, the Deputy General Grand High Priest, Joseph K. Stapleton, reported having granted a Dispensation for a Chapter at Southport, Wisconsin, now known as Kenosha Chapter, No. 3. Although he gave neither the names of the persons to whom it was granted nor the date of its granting, the probability is that the Dispensation was issued either in 1845 or early in 1846. The date of the Charter should be September 17, 1847, but the early Records of this Chapter are lost, so we cannot be sure that such was the case.

The Grand Chapter Records do not show by whom the first move was made for the organisation of that Body, but we do know that the first Convention was held " pursuant to a call made on the Officers of Milwaukee Chapter, No. 1, Washington Chapter, No. 2, and Southport Chapter, No. 3, in the State of Wisconsin, by the Most Worshipful William R. Smith, Grand Master of the Grand Lodge of the State of Wisconsin," to determine whether a Grand Chapter should be erected. What right the Grand Master had to issue such a call, except in his capacity as Royal Arch Mason, does not appear; but the call was heeded, and the Convention met on February 13, 1850, " in pursuance of a circular letter issued by Dwight F. Lawton, Past High Priest of Milwaukee Chapter, No. 1."

Representatives were present from Milwaukee Chapter, Washington Chapter, and Southport Chapter. The Convention adopted a Constitution for the Grand Chapter and elected Officers, with Dwight F. Lawton as Grand High Priest. The Deputy General Grand High Priest, Joseph K. Stapleton, acknowledged the receipt of the printed *Proceedings* and Constitution and at Baltimore, on July 5, 1850, he authorised Augustus W. Stark to Install the Grand Officers.

The first Convocation of the Grand Chapter was held at Madison, Wisconsin, August 7, 1850, and its Officers were then Installed. At that Session a Dispensation was granted for a Chapter at Madison, with a provision that in consideration of the relinquishment of a Charter fee of $90, the Chapter should at all times furnish the Grand Chapter suitable room, firewood, and lights, gratis. In 1855 this contract for free room, firewood, and lights was abrogated as being unsatisfactory.

The second Annual Convocation was held at Madison, on February 8, 1852. In his address at the time, the Grand High Priest reported having granted a permanent Charter to Iowa Chapter, No. 6, of Mineral Point. His action in granting a permanent Charter, instead of a Dispensation, does not seem to have been questioned, although it would not pass muster at the present day. The history of the Grand Chapter has been quiet and uneventful. It has consisted of little more than the election of its Officers, the making of the Constitution, the founding of new Chapters, and the transaction of routine business. In 1931, the Grand Chapter consisted of 114 constituent Chapters, and had a membership of 26,284.

The first Record of Cryptic Degrees in Wisconsin dates from October 28, 1857, when Delegates from Beloit Council, from Gebal Council, of Janesville, and from Madison Council, met at Janesville and organised a Grand Council. Those three Councils held their Charters from the Grand Council of Ohio. James Collins, of Beloit, was elected first Grand Master. In 1878, by arrangement, the Grand Chapter took charge of the Degrees, but in 1881 this procedure was discontinued and a Grand Council was organised by Representatives from 49 Councils. From that time on Annual Sessions have been held, but the Records are uninteresting, the main feature having been the election of Officers. At the present there are 33 Councils of Royal and Select Masters, having a membership of 9787.

The first move for a Commandery in Wisconsin was made by Judge Henry L. Palmer, of Milwaukee. In the early part of 1850, Judge Palmer spent days seeking through the State for a sufficient number of persons to organise a Commandery, and in getting their signatures. A Dispensation was obtained from Grand Master William B. Hubbard of Ohio, who was then at the head of the Grand Encampment. It was dated June 12, 1850, and was issued to Wisconsin Encampment, No. 1, located at Milwaukee. The Petition was signed by ten Petitioners who, so far as could be ascertained, were all the Knights Templar then living in Wisconsin. A Charter was granted in October 1850. From 1850 until 1856, this was the only Encampment in the State. The Dispensation for Janesville Encampment, No. 2, was also issued by William B. Hubbard and was dated June 29, 1856. The Charter was dated September 11, 1856. Then Robert McCoy Commandery, No. 3, of Madison, was organised on February 2, 1859, also under a Dispensation from William B. Hubbard, Grand Master. The Dispensation was dated January 29, 1859, while the Commandery's Charter was received on September 16, 1859.

The organisation of the Grand Commandery followed shortly after the Chartering of Robert McCoy Commandery. On October 20, 1859, Delegates from each of the first three Commanderies met at Madison, and authority for the organisation of a Grand Commandery was read. It had been issued by Benjamin B. French, of Washington, District of Columbia, who had been elected Grand Master in that year. A Code of Statutes was adopted, and the Grand Commandery was organised. Henry L. Palmer was elected Grand Commander. Thus, Bro. Henry L. Palmer was the first Grand Commander of the State of Wisconsin. He continued to fill that Office until 1865, when he was elected Grand Master of Knights Templar of the United States. For thirty years, dating from 1850, the history of Freemasonry in Wisconsin is largely a history of his Masonic activities and influence. He was Grand Master of the Grand Lodge in 1851 and in 1853, also in 1871 and in 1872, Grand High Priest of the Grand Chapter in 1858 and 1859, and Illustrious Grand Master of the Grand Council in 1863 and 1864. On August 6, 1863, he received the Degrees of the Ancient Accepted Scottish Rite upon its introduction into Wisconsin, and in his later years, he especially devoted himself to that Rite. He was long an influential

member of the Supreme Council of the Rite governing Body in the Northern Jurisdiction, and he was re-elected at each triennial gathering until his death, which occurred on May 7, 1909.

At the present time there are 49 Commanderies in Wisconsin, having a membership of 11,388. Wisconsin has 3 Consistories, Ancient Accepted Scottish Rite. They are Wisconsin Consistory, at Milwaukee, which has a membership of 4259; Madison Consistory, at Madison, which has a membership of 1187; and Eau Claire Consistory, at Eau Claire, which has a membership of 812. The total membership is 6258. There is one Shrine of the Ancient and Accepted Order of Nobles of the Mystic Shrine, which is located at Milwaukee. It has a membership of 5736. The Order of the Eastern Star is active and doing good charitable work. There are 273 Chapters working under the Grand Chapter of the Order of the Eastern Star. The Grand Chapter has a membership of 54,792.

FREEMASONRY IN WYOMING

ALFRED J. MOKLER

ON the Great Plains in the Western part of the United States that now form the State of Wyoming Freemasonry first saw the Light upon the summit of Independence Rock, on July 4, 1862. Independence Rock is an outstanding landmark on the Old Oregon Trail. From Independence, Missouri, starting-point of the Oregon Trail, to Oregon City was a distance of 2030 miles. Independence Rock in Wyoming lay 838 miles from the little Missouri town. Some twenty members of the Masonic Fraternity, hailing from several Jurisdictions, attended that very interesting and historic meeting. Asa L. Brown, a member of Melody Lodge, No. 2, of Platteville, Wisconsin, acted as Worshipful Master of the extemporary assemblage. In 1878, four years after the Grand Lodge of Masons in Wyoming had been organised, he sent to Past Grand Master Edgar P. Snow the Great Lights that were used on the granite Altar at the Independence Rock meeting, as a memento to be treasured in the archives of the Wyoming Grand Lodge. The Bible used on the Altar at that meeting is still in possession of the Grand Lodge of Wyoming. It is considered the Grand Lodge's most valuable historical relic. That Bible was found undamaged on the street the morning after the fire destroyed the Masonic Temple at Cheyenne, though the Square and Compasses used at Independence Rock had been consumed. In his letter of July 5, 1878, to Past Grand Master Snow, Bro. Brown said: " On July 4, 1862, several trains of emigrants lay over at Independence Rock. We concluded our arrangements for a celebration on the Rock. . . . We were determined on having some sort of recognition, as well as remembrance of the day and place, and so about the time when the ' sun sets in the West to close the day,' about twenty members who could mutually vouch, and, so to speak, inter-vouch for each other, wended their way to the summit of the rock, soon discovered a recess, or rather depression, in the rock, the ' form and situation ' of which seemed prepared by nature for our special use. An Altar of twelve stones was improvised, to which a more thoughtful or patriotic Brother added the thirteenth, as emblematical of the original Colonies, and being elected to the East by acclamation, I was duly Installed, that is, led to, the oriental granite seat. The several stations and places were filled, and the Tyler, a venerable Brother, with flowing hair and beard of almost snowy whiteness, took his place ' without the western gate,' on a little pinnacle which gave him a perfect command of view over the entire summit of the rock, so that he could easily guard us against the approach of all, either ascending or descending. I then informally opened ' Independence Lodge No. 1,' on the

Degrees of Entered Apprentice, Fellowcraft, and Master Mason, when several of the Brethren made short appropriate addresses, and our venerable Tyler gave us reminiscences from his Masonic history, or of it, extending from 1821 to 1862. Having gone up provided with fluid extract of rye, sweet water, sugar, and citric acid, the Craft was called from Labour to Refreshment, a bucketful of which was prepared, and Masonic and patriotic impromptu toasts and responses were indulged in, not forgetting, however, the first point of entrance, until, no further business appearing, the Craft resumed Labour, and the Lodge was duly closed. When closing the Lodge, I remarked to the Brethren that I would preserve the Great Lights until I could have them laid up in the archives of the Grand Lodge having Jurisdiction over Independence Rock, as a memento of the day and occasion. . . . I am not actuated by any spirit of egotism in thus tendering through you to your Grand Lodge these souvenirs of a fraternal event antedating your existence as a Grand Lodge, or even the political existence [of the Territory] as now organised. If your Grand Lodge should see fit to give them an abiding place in your archives, I will have accomplished my prophetic promise, and you will place me under obligation by presenting them to your Grand Lodge."

This rich history of Freemasonry in Wyoming remained unknown to any considerable number of people for more than fifty years. Few of the members even knew that such a meeting had ever been held, but in 1920, through the efforts of the present writer, who was then and is yet Grand Historian, the Grand Lodge granted a Dispensation that permitted the holding of a commemorative service upon Independence Rock, on July 4, precisely the place where the extemporaneous meeting had been held just fifty-eight years before. The natural Lodge Room was again arranged as it had been at the first meeting. The same Bible was used, again on an Altar built of thirteen stones as was the Altar used at the first meeting. But instead of some twenty members being present, as at the first meeting, more than 200 were this time in attendance. The Lodge was opened in due form, with many prominent members present from Wyoming and adjoining States. Past Grand Master Charles H. Townsend acted as Worshipful Master. Past Grand Master Marion P. Wheeler, Past Grand Master Harold Banner, Grand Master Arthur K. Lee, Deputy Grand Master William O. Wilson, Grand Junior Warden William A. Riner, Grand Secretary Joseph M. Lowndes, Grand Treasurer William Daley, Senior Grand Steward Frank S. Knittle, Grand Orator Guy J. Gay, Grand Historian Alfred J. Mokler, Past Grand Master W. H. Dickinson, ex-Governor Bryant B. Brooks, Thirty-third Degree, and many other prominent Masons took part in the service. Representatives from Scotland, from the Philippine Islands, from Alaska, as well as from many States of the Union were in attendance.

After holding an impressive service atop of Independence Rock, and after closing the Lodge in due form, the members went to the north end of the massive pile of granite. There a public service was held at which more than 500 people were present. Addresses were made by the Hon. William A. Riner and

Grand Master Arthur K. Lee, and these were followed by the unveiling of a bronze memorial tablet firmly affixed to the face of the historic old landmark. At this meeting it was decided to hold a Masonic commemorative service on Independence Rock every ten years thereafter.

In 1930, an Executive Committee consisting of Alfred J. Mokler, Charles H. Townsend, Marion P. Wheeler, John C. Zolnoski, Albert E. Tweed, and Robert F. Blake was selected to complete arrangements for the meeting to be held that year. Before the opening of the Masonic service a barbecue was served to some 3000 people, which included the Masons, their families and friends. At one thirty o'clock in the afternoon, the commemorative service was again held on top of Independence Rock and again in the natural Lodge Room. Past Grand Master Marion P. Wheeler acted as Master, and the following distinguished members were introduced: Grand Master Robert H. Hopkins, Grand Treasurer William W. Daley, Grand Secretary Joseph M. Lowndes, Junior Grand Deacon John Stansbury, Senior Grand Deacon Charles C. Mitchell, Grand Historian Alfred J. Mokler, Grand Orator Lew M. Gay, ex-Governor Bryant B. Brooks, Thirty-third Degree, Governor Frank C. Emerson, the Hon. F. G. Burnett, and these Past Grand Masters: C. H. Townsend, M. P. Wheeler, W. O. Wilson, F. S. King, E. P. Bowman, W. H. Dickinson, J. W. Stuchell, and F. S. Knittle. Addresses were given by Grand Master Hopkins, Past Master Burnett, ex-Governor Brooks, and Grand Historian Mokler. After the Lodge closed, the memorial tablet on the north side of Independence Rock was publicly dedicated with an impressive ceremony at which the Grand Master and other Grand Officers officiated. The Grand Historian gave an address and introduced distinguished Masons to those present. An address was also given by Governor Emerson, and Sylvester K. Loy delivered an oration eminently well suited to the occasion.

At this meeting, 32 Masonic Jurisdictions of the United States were represented. Of the 626 Masons who were registered, 464 came from Wyoming Lodges, 152 came from the other States of the Union, 9 came from Scotland, and one came from Alaska. In 1920 the commemorative service held on Independence Rock was sponsored by Casper Lodge, No. 15. In 1930, Casper Lodge, No. 15, and Pathfinder Lodge, No. 42, were the sponsors. The Grand Lodge of Wyoming plans to sponsor the service that will be held here on July 4, 1940.

Independence Rock, a homely mass of granite, 'way out on the Great Plains, is known among the Fraternity as Wyoming's Masonic shrine, and is looked upon by all Masons who know its historical significance as God's Temple, that temple " not made with hands." Located some fifty-five miles southwest of Casper, it covers an area of twenty-five acres. At its southern extremity it rises 167 feet into the air; at its northern extremity it towers 193 feet above the ground. Its cubic contents are 101,806,000 cubic feet. Cut into blocks 2 feet square and used to erect a square building, having walls 100 feet long, it would make a structure 24½ miles high. The 4 walls would be solid, with no openings for doors or windows.



From a publication of the Cheyenne Board of Trade, 1888.

First Masonic Hall in Wyoming, 1868, at Cheyenne.



Masonic Marker on Tablet on the Lot Where the Masonic Temple Stood at South Pass City, Wyoming, 1869.

SOUTH PASS LODGE

South Pass, the gateway between the Atlantic and the Pacific, which holds so prominent a place in the history of the West, is the most noted pass over the great Continental Divide. It was through this pass that more than 300,000 emigrants travelled over the old Oregon Trail on their way to the " Oregon Country " to build an empire. It was here, at the crown of the Continental Divide, that the emigrants adopted that now famous slogan: " Here Hails Oregon! " It was here, on July 4, 1836, that Dr. Marcus Whitman, with the Bible in his left hand and the American flag in his right, fell upon his knees, and in the name of God and of America took possession of all this Western region as a home for American women and for the church of Jesus Christ. It was here also that gold was first discovered in what is now the State of Wyoming, and here that a city of 5000 people once flourished. And it was here, in the heart of the Rocky Mountains, that the second Masonic Lodge in the Territory of Wyoming was organised.

Unfortunately, all the details of the organisation of this Lodge cannot now be obtained. Inasmuch as they were enacted more than sixty-five years ago by the daring pioneers of a passing generation, men who had little time and still less inclination to record their daily history, many of those details are enshrouded in the mists of uncertainty. Only a very few of those pioneers survive, but they, now stooped by their fourscore years and more, have left to the younger generation a fairly authentic history of the Lodge, located on the crest of the Continental Divide. The organisation of this early Lodge was to be expected. During the gold-mining days there gathered in this region a motley group of men from the four corners of the Continent. It was only natural that among them were a number of members of the Masonic Fraternity and that those men should " seek each other's welfare and happiness with their own," and in consequence organise a Masonic Lodge.

The organisation of this Lodge was similar to that of any other Masonic Lodge, but the Lodge Room and its furnishings were very different. Meetings were held in the upper part of a two-story log building on the north side of Norman Gulch Creek. Although the room was not plastered, chinks between the logs were filled with mud to keep out the wintry blasts. Within were to be found none of the luxuries and comforts of the present-day Lodge Room. Although the early Masonic Officers were provided with chairs, the other members of the Lodge sat on homemade benches. The Altar, Columns, and Pedestals were made from pine trees cut in the near-by mountain forests, sawed into lumber with whip-saws, then hauled to the mining-camp. There, after being smoothed, matched, polished, and adjusted by a carpenter, they were fashioned into furniture for the Lodge Room. Since the membership of the Lodge was composed of Masons from many different States, the Work was as heterogeneous as the membership, and so remained for a number of years. Later, however, Ervin F. Cheney went to Omaha, travelling 400 miles to Chadron, Nebraska,

on horseback, and from there to Omaha by train, where he had the Nebraska Work communicated to him " from mouth to ear " by a well-informed Brother. Upon his return he, in turn, communicated the Work to the Brethren of his Lodge. In those early days cypher Rituals were not used by the Wyoming Masons.

It is difficult for us to conceive the true Masonic spirit of those pioneers who braved the perils of travel in going to and from Lodge meetings. The country was infested by hostile Indians, and the white people, unless travelling in groups, were in constant danger of attack. Examples are cited, however, of the awe with which some few of the redskins regarded the secret meetings of those faithful followers of the teachings of the Square and Compasses. Joseph Faris, one of the early Masons of South Pass City, who died recently at the age of eighty-six years, told the following story: He, with some companions, was on his way to attend a Lodge meeting. After riding all day, the travellers stopped at a spring on Twin Creek, some fifteen miles from South Pass City, to rest and eat a cold lunch. Fearing that their presence might be discovered by the Indians, they did not dare to light a fire for cooking. In a very short time Faris noticed a light in the jack pines farther down the creek. Telling his companions to remain on guard, he crawled forward to reconnoiter. Coming within sight of the Indian camp, he saw a band of Indians on the opposite side of the creek. Noting their trappings and paint, he judged them to be a war party, so he started to retreat. At that moment, however, he was confronted by one of the warriors. Although the Indian made no hostile move, Bro. Faris began to wonder what form of torture he would be likely to have to suffer before being put to death. But his fears were groundless, for almost immediately the Indian recognised him as a member of the " Cross Finger " group, as Masons were then called by the Indians. He made a sign not understood by Faris, and with a grunt of satisfaction he turned and went back towards the Indian camp. Without further delay Bro. Faris returned to his companions, and all then hastily continued their journey. To their surprise the Indians did not follow. Did the Indians know? Had they learned something of the good done by our Brotherhood of Man? Did they know the thrill of some kindred feeling? This incident was only one of many similar experiences of those early Masons who sometimes travelled more than a hundred miles to meet their Brethren on a common level.

In the fall of 1878 the mining industry in the South Pass region was on the decline. Many people had left there and not a few had settled in Lander, then a fair-sized village. Considering these conditions, it was deemed advisable to transfer the Lodge from South Pass City to Lander. In a few years South Pass City became a " ghost town," its fate being similar to that of many another gold-mining camp in the West. But the Masonic Lodge organised there in 1869 still lives, and the teachings of the small band of Masons in that mining-camp of early days have reached far and wide. From the myriad Altar fires which have kindled throughout the land, the light of Masonry brings cheer

and happiness and hope to all who come within its helpful and hallowed influence.

The building in which the Masonic meetings were held in South Pass City has long since disappeared, but a granite marker, erected by Wyoming Lodge, No. 2, of Lander, marks the hallowed spot where it once stood. A bronze tablet cemented thereto memorialises the sturdy pioneer Masons. On August 21, 1926, this memorial was dedicated by Grand Master Frank S. Knittle, Grand Secretary Joseph M. Lowndes, Grand Historian Alfred J. Mokler, and about thirty members of Wyoming Lodge, No. 2. Among those present were two members who were Initiated into the Lodge when it was located at South Pass City.

Wyoming Lodge, No. 28, was granted a Dispensation on November 24, 1869, by the Grand Lodge of Nebraska, and it was Chartered on June 23, 1870. This was the only Masonic Lodge in Wyoming ever granted a Dispensation by the Grand Lodge of Nebraska, and it was also the second Lodge organised in the State. It is antedated only by Cheyenne Lodge, No. 16, which received its Dispensation from the Grand Lodge of Colorado on February 22, 1868, before the Territory of Wyoming was created and while that region was still a part of Dakota Territory. When, on December 15, 1874, the Masonic Grand Lodge of Wyoming was organised in Laramie City, the Lodge at South Pass City became Wyoming Lodge, No. 2, and Cheyenne Lodge, No. 16, became Wyoming Lodge, No. 1.

THE GRAND LODGE

Laden with the blessings of the human race, and peace-loving in its nature, Freemasonry has pursued a forward course in Wyoming for more than sixty years under the organisation of the Most Worshipful Grand Lodge, which was perfected at Laramie City on December 15, 1874. The Masonic Lodges then in existence in the Territory of Wyoming were Cheyenne Lodge, No. 16, Chartered on October 6, 1868; Wyoming Lodge, No. 28, formerly South Pass City Lodge, Chartered on June 23, 1870; Laramie Lodge, No. 18, Chartered on September 28, 1870; and Evanston Lodge, No. 24, Chartered on September 30, 1874. Present at the organisation of the Grand Lodge were three Representatives from the Cheyenne Lodge, one, by proxy, from the South Pass City Lodge, three from Laramie Lodge, and one from Evanston Lodge. At that time these four Lodges, which sent the small number of eight Representatives to organise their Grand Lodge, had a constitutency of only 214 members. But, with Love as the keynote of their teachings, Liberty the platform of their political doctrine, Charity their fundamental principle, and the Fatherhood of God and the Brotherhood of Man the basic principle upon which the Order was founded, those eight Masons kindled the Altar fires that have brought light, hope, and prosperity to more than 8000 happy and contended homes in the State of Wyoming.

The principles of Freemasonry have ever guided the public affairs of the Territory of Wyoming, as they still guide those of the State. It is the boast of Wyoming Masons, and it is not an idle one, that the foundations of their

State were laid by Masons, that the organisation of the region as a Territory was perfected by Masons, that their State Constitution was written by Masons, and that the State's laws were enacted by and are administered by men who are nearly all Masons. With just pride Masons can say that throughout all the written laws of the Territory and State there has been no spark of intolerance or persecution, that throughout all the years of the State's history there has been no thought of oppression.

The Officers elected and appointed at the first Grand Lodge Communication were: Grand Master, E. P. Snow, of Cheyenne; Deputy Grand Master, J. E. Gates, of Laramie; Senior Grand Warden, E. D. Addons, of Cheyenne; Junior Grand Warden, S. L. Mills, of Laramie; Grand Treasurer, M. C. Brown, of Laramie; Grand Secretary, J. K. Jeffrey, of Cheyenne; Senior Grand Deacon, A. J. Parshall, of Cheyenne; Junior Grand Deacon, James McGibbon, of Laramie; Grand Tyler, T. D. Pearson, of Laramie.

At the next Grand Lodge Communication, held in 1875, the Grand Secretary reported that during the year thirty-three members had been Raised to the sublime Degree of Master Mason, and that recognition had been extended to the Wyoming Grand Lodge by the Grand Lodge of Colorado, of Iowa, of Massachusetts, of Minnesota, of New York, of Nebraska, and of Texas.

At the Grand Lodge Communication held in 1876, only ten Representatives were present. At this Communication recognition was extended to the Grand Lodge of Dakota, which had been organised on July 25, 1875. A Dispensation was also issued for the formation of another Lodge in Wyoming, Rawlins Lodge, No. 5, at Rawlins. Mount Moriah Lodge, at Green River, was the sixth Lodge within the Territory, its Dispensation being granted in 1883. Later, in 1885, another Dispensation was issued to Anchor Lodge, No. 7, at Buffalo. By then the membership had increased from 214 to 472. With each succeeding year, excepting only 1897, there has been an increase in membership. In 1897, however, there was a decrease of 12. Now there are 49 Chartered Lodges in Wyoming, having a total membership of approximately 8500.

Wyoming is a State of magnificent distances. It covers 97,548 square miles, an area equal to that of the States of New York and Pennsylvania. In 1908 the Grand Master in his Official visits to Subordinate Lodges throughout the Grand Jurisdiction travelled 3500 miles, 468 of which were by stagecoach. This journey made him realise the size and extent of the Jurisdiction, and also gave him first-hand information regarding the territory included in the Jurisdictions of the local Lodges, some of whose members often travel as much as 75 miles to attend a Lodge meeting.

At the time of his Official visit the territory coming under the Jurisdiction of Wyoming Lodge, No. 2, at Lander, was 140 miles away from Casper, the nearest Lodge to the east; 130 miles from the western border of the State; and 100 miles from Green River, the nearest Lodge to the south. Its Jurisdiction, including 12,000 square miles, was 3000 square miles larger than the State of New Hampshire; 2870 square miles larger than the State of Vermont; 4000

square miles larger than the State of Massachusetts; 11,000 square miles larger than the State of Rhode Island; and 10,000 square miles larger than the State of Delaware. It was, in fact, as large as the States of Delaware, Rhode Island, and Connecticut combined, with one-half of New Jersey included. At that time Mount Moriah Lodge alone had a Jurisdiction as large as the State of Massachusetts, and was itself as large as the States of Delaware, Rhode Island, and Connecticut combined. Even Encampment, the Lodge having under its Jurisdiction the smallest area of any Lodge in the State, contained more square miles than the whole State of Rhode Island. What the area was of the Jurisdiction of some of the Subordinate Lodges at the time when the Grand Lodge was organised in 1874, when there were only 4 Lodges in the entire Territory of Wyoming, it would be difficult to estimate, but it is safe to say that those Jurisdictions covered fully five times the area that they did in 1908 when there were 26 Chartered Lodges in the State.

Considering that the Grand Lodge of Masons in Wyoming was organised over sixty years ago, with a constituency of only 4 Lodges, representing in all 214 members, and that to-day the constituency of 49 Chartered Lodges represents a membership of 8500 members, and considering the many illustrious men who have served as Officers of the Lodge, many of whom have held, and many more who now hold, eminent positions in various walks of life, the Masons of Wyoming have a proud Record indeed. The great number of admirable Officers, upon whose services they may depend in the future, and the standing of the membership throughout the State, make it certain that we may expect to complete the first century of the Grand Lodge with an even greater measure of accomplishment and prosperity than have been experienced during the first sixty years of its existence.

With only four exceptions, the Presiding Officer of the Wyoming Grand Lodge has changed each year. During the past forty-seven years there have been forty-seven different Grand Masters. This procedure is based, to some extent, on the theory that every Mason competent to serve as Deputy Grand Master, Senior Grand Warden, or Junior Grand Warden, is also qualified to assume the grave responsibilities of Grand Master. Perhaps, more important, however, is the theory that the Office is one of honour, and that he who has once been Installed can receive no additional honour by subsequent re-election, and further, that those who have served faithfully and well in minor Offices are entitled to advancement. The plan has worked well, and the Grand Lodge has been fortunate in its selection of a long line of able, zealous, and learned men to fill the chief Office within its gift.

Following is a list of the Past Grand Masters of Wyoming: Edgar P. Snow, Fred E. Addoms, Orlando North, James H. Hayford, Frank M. Foote, Robert Wilson, John K. Jeffrey, Ervin F. Cheney, Joseph B. Adams, Nathaniel R. Davis, William Daley, LeRoy S. Barnes, Emile A. Abry, Perry L. Smith, John C. Davis, Edward F. Stahl, Jethro T. Holliday, Fenimore Chatterton, DeForest Richards, E. P. Rohrbaugh, J. M. Rumsey, Jr., E. P. Bowman,

Charles H. Townsend, Samuel Corson, C. N. Potter, T. S. Taliaferro, Jr., Frank A. Luckfield, M. R. Johnston, P. S. Cook, F. S. King, M. P. Wheeler, B. H. Sage, Hugh Hynds, Harold Banner, William Pugh, Fred C. Barnett, J. J. Jewett, W. H. Dickinson, Herbert J. King, T. Blake Kennedy, G. E. Brimmer, Arthur K. Lee, William O. Wilson, Frank A. Holliday, William A. Riner, J. W. Stuchell, J. I. Kirby, Frank S. Knittle, O. O. Natwick, M. A. Kline, Guy J. Gay, Robert H. Hopkins, Elwood Anderson, Lewis J. Holliday, Fred S. Fobes, Charles C. Mitchell, and John Stansbury.

During the past sixty years there have been only six Grand Secretaries. Of those Bro. William L. Kuykendall served twenty-eight years, from 1886 to 1914, and Bro. Joseph M. Lowndes, the present incumbent, has served for over twenty years.

Of the seven Grand Treasurers, Melville C. Brown, the first, served one year. During the twenty-four years from 1889 to 1922, our beloved Brother, William Daley, filled the Office, until he was called to his long home. He was succeeded by Bro. William W. Daley, who has since served acceptably. All other Officers of the Grand Lodge, with the two exceptions of Grand Librarian and Grand Historian, if found worthy, are advanced each year. Since the Offices of Grand Librarian and the Grand Historian were created, they have been held by the present incumbents.

In all works of charity and fraternal benevolence the Grand Lodge of Wyoming has always been prominent. Upon all occasions of public calamity, it has freely and cheerfully responded. During the Great War its contributions were made without boast, and the thousands of Masons who exchanged the comforts and endearments of home for the perils and vicissitudes of war made a record to be respected and honoured. Some of them made the supreme sacrifice on the battlefield, and their memory is fondly cherished by their Brethren. To the aged and indigent of its own household, the Grand Lodge has always given with an open hand, and scarcely a Session has passed that has not witnessed some manifestation of its philanthropic endeavour.

The acts of beneficence performed by the Masonry of Wyoming are done without ostentation. The good that it does is done quietly. Its deeds of charity are usually bestowed upon those who are in need, without their ever discovering the source of relief. The sick are attended, the dead buried; the widows are assisted, orphans are supported and educated; weary Brethren are cheered by kind words prompted by sympathetic hearts.

In 1907 the Grand Lodge appropriated a sum of $500 to be set aside for the founding of a special fund to be known as the Masonic Home Fund. To increase this fund each Subordinate Lodge in the State was annually assessed 50 cents per capita. Within five years after its founding, the fund had grown to more than $12,000. In 1913 the first money was expended for the relief of dependent Brethren and their families, the amount spent being $945. Then, in 1914, at the Grand Lodge Communication it was deemed that the best and most satisfactory way to dispense Masonic charity was through the various Subordinate

Lodges, which receive from the Grand Lodge such outside assistance as may be needed. It was also decided to be inexpedient and unwise for the Grand Lodge to establish a Masonic Home. In explaining this decision it was declared: " A Masonic Home is a good advertisement for a Grand Lodge, but let us not proclaim our charity from the housetops. If a Brother needs assistance, let us give it to him open-handedly and generously, but with as little publicity as possible." It was further decided that two funds should be created, one to be known as the temporary fund, and the other as the permanent fund. The former, established with the sum of $1,445, was to be used in the care of dependent Brethren and their families; the latter, with an initial sum of $10,000 was to be lent at interest with good security. Twenty years after the establishment of these funds, they grew to approximately $75,000 and had already dispensed no less than $50,000 for the care of dependent Brethren and their families.

Looking back upon over sixty years of the Grand Lodge of Wyoming, and considering what wonderful results have been attained by it, recognising the triumphs of the men who have conducted the affairs of Masonry and made it the outstanding organisation for good in the State, it may be truthfully said that the Masons of Wyoming " builded better than they knew," and that " their works have followed them."

THE WASHINGTON MEMORIAL TEMPLE

Louis A. Watres

THROUGHOUT the ages, knowledge of the achievement of great leaders has brought hope and inspiration to all—inspiration to live splendidly, to become nobler creatures. To most men such spiritual influence is more desirable than is material aid. Appreciating its value, most men have therefore always sought to profit from it. Today, as during the Middle Ages, men turn to the memory of great heroes for spiritual direction. In learning more about their lives and their work, we naturally seek to bring these facts to the attention of others and with them to share the good we ourselves have derived.

With this in mind, the three and a half million Masons in the United States have erected at Alexandria, Virginia, a Memorial Temple to George Washington, man and Mason. Of course there have long been many monuments to Washington both in this country and abroad. Some of them memorialise him as America's distinguished first President, others honour him as a great general and illustrious statesman. But the Memorial Temple at Alexandria, Virginia, differs from all those. It honours Washington as a man and as a Mason. For who is more appropriate than Washington to be chosen as an example that will throughout all the coming years instill in us both hope and inspiration?

For more than a century it has been in the hearts of Freemasons to erect a suitable monument to Washington. The story of the monument which they have finally erected at Alexandria is a story of successful effort, for the Masons of today have only accomplished what the Masons of past years longed to do. The cherished desire of their hearts has at last been realised.

To the Grand Lodge of New Hampshire we are indebted for many interesting data regarding the sentiment of the Masons in this matter as much as a century ago. From its archives have come many of the following interesting facts.

From that source we learn for example that in 1824 at the Annual Communication of the Grand Lodge of New Hampshire, Harrison Gray, a Past Grand Master of that splendid Jurisdiction, presented the following motion:

That a Committee of five be appointed to take into consideration the expediency of erecting a monument at Mount Vernon over the remains, and to the memory of our late distinguished Brother, George Washington, first President of the United States, and the propriety of inviting the Grand Lodges of the several States in the Union to assist in the same. This led to the appointment

Washington March 2nd 1825.

Hon Bushrod Washington

Sir The annual Grand Lodges of Penn Hampshire Rhode Island York & the Carolinas and Virginia have agreed upon a plan to erect a monument to the memory of their distinguished friend and brother the late General Washington. I wish Sir to be enabled to communicate to the Grand Lodge of U.S. your views of the propriety of the undertaking & whether its operations would be agreeable to his feelings and would meet the approbation of the more immediate relatives of this illustrious man.

It is unnecessary for me to say that the masonic brotherhood would feel highly gratified if they might be permitted to be the instruments in performing so pleasing a duty.

Be pleased Sir to accept the assurance of my high respect & esteem

Thomas Whipple Jr

Letter of Thomas Whipple in 1825 Proposing a Memorial to Washington.

of the Committee which in turn recommended the passage of the following resolution:

Resolved: That the sum of two hundred dollars be appropriated for the object referred to from the funds of the Grand Lodge of New Hampshire.

It also resolved that the M.∴W.∴Grand Master of this Grand Lodge be authorised and requested to open a correspondence with the Grand Lodges of the several States on this subject, and solicit the co-operation and exertions of Masonic Brethren throughout the United States, in that undertaking.

This resolution was unanimously adopted.

In the following year, 1825, the Grand Master reported that he had "communicated with the other Grand Lodges and that the movement was deservedly popular; that it showed a coincidence of sentiment and feeling; that it was gratifying to learn that nearly at the same period of time a similar proposition was made to the Grand Lodge of a distant sister State, Mississippi, probably without any knowledge of the proceedings of this Grand Lodge, to which justly belongs the honour of priority."

A reference to the proceedings of the Communication of the New Hampshire Grand Lodge of 1825 shows that " the Grand Lodges of Maine, New York, Ohio, North Carolina, and Mississippi have adopted resolutions highly approving the design and appropriating liberal sums towards its accomplishment."

Through the further courtesy of the Grand Lodge of New Hampshire we are permitted to print here the following letter from the Honourable Thomas Whipple, Jr., M.C., to the Honourable Bushrod Washington. This letter indicates the keenness of the general interest in the movement at that time.

Washington, D. C.
March 2, 1825

Hon. Bushrod Washington
Sir:

The several Grand Lodges of New Hampshire, New York, North Carolina, and, I believe, some others, have appropriated funds for the purpose of erecting at Mount Vernon a monument to the memory of their distinguished friend and brother the late General Washington. I wish, Sir, to be enabled to communicate to the Grand Lodge of New Hampshire your views of the propriety of the undertaking and whether its execution would be agreeable to the feelings and would meet the approbation of the more immediate relatives of this illustrious man.

It is unnecessary for me to say that the Masonic Brotherhood would feel highly gratified if they might be permitted to be the instrument in performing so pleasing a duty.

Be pleased, Sir, to accept the assurance of my high respect and esteem.

(signed) THOMAS WHIPPLE, JR.

The replies which were received from the several Grand Lodges in response to this letter indicated a strong desire on the part of the Masons of the

United States even at that early date to express their esteem and affection for him whom they were glad to call a Brother Master Mason.

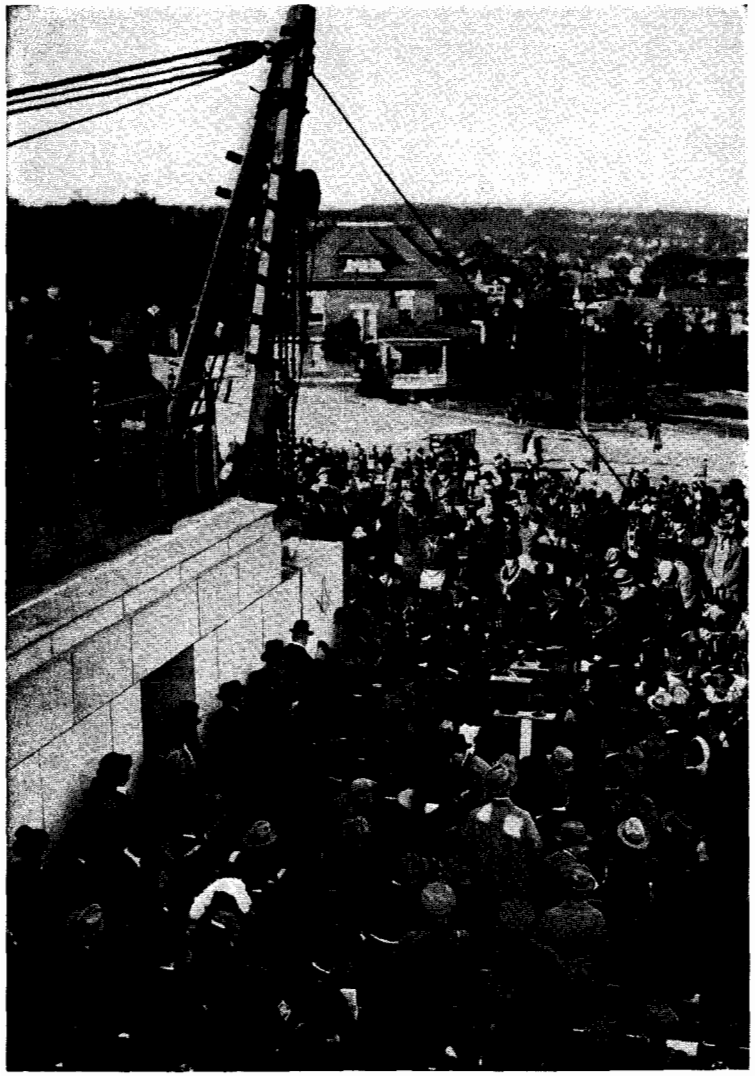
In a report of the Grand Lodge of New Hampshire in 1827 the Grand Lodge of Maine said: " It is highly desirable that the Fraternity should persevere in their project for erecting a monument at Mount Vernon, and although it may require the unremitting efforts of several years to accomplish it, yet it is believed that it will eventually be effected in a manner highly honourable to the Craft."

A favourable resolution was also passed by the Grand Lodge of Pennsylvania, saying, " *Resolved*, that the Grand Lodge of Pennsylvania most cordially concurs in the propriety of erecting a monument at Mount Vernon."

Although the Grand Lodge of Virginia did not have sufficient funds to make a suitable contribution at the time, it recommended that each subscriber contribute and expressed a desire to know what the Grand Lodges of Maine, New Hampshire, New York, Pennsylvania, Ohio, Tennessee, Mississippi, and Maryland would contribute. In an effort to advance the project the Grand Lodge of Maryland issued a circular letter asking for contributions. Although only two Lodges answered favourably each of those stated that it would cheerfully contribute $100. Two other Maryland Lodges replied that " owing to the depressed state of our funds we cannot contribute anything . . . yet, upon a more mature reflection, we cannot but highly approve the original design."

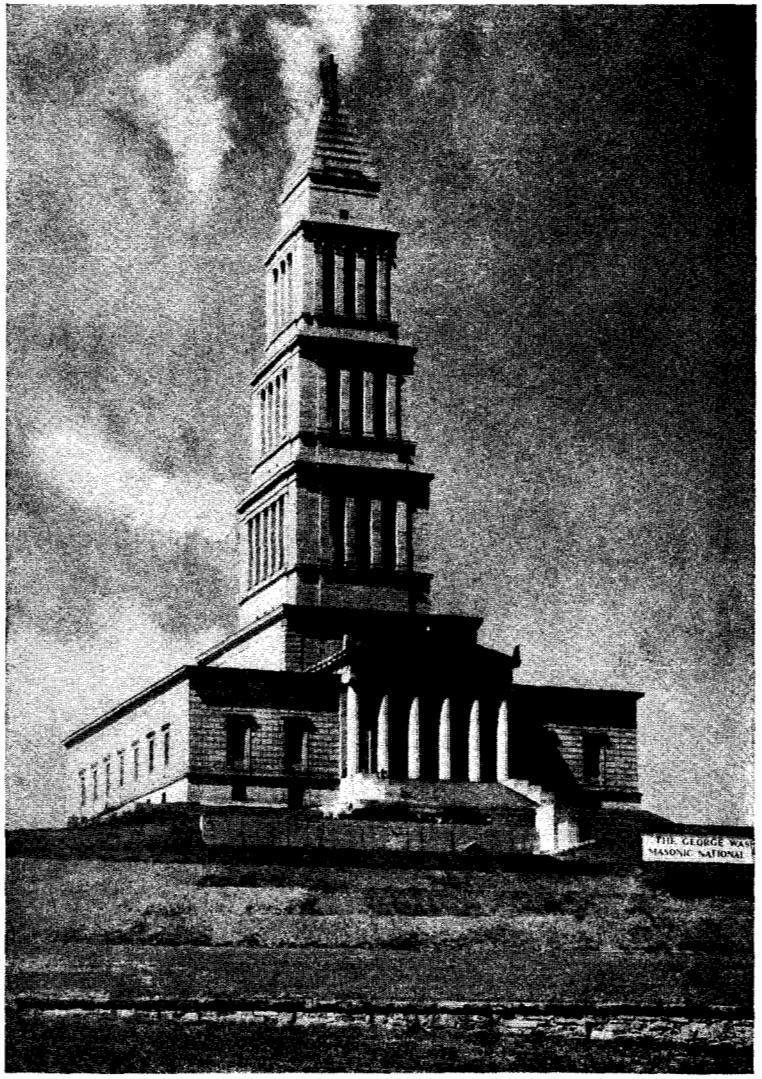
From the Grand Lodge of Alabama also came a favourable reply, telling that it had passed the following splendid resolution: " *Resolved*, that this Grand Lodge, on behalf of the Ancient Freemasons of Alabama, with profound sensibility concurs in the design at once so laudable and so suitable to evince those feelings unanimously prevailing in the Masonic family . . . and cherishing to perpetuation the spotless glory of Washington." To give more material proof of its approval, the Grand Lodge of Alabama then appropriated a sum of $200 to be paid towards the fund. The Grand Lodge of Connecticut appropriated the sum of $500 and heartily approved the project, while that of the District of Columbia gave its most cordial verbal support. Like that of Virginia, the Grand Lodge of Indiana recommended to its member Lodges that a subscription " not exceeding the sum of $1 for each subscriber " should be made. The Grand Lodges of Kentucky and of Louisiana also resolved to co-operate in making the movement a success. The Grand Body of Massachusetts " reported progress " and was given " leave to sit again." Mississippi also concurred and contributed the sum of $100 for its share in meeting the expenses of the undertaking. Missouri, too, recommended contributions for " an object so laudable and important."

The Grand Lodge of New Jersey expressed the hope " that it might cheerfully unite in so laudable an undertaking, and thereby assist in handing down to the latest posterity the many virtues that adorn the mind of our illustrious Brother, the great and good Washington." The Grand Lodge of New York contributed $1000 upon condition that certain other contributions also be made,



From a photograph by "National Photo."

Laying of the Corner Stone.



The George Washington Masonic National Memorial at Alexandria, Virginia.

while the Grand Lodges of Ohio, Pennsylvania, South Carolina and of Tennessee expressed their approval of the proposed project. From the Grand Lodge of Tennessee came the apt observation that Washington was " not only the pride of our Nation and the Father of his Country, but an ornament to human nature and a brilliant luminary in the galaxy of our Order."

It must be remembered that one hundred years ago this country was much more sparsely settled than it is now, and that raising money for such an undertaking was much more difficult than it would be to-day. In those days roads and other transportation facilities were inadequate, there was no telegraph and mail service was in its infancy. No successful airplane had yet been conceived, and the radio was still undreamed of. And, of course, the membership of all our Masonic Lodges was as yet very small. Consequently, although Grand Lodges and Masons generally were eager to contribute generously to the fund, they found it extremely difficult to do so. It is small wonder, then, that the proposal seemed so difficult to realise at that time.

But the desire to erect a fitting monument to George Washington survived, and in 1911 the spirit which had stirred the hearts of the Masons in the early nineteenth century again manifested itself. Through the initiative of Charles H. Callahan, then a Past Master of Alexandria-Washington Lodge, No. 22, and later Grand Master of Masons in Virginia, a meeting of distinguished Masons was again called to meet at Alexandria and to consider the erection of a memorial to George Washington.

In the old Lodge Room at Alexandria-Washington Lodge, No. 22, where were treasured many objects of deepest interest not only to Masons but also to those interested in the early history of this country, the Brethren assembled, inspired by a love of country and a deep affection for the great man and Mason whom they desired to honour. They formed an organisation which they called the George Washington Masonic National Memorial Association. Its Charter, held under the laws of Virginia, is perpetual. As is proper, the title to the Temple belongs to the forty-nine Masonic Grand Lodges of the United States. These Grand Lodges are the Active Members of the Association, and in ultimately resolving all questions they have complete control over it.

William B. McChesney, Grand Master of Masons in Virginia, presided over the preliminary meeting. When the organisation was finally perfected, Thomas Shryock, who for thirty-four years had served as Grand Master of Masons in Maryland, was chosen President. The Minutes show that the memorial they proposed to erect was intended, among other things, to serve as a treasure house where they might " preserve and safely keep the Masonic relics of Washington," at that time preserved in Alexandria-Washington Lodge, No. 22. They also show that the proposed structure was to be erected at a cost of $100,000. Masons generally felt that if they were to erect a memorial temple to George Washington it should be one commensurate with the dignity and resources of the Masonic Fraternity, one that should fully reflect the affection of the Fraternity for George Washington, the man and the Mason.

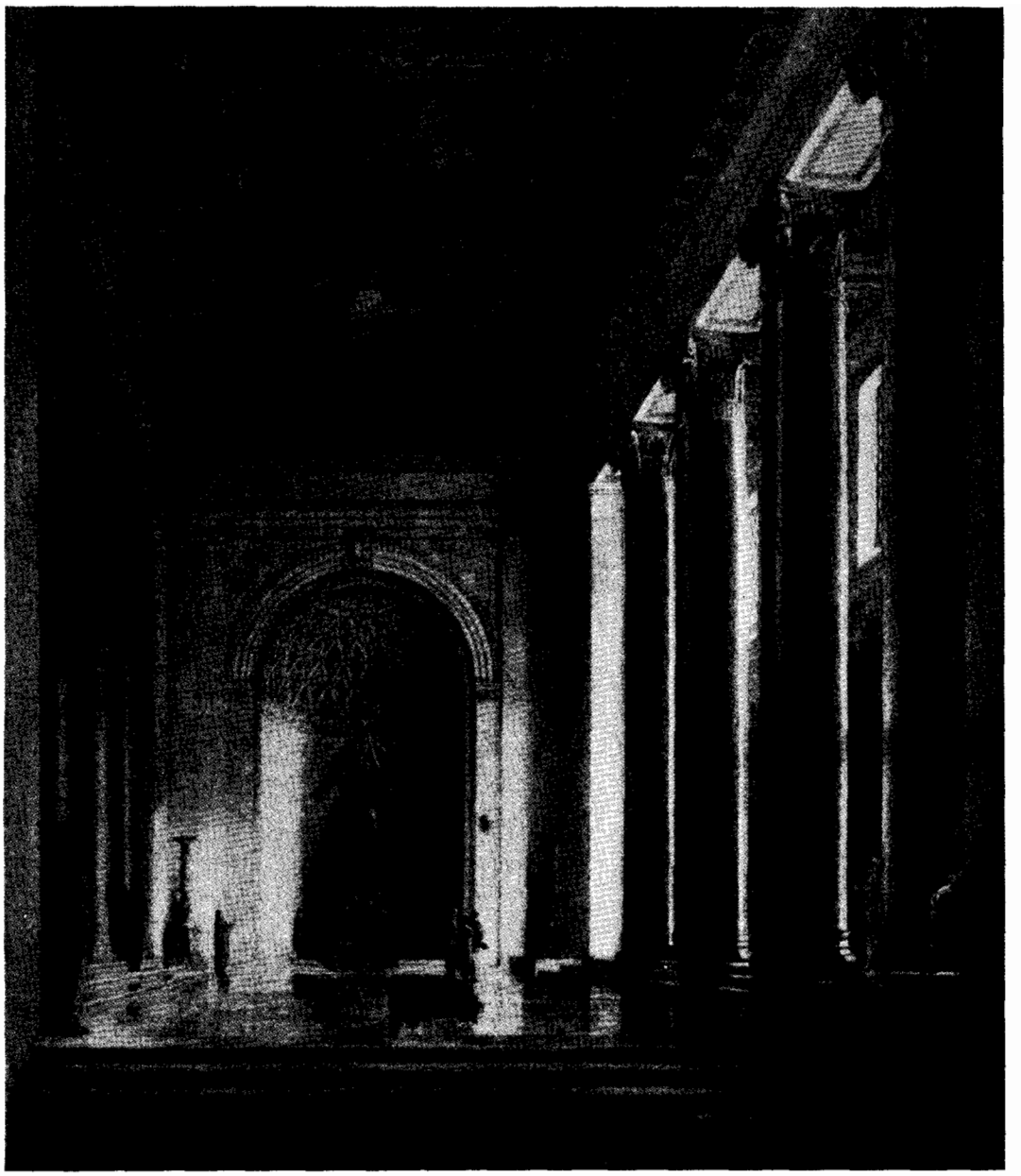
The forty-nine Grand Jurisdictions were organised into divisions, and State chairmen were appointed for the purpose of overseeing the provision of the required funds. An advisory board was also organised, having the late John Wanamaker as Chairman. At his death, Frank O. Lowden, former governor of Illinois was elected to fill the vacancy. At present he continues to serve as chairman of that board. This done, the Brethren were throughout the country advised then of the purpose of the Association. As a result the various Jurisdictions responded with liberal contributions.

As the plans for the memorial were discussed from time to time, the vision of the Brethren enlarged and they came to see the deep significance of the movement. With the growth of vision, the estimated cost of the enterprise grew in proportion. The plans which had been first submitted provided for a Temple costing approximately $700,000, to be erected upon a plot of ground consisting of some two acres, the land having been donated by the Masons in Alexandria. But as interest grew and as the plans for the Temple became more pretentious, the Association pointed out that two acres of land would be insufficient upon which to erect so important a structure. Immediate steps were, therefore, taken to acquire additional adjacent land. This led to the acquisition of thirty-five more acres.

The more the movement was contemplated and the better its far-reaching purpose was understood, the more keenly the Masons gained the " broad horizon's grander view." Quite naturally this resulted in liberal material assistance. Although there was at no time any " drive " for funds, there has been paid into the treasury, through the organisation that was effected, more than three and a half million dollars, nearly all of which has been expended in the purchase of land in landscaping and in erecting a suitable structure.

It should here be noted that one of the outstanding rules of the Association has been, and will continue to be, that no obligation shall be incurred by any Lodge until it first has the needed money in its treasury. There is no indebtedness, and there will be none. The Masonic spirit which has thus far been manifested in the mighty movement will no doubt provide whatever money the need calls for.

By February 1922, the building fund amounted to $639,500. It was thereupon resolved to proceed with the work. Bro. Harvey Wiley Corbett, of the firm of Corbett, Harrison, and MacMurray, designed the Temple. He has said that " the conception as a whole was inspired by the Zikkurat towers of antiquity, erected near the harbours of the Mediterranean Sea to light the mariners home." He also added, " Our thought is that the Masonic Fraternity, of the spirit of which Bro. George Washington was so ideal an embodiment, is in itself a shining beacon of character and citizenship, the light of which will shine into every corner of the land." The consulting architects were Osgood and Osgood, of Grand Rapids, Michigan, while Olmstead Brothers of Brookline, Massachusetts, were the landscape architects. The landscaping was done under the immediate supervision of Bro. Carl Rust Parker of that firm. The contractor



The George Washington Memorial Hall, with the Great Statue of Washington in the Niche at the Back.

The eight towering polished green granite Corinthian columns support the tower.
(See frontispiece in colour, Volume VI, for general view.)

Courtesy of the George Washington Masonic National Memorial Association and the architects, Messrs. Corbett, Harrison and MacMurray.

was the Cranford Company, of Washington, District of Columbia, over which Bro. Percy Cranford was the immediate supervisor and director in this case.

On June 5, 1922, at high noon, ground was broken on Shooters Hill, an extension of Arlington Ridge. Then, on November 1, 1923, the corner-stone, an immense block of solid granite weighing four tons, was laid with imposing ceremony. This event assumed not only a national, but also an international aspect. President and Mrs. Coolidge were in attendance as were also Chief Justice and Mrs. Taft. From Arthur, Duke of Connaught, Grand Master of the United Lodge of England, came cordial greetings. Canada, Cuba, and Saskatchewan each sent Representatives as did also Ireland, Scotland, Nova Scotia, and Prince Edward Island. The United States battleship *Richmond* was anchored at the foot of Duke Street.

Salutes were fired, while many government aircraft soared above the site. President Coolidge and Chief Justice Taft joined with the Grand Masters present in spreading cement on the corner-stone, and in doing so they used a replica of the trowel which George Washington had used when he laid the corner-stone of the National Capitol on September 18, 1793.

Since Holy Writ itself goes into great detail in recounting the building of many edifices reared in the early days of man's history, and notably in its account of King Solomon's Temple, which figures so largely in the annals of primitive Freemasonry, so, too, we have not deemed it amiss to present here some data regarding the size of the Washington Memorial Temple and the materials used in its Temple construction. The following materials were used: Of cement there were 42,211 barrels, or 8453 tons; of sand, 15,992 tons; of gravel, 37,179 tons; of reinforced steel, 1510 tons; of roofing material, 480 tons; of granite, 10,877 tons; or a total of 74,491 tons of various building materials. To move this material 1900 freight cars were required, a train approximately twenty miles long. Before building could be begun 33,000 tons of earth had to be removed from the site; preliminary construction work alone required a quarter million feet of lumber and 25 tons of nails.

The Temple is approached by seven terraces. East and west, the structure has an over-all longitudinal dimension of 240 feet and its width is 168 feet. The tip of the tower rises 333 feet above the ground, 440 feet above sea-level. The granite came from the quarries of the Maine and New Hampshire Granite Corporation, of Red Stone, New Hampshire. The exterior walls are of Conway pink granite, a rock of notable strength and unusual weathering qualities. It is interesting to know that there is no structural steel in the Temple. It is solely of Masonry construction throughout, a very unusual thing nowadays.

The entrance to the Temple is a portico dignified by six Doric columns each measuring 33 feet high, nearly 6 in diameter at the base and weighing 63 tons. These 6 columns have been selected as memorials by the following Grand Lodges of the States of Massachusetts, New York, Pennsylvania, Missouri, Indiana and California. From the portico one passes into the great atrium which comprises the central room of the structure and forms a Memorial Hall,

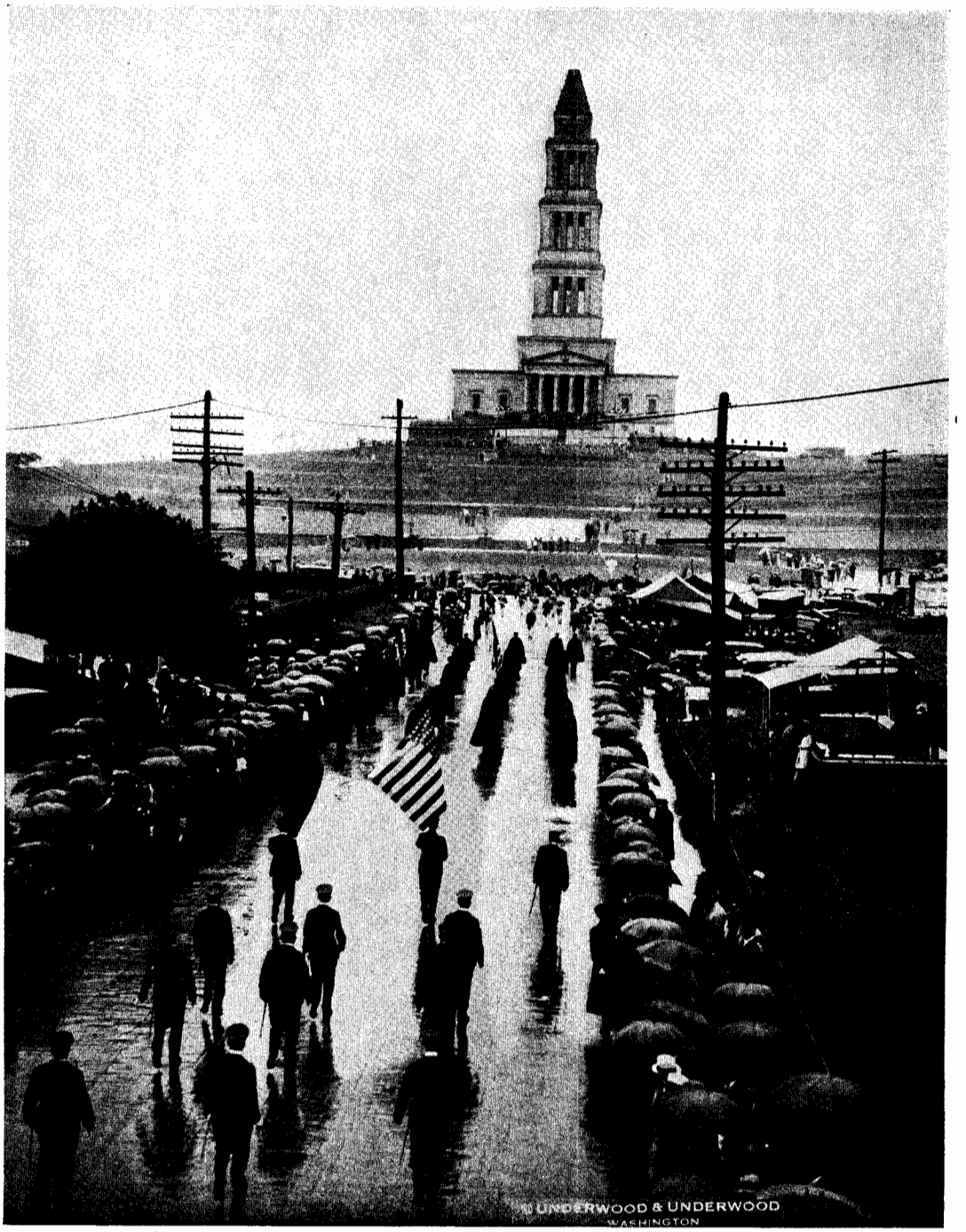
in which a heroic statue of Washington will be set. The central hall is 100 feet long and 70 feet wide. Within it, and supporting the weight of the tower, are 8 polished columns of green Conway granite, each of which has a circumference of about 17 feet and a height of 39 feet.

To-day more than 3,000,000 Masons in the United States are proud of their opportunity to express in its memorial the homage mankind owes to that great man who led us in our struggle for liberty. The spirit of George Washington, now the spirit of these millions of Masons, has here found fitting expression. The long-preserved relics of Washington and his Lodge have here found a fitting resting-place. One of the rooms on the second floor of the Temple is a replica of the old Alexandria-Washington Lodge room. In it are kept the valuable collection of Masonic and personal effects of George Washington which are now owned by Alexandria-Washington Lodge, No. 22. The Chair which Washington occupied when Grand Master, the Masonic Apron he wore, the Masonic implements he used and other relics of early Freemasonry all may be found here.

In addition to Memorial Hall, there is an auditorium at the west side part of the Temple, on the second floor. This great room is capable of seating 1200 persons. Executive and administrative offices of suitable size for the Association's use have also been arranged.

The Temple is designed to become a centre of Masonic information for the civilised world. Its library has been so planned that it will be of international as well as national interest. The nucleus of this Masonic Library has already been donated by Mrs. Florence M. Lemert, of Helena, Montana, and consists of the valuable collection of her deceased husband's brother, R. J. Lemert, Thirty-third Degree, a Masonic author of distinction. On the ninth floor of the Temple is a set of Deagan chimes which were presented to the Association by the Hon. Louis Arthur Watres, Thirty-third Degree, former lieutenant-governor of Pennsylvania and Past Grand Master of Masons in that State. In the erection of the Temple, the miracle of the human spirit joined with the miracle of human genius. From their union was born the masterpiece of our Temple with its polished pillars and wrought capitals, its huge columns of agate green and mottled black. The ideals of George Washington, perpetuated through a hundred years of Masonry, have inspired craftsmen, sculptors, master-builders and architects. The granite rose from its ancient rest within the hills of New Hampshire to embody the century-old hope of the Grand Lodge of that Commonwealth.

George Washington's spirit lives not only for Masons: They invite the world also to share it with them. With its own eyes the world may look down from Shooters Hill and see what the keen grey eyes of George Washington saw. Only his footsteps are still. The countryside stretching out in full view below the Temple at Alexandria is filled with the interest of his living days. To the east an undulating plain stretches back from the highlands which surround the Falls of the Potomac above the city of Washington and extend to the bend of the river six miles below Alexandria. There it turns to the west and flows



From a copyrighted photograph by Underwood and Underwood.

The Dedication Procession.

Twenty-five thousand members of the Masonic Order marched in the rain, May 12, 1932.

seaward, bordering the shores of Mount Vernon farms in its course. For twelve miles the Potomac winds its way through this lowland in sight of the Temple. Over the plains through which it flows are scattered many hamlets and villages, among them the Colonial city of Alexandria. Easily visible from the river is the building in which is still housed the Masonic Lodge whose first Worshipful Master George Washington was. Godsby's Tavern, now known as the City Hotel, which on two occasions was Washington's headquarters and in which was held the first celebration of his birthday in 1798, may still be seen.

The Temple stands in the midst of many historic spots eloquent with memories of Washington—places that are essentially the same as when he was associated with them. It is located in the very city of Alexandria itself, the city that he loved and served. Nearby is old Christ Church, where he worshipped. Nearby is where he recruited his first military unit, the unit that became part of General Braddock's army. Nearby, too, is the placid Potomac in which he delighted. All about are treasured associations of his energetic manhood. The beauty, symmetry, and splendour of our classic Temple are symbolic of that Washington whose spirit still lives. It stands there to be interpreted by a world to which it signifies the stability, indestructibility, and permanence of the Fraternity which erected it.

The Temple is not only a memorial to George Washington and to his personal associations, but it is also an acknowledgment of the fact that the ideals which made him a great man and a great Mason still live. That those same ideals now motivate millions of Americans and that they will continue to do so throughout years to come.

It was a thought dear to Washington's heart that the nation which was to grow up about his beloved home should embody the principles of equality and tolerance in its fundamental law. The very laying of the stones of the Temple has been made possible because those principles guided its builders and all who contributed to it. Those great blocks of granite would not now be builded into an edifice of beauty, but would instead be still lying beneath the mountains of New Hampshire had not Washington instilled into his people a spirit powerful enough to unearth the granite of their land and fashion it into a splendid tower of strength which seen by the eyes of the world makes men to understand the secret of George Washington's greatness.

Nothing in the man Washington could have made him what he was other than his own high ideals. Upon that inspiring point on Shooters Hill which is now the site of our magnificent Temple, he recognised the moral foundation that must be laid in order to create a great nation. As he stood looking over the Valley of the Potomac, in full view of Gunston Hall, the estate of his friend George Mason, he seems to have been moved by a sense of the spiritual uncommon to men. It was this alone which could have created that splendid individual known to his fellows as George Washington. The spirit that motivated Washington has never died. It still lives. Stirred from their ancient slumber by that same spirit the very stones of this Temple stand cemented in

an edifice at once symbolic of the man it memorialises and of the unity of that Fraternity whose distinguished leader he was. The Washington Memorial Temple has already proved its power to unite the Masons of the United States as nothing else has ever done before.

The spirit with which Washington met his country's need many years ago, the spirit which motivated his life of service came again to the mind and heart of a troubled world in 1932. Doubtless that caused many of us more seriously than ever before to contemplate the life of Washington and to appreciate all the high and enduring ideals for which he stood—justice, liberty, tolerance, and an orderly stable and constitutional government. It is the earnest hope of American Masons that their Temple may help the world to understand, knowing that it is only the soul of men that envisages the spiritual temple.

The Temple at Alexandria will be an abiding place of the spirit of Freemasonry which time cannot efface. As this glorious Temple, which fronts the dawn on the axis of King Street in the historic city of Alexandria, welcomes the morning, it counts to each day to be another opportunity for noble deeds. It will enkindle new ardour for our beloved country. Lifting its colossal tower heavenward, this national memorial proclaims its spiritual significance from its foundation to its very dome. The sublime faith of Freemasonry in the Fatherhood of God, the Brotherhood of man, and the Immortality of the Soul will be echoed through the centuries. The pilgrim who in years to come may observe the simple, massive beauty of our Temple will go on his way inspired and from then on strive to lead a better life. This Temple, built as it is of enduring material, will stand throughout the ages. It will carry the message of human brotherhood to generations yet unborn and to those to whom we may some day be only an ancient race. It will perpetuate the attributes of self-denial, patriotism, love of country and one's fellows which were typified in the life and work of the Great Mason, the Master Builder of our Nation—George Washington.

AMERICAN MILITARY LODGES

R. L. Queisser

MASONRY, in all ages, has been the instrument that has drawn men together in times of difficulty and danger. What is more natural than in time of war that men should seek the closest possible companionship? Apparently nothing has lent itself more generally to that Brotherly relationship than the Masonic Order with its strong bond of love and esteem.

Therefore, from this natural impulse was born the willingness to grant the Warrants sanctioning the organisation of Military Lodges in time of war.

The organisation of these Military Lodges made possible the close association, one with the other, of those already Initiated into the Craft and permitted further the Initiation of those found worthy to be given the Degrees. Surrounded by death and carnage which tried men's souls, they found great solace in the teachings of the Ancient Craft.

Unquestionably, it can be truthfully said that Masonry of the present day owes a deep debt of gratitude to the Masons of the Revolutionary period for the virile solidarity of the things which they builded and which are a tower of strength guiding us in the present day.

History confirms that during the American Revolution Masonry played a most important part. It is a matter of record that the majority of General Washington's staff and a greater part of the general officers of the Continental Army were members of the Craft. It is said General Lafayette often remarked that General Washington never gave him his full confidence until after he had been made a Mason. Tradition has it (and it is fairly well substantiated) that General Lafayette was Raised in Army Lodge, No. 19, at Morristown, New Jersey, in December 1779, and that the Lodge furniture, Jewels and Apron used on that occasion were loaned by St. John's Lodge, No. 1 of Newark, New Jersey, and that General Washington himself presided in the East.

No doubt through this close relationship with his officers General Washington was able to accomplish much more because of his faith in their character, this fraternal bond giving him the most implicit trust in their integrity.

Previous to the American Revolution many of the regiments of the British Army possessed their own Travelling Lodges. In the year 1769 three of these Regimental Lodges joined with the Lodge of St. Andrew in Boston in founding the Massachusetts Grand Lodge.

Joseph Warren, Esq., was Installed the first Grand Master under a Warrant issued by the Grand Lodge of Scotland. It may be of interest to learn that Bro. Warren was Initiated in the Lodge of St. Andrew September 10, 1761, he

being at that time but two months past his twentieth birthday. With the organisation of this Grand Lodge, the Massachusetts Colony had two Grand Lodges, both unquestionably regular. This continued until 1792, when they were harmoniously merged.

The method and system of these British Army Lodges appealed to the Colonial Masonic Brothers, and they were not long in adopting the British plan and developing their own Lodges in the Colonial Army. It is a matter of record that there were ten Military Lodges that were granted Warrants from the various Colonial Grand Lodges. The best known of these Military Lodges and of which Masonic history is clear, are the following six Lodges:

St. John's Regimental Lodge, Warranted by the Provisional Grand Lodge of New York, 1775.

American Union Lodge, Warranted by the St. John's Grand Lodge of Massachusetts, 1776, with Joel Clark as Master.

Washington Lodge, Warranted by the (St. Andrews) Massachusetts Grand Lodge (Ancients) in 1779, located at West Point.

Military Lodge, No. 19, Warranted by the Provisional Grand Lodge of Pennsylvania, May 1779.

Army Lodge, No. 20 in the North Carolina Line, was Warranted in 1779 by the Provincial Grand Lodge of Pennsylvania.

Army Lodge, No. 27 in the Maryland Line, also received its Warrant from the Pennsylvania Grand Lodge in 1780.

In connection with the organisation of American Union Lodge it is recorded that on February 13, 1776, a preliminary meeting was held at Roxboro, Massachusetts, by members of the Craft and they decided to Petition St. John's Grand Lodge of which R.·.W.·.Bro. John Rowe was Grand Master, for a Warrant to open a Military Lodge to be attached to a Connecticut Regiment of the Line. This Petition was granted and the first meeting held February 16, 1776. Many members of this Military Lodge distinguished themselves in both Masonic and civil life. Captain William Judd was elected Grand Master of Connecticut in May 1791, serving seven years. Colonel Samuel Wyllys served as Secretary of State of Connecticut and as Deputy Grand Master of the Grand Lodge. William Howe became a distinguished major-general in the War of 1812 and the first Territorial governor of Michigan. General Samuel Holden Parsons, the second Master of the Lodge, was one of the organisers of the Ohio Company which founded Marietta, Ohio, and also of the Western Reserve Company which founded the city of Cleveland.

Without question American Union Lodge was the most outstanding of all the Army Lodges. Not only was it the first Lodge Warranted, but it has been in almost continuous existence up to the present day, and it now carries on at Marietta, Ohio, as American Union Lodge, No. 1 of the Grand Lodge of Ohio.

In the Membership Roll of American Union Lodge appear the names of some of the great leaders of the Revolution. The most distinguished member was

unquestionably General Rufus Putnam, who was later the father of Masonry west of the Alleghenies and was the first to be elected (in 1808) to the high office of Grand Master of Masons of Ohio.

It is not to be wondered that the Colonials of those days were triumphant, when one reads the illustrious names of the gallant heroes who achieved immortal fame in the annals of American history, nearly all of whom were Masonic Brothers and many of them coming into fellowship with the Craft through the Army Lodges.

In this list of patriots are found the names of Joseph Warren who fell at Bunker Hill; Ethan Allen, the hero of Ticonderoga; old Israel Putnam, that soldier of the Indian Wars who left his plow in the fields of Pomfret and hastened to Cambridge to offer his sword in freedom's cause; Colonel Rufus Putnam, chief engineer officer of the American Army and the father of Masonry in Ohio; Colonel Henry Knox, the Boston bookseller who became the chief artillery expert of his time; Nathan Hale, the patriot spy who regretted that he had but one life to give for his country; General Hugh Mercer, Master of the Fredericksburg Lodge, who was killed leading the American troops at the Battle of Princeton; John Paul Jones, the father of the American Navy; David Wooster Marion, the pride of the Southland; Mad Anthony Wayne, Paul Revere, Peyton Randolph, Alexander Hamilton, Benjamin Franklin, Lighthorse Harry Lee, Nathaniel Green, Roger Sherman, John Hancock and Abram Whipple, a naval officer.

The struggle for liberty in the New World was aided by many European military leaders, some of whom also became Masons in the Military Lodges. Notably among them were the Marquis de Lafayette, the youthful Frenchman whose dynamic personality was a potent factor in the Revolution; Baron Von Steuben, that military genius who brought order out of chaos in Washington's Army; Count Casimir Pulaski, who came from his native Poland; Baron de Kalb from Bavaria, and Kosciusko, the eminent military engineer.

Of the other Military Lodges and their activities there is comparatively little known; Records were undoubtedly lost or destroyed, leaving but an unreliable history of their accomplishments.

WAR OF 1812 AND MEXICAN WAR

Very little accurate information is available in relation to Military Lodges in both the War of 1812 and the Mexican War. It is reported that in 1814 a request was made of the Grand Lodge of New York for a " Marching Warrant," but no Record is obtainable as to whether this was granted or refused. The Grand Lodge of Pennsylvania, however, authorised a Military Lodge in 1814, " to be held wherever the Master for the time being should be stationed in the United States." Very recently complete Records were said to have been discovered of a Military Lodge of the War of 1812, hitherto unknown, but details are lacking.

Just how many Field Lodges accompanied the American Army during the Mexican War is not a clear matter of Record, but time may still uncover the necessary Records for history.

CIVIL WAR PERIOD

During the four years of the Civil War apparently some of the Jurisdictions, both Union and Confederate, seem to have vied with each other in issuing Warrants for Military Lodges. This undoubtedly had considerable effect (as will be noted later) on the actions of the Grand Masters and legislation of Grand Lodges during the World War.

Indiana headed the list, having issued 33 Dispensations. New York issued 8 for the formation of "Travelling Lodges." Massachusetts, which Warranted no Lodges in War of 1812, the Mexican War, the Spanish-American War or the World War, issued Warrants for 10 Lodges in the Civil War. Altogether 100 Dispensations were issued by the various Jurisdictions but all of them were undoubtedly cancelled with the cessation of hostilities.

Many very notable and distinguished personages of the Civil War period were Brother Masons, among them two who later became Presidents; namely Major McKinley and General Garfield. McKinley, then a major of Union Infantry, was made a Master Mason in Winchester-Hiram Lodge, No. 21, a Confederate Lodge of Winchester, Virginia.

SPANISH WAR PERIOD

The Spanish War was of such short duration that few Dispensations or Warrants were issued, Kentucky and North Dakota furnishing the only ones. The North Dakota Lodge travelled with the regiment to the Philippines, and elsewhere in this article its activities are recorded.

A Dispensation was issued by Kentucky for a Military Lodge which was known as Kentucky Army Lodge, No. 1, of which Captain (now Colonel) John H. Cowles was Master. Colonel Cowles is at present and for many years past has been Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction.

THE WORLD WAR

The World War (1917–18) is one of which most of us have more than a vague remembrance or only book knowledge; it is still only too vivid in our memories.

Following the custom that prevailed during the Revolutionary era and Civil War time in issuing Warrants for Military Lodges, a number of Jurisdictions issued Warrants for the formation of Lodges during the World War "to work in the Field."

It is worthy of note that many Grand Masters with the authority of their Grand Lodges, which were undoubtedly swayed by the history of the too nu-

merous Military Lodges of the Civil War, voiced their disapproval in no uncertain manner and refused to issue such Warrants. In fact, in some Jurisdictions the Grand Lodge later even went so far by resolution to proclaim Military Lodges clandestine, and further, that any one Initiated and Raised therein should not be recognised as a Brother Mason. Fortunately, however, this drastic measure was not carried out, and nearly all the Brothers who were made Masons in the Field have found a secure and safe haven in various regular Lodges.

However, a number of the Masonic Jurisdictions, undaunted by any previous experience of the Craft, promptly, after the mobilisation of the troops, issued Warrants or Dispensations for the organisation of Military Lodges.

Kentucky, always in the forefront of Masonic activities, took the initiative and was the first to grant a Dispensation. Under date of July 28, 1917 (three months after the declaration of war), W. A. Colston Lodge U. D. was authorised at Camp Taylor. The Lodge was attached to the First Kentucky Infantry (now the 159th U. S. Infantry).

A second Dispensation was granted on September 25, 1917, to Kentucky Rifle Lodge, the name afterwards being changed to J. N. Saunders Army Lodge. This Lodge was attached to the Second Kentucky Infantry (now the 160th U. S. Infantry).

The Grand Lodge of Montana was a close second to the Kentucky Grand Lodge, and granted a Dispensation September 8, 1917, to Montana Army Lodge, No. 1, U. D., which was attached to the Second Montana Infantry (now the 163d U. S. Infantry). Major Leroy A. Foot was the Master; he afterwards (1931–32) became Grand Master of Montana. The first meeting was held on board of the U.S.S. *Leviathan*, in mid-Atlantic December 21, 1917. Afterwards the Lodge was stationed at St. Aignan and Montrichard, France. The Warrant was relinquished August 21, 1919, and Records closed.

A unique and unusual Masonic event occurred in connection with this Lodge during its sojourn in France. It appeared that Right Worshipful Bro. R. E. Hathaway, Senior Grand Warden Elect of the Grand Lodge of Montana, was serving with the A. E. F. in Paris. The M.·. W.·. Grand Master of Montana sent a proxy to the Master (Major Leroy A. Foot) empowering him to convene a Special Communication of the Grand Lodge of Montana for the purpose of Installing Bro. Hathaway as Right Worshipful Senior Grand Warden. Bro. Hathaway reached St. Aignan on March 29, 1919, where, in compliance with the authority granted, a Special Communication of the Grand Lodge of Montana was convened and he was duly Installed in his Office. This is probably the only instance in American Masonic history where a Grand Lodge of an American Jurisdiction was convened on foreign soil.

Texas issued only one Dispensation for a Military Lodge and that one to Lahneck Lodge, No. 1186, on June 22, 1922; it was Chartered December 8, 1922. The Lodge was the second to Work in the Army of Occupation on German territory. Major C. S. Bailey of Dallas, Texas, was the first Master. The meetings were held in Lahneck Castle at Coblenz, Germany. When the Army of

Occupation was withdrawn in 1923, the Lodge dismissed and all Records, property, etc., were returned to the Grand Lodge of Texas. The Grand Master in issuing the Dispensation gave the following reasons (in part):

In granting this dispensation I realized that it was fraught with many dangerous possibilities. I found no law to authorise it, but I also found there was no law preventing it. I, along with thousands of other Masons, had felt incensed that Masons were unable to send their delegates into Europe during the war and work for the common cause of humanity; I had felt that Masonry had been done an injustice when Masons were denied the privilege of working in the army training camps, while thousands upon thousands of the young manhood of America were mobilized to fight for the cause which Masonry had always held as one of its cardinal virtues. I recalled that it was Masons who had founded the American government, and had written the principles of Masonry into the organic laws of the land.

A Petition for a Dispensation was received by the Colorado Grand Lodge from Bro. (Captain) William Leonard Hogg on September 18, 1917; the Petition was referred to the incoming Grand Master with the recommendation that it be issued, provided he was furnished with all necessary and proper evidence of good standing of Petitioners and any other facts required by him.

The Grand Master later reported that the Colorado Cavalry Regiment was first ordered to California and that finally the unit was entirely disbanded and its members assigned to various other branches of the Service. The Warrant was not issued.

Indiana Warranted a Lodge under the title of Emergency Lodge U. D.; it was located at Camp Shelby, Hattiesburg, Mississippi, and Worked from May 29, 1918, to September 16, 1918. This Lodge was officered entirely by Indiana Freemasons and conferred the Degrees on Indiana candidates only. If an Indiana soldier in Camp Shelby wished to receive the Degrees he was required to Petition the Indiana Lodge within whose Jurisdiction he held his legal residence. That Petition took the regular course and if he was elected our Emergency Lodge was notified and they then conferred the Degrees upon him and he became a member of the Indiana Lodge that elected him.

New York stands practically alone in the history of its Sea and Field (Military) Lodges. The M.∴W.∴Grand Master, Bro. Thomas Penney, originally decided against the establishment of Military Lodges, but later by and with the advice of his Committee on Plan and Scope and in pursuance of the spirit of a resolution of the Grand Lodge, he authorised the organisation of Sea and Field Lodge, No. 1, *by his special Warrant, as his own creature and with an extraordinary authority to meet the emergencies arising through the war.* This Warrant gave this Lodge unusual and almost unlimited power. The Lodge being authorised to transact its business and conduct itself without the usual formalities and requirements of Chartered Lodges devised its own Ritual, patterned essentially after the standard Ritual of the State of New York, with certain radical modifica-

tions suited to its necessities and purposes. The Lodge could elect, initiate, pass and raise candidates, and confer the Degrees without the usual interval and without the usual proof of suitable proficiency in preceding Degrees. Its first meeting was held in the Scottish Rite Parlor of the Temple in New York October 10, 1917; M.·.W.·.Bro. Townsend Scudder, P.G.M., was appointed the Master. Several hundred candidates were Raised and of that number fifty-seven were under the age of twenty-one; a special and separate Dispensation being granted in each case by the Grand Master.

Four other Sea and Field Lodges were Warranted by the Grand Master of New York, and all of them carried on splendid Masonic Work in France; No. 2 was stationed at Paris, No. 3 at Le Mans, No. 4 at Marseilles and No. 5 at Beaune, France. The Warrants were all recalled in 1920 by the Grand Master and the members consolidated with Sea and Field Lodge, No. 1. The latter Lodge was never Chartered but still exists and functions under its original Warrant and under the name and number of " Sea and Field Lodge, No. 1," but its future existence depends upon the will of the Grand Master.

The M.·.W.·.Grand Master of North Carolina, Bro. (Major) Claude L. Pridgen, who was himself in the service of his country, issued a Charter of Dispensation under date of January 4, 1918, to form a Lodge at Camp Sevier, under the name or style of " Army Lodge A " and appointed W. Bro. Joseph Henry Mitchell to be the Master. The Grand Master himself was appointed Chaplain. The Lodge was authorised in connection with the 113th Field Artillery, which was almost 100 per cent North Carolinian. The first meeting was held in the Masonic Temple, Greenville, *South Carolina*, on January 12, 1918. Many meetings were held in France and in addition to making a number of Masons of their own the Lodge did a great deal of Work for other Lodges. The last meeting was held aboard U.S.S. *Santa Teresa* on March 15, 1919, en route home. With the close of this meeting Army Lodge A passed into history.

Connecticut undoubtedly furnishes one of the most interesting accounts of the conferring of the Masonic Degrees on candidates in France during the World War. On January 24, 1918, a group of Masons prepared and forwarded to the M.·.W.·.Grand Master of Connecticut a Petition respectfully requesting " *that they be granted a charter to establish a Masonic Lodge within the body of the 56th Regiment C.A.C., U.S.A.*" This regiment was composed of troops from the Regular Army, the Connecticut National Guard and the National Army.

As the Connecticut Grand Lodge was to meet in the first week of February the M.·.W.·.Grand Master, L. J. Nickerson, replied that the matter would be referred to that Session for action. On February 25, 1918, the newly elected Grand Master M.·.W.·.Bro. William F. English replied that he had investigated the sentiment of the members of the Grand Lodge and said " *and I do not see my way clear at the present time to grant your request.*"

On March 28 the regiment left for New York to embark for overseas duty. It was found that there were present with the regiment at that time nine duly elected candidates of Union Lodge, No. 31, of New London, Connecticut, who

had received none of the Degrees and one that had received the first two Degrees.

The M.∴ W.∴ Grand Master was then prevailed upon to issue a Special Dispensation which he did on April 22, 1918, " *authorizing W. Bro. Morris B. Payne to congregate in the country where he is temporarily located an occasional Lodge . . . to confer the symbolic degrees upon . . .* " (naming the nine elected candidates) and " *After having attained to the sublime degree of M.M. . . ., the above named brethren shall become lawful members of said Union Lodge No. 31.*"

The regiment arrived at Brest, France, April 4, 1918. No opportunity presented itself for the conferring of the Degrees until the regiment reached the Village of Charly. On August 8, 1918, with W. Bro. M. B. Payne acting as Master, the First Degree was conferred on six candidates. On August 9 the same six candidates were passed to the Degree of Fellowcraft, and on August 11 the candidates with one additional F.C. were Raised to the Sublime Degree of Master Mason. The Lodge meetings were held in the Council Chamber of the Hotel de Ville. The emergency for which the Dispensation was granted being accomplished, this Lodge also passed into history.

The Grand Master of North Dakota issued a Dispensation October 30, 1917, to North Dakota Military Lodge, No. 2 U.D. with original Jurisdiction to confer the Degrees upon any one elected by any regular Lodge in the United States upon the request of such Lodge. Bro. (Colonel) John H. Fraine was appointed Master. The first meeting was held and the Degrees conferred at Camp Green, Charlotte, North Carolina, where the regiment, the 164th Infantry, U.S.A., was in camp. Meetings were afterwards held at Gondrecourt and Langres, France, and Degrees conferred on many candidates. The three principal Officers of this Lodge were originally members of North Dakota Military Lodge, No. 1 U.D., stationed at Manila during the Spanish-American War.

The Ohio Grand Master received an application for a Dispensation to form a Military Lodge under the title of " Ohio Military Lodge U.D."; the Lodge to be connected with the Ohio Division of the U. S. Army whose original camp was at Birmingham, Alabama. The Grand Master, M.∴ W.∴ Bro. Joel Clore, refused to grant the Dispensation but referred the matter to the Grand Lodge. At the next Session of the Grand Lodge proper resolutions and regulations for the granting of a Dispensation were adopted. However, the succeeding Grand Master, M.∴ W.∴ Bro. H. M. Hagelberger, in his annual address in 1918 reported: " *Notwithstanding the Grand Lodge at its last Annual Communication authorised the Grand Master to grant Dispensations for Military Lodges, none have been granted, for the reason that no Petition has been received for the same.*"

Apparently differences and dissensions had arisen among the original Petitioners and they could not comply with the necessary requirements; the matter of organising a Lodge was dropped and the incident closed.

Several of the Grand Lodges were most emphatic in their refusal to grant these Dispensations or Warrants, notably Massachusetts, California, New Jersey, Kansas, Louisiana, Iowa and Pennsylvania; the latter State reporting " *there have been no Lodges Warranted by this Grand Lodge of Pennsylvania to meet outside the*

State of Pennsylvania since February 6, 1932, when Lodge No. 217 was Warranted to meet at Montevideo, Uruguay, South America."

Except those Jurisdictions mentioned specifically in the above paragraphs the others, either by Edict of their Grand Lodge or by order of their Grand Master, did not issue Warrants for Military Lodges.

THE SCOTTISH RITE

Several Consistories of the Scottish Rite during the early period of the World War, when the troops were being mobilised, previous to embarkation for France, conferred their Degrees on large numbers of candidates, usually without expense to the candidates. The Albany Sovereign Consistory of Albany, New York, on November 4, 1917, conferred the Degrees Fourth Degree to Thirty-second Degree upon 337 commissioned officers at the Plattsburg, New York, training camp under Special Dispensation of Most Illustrious William Homan, Thirty-third Degree, Deputy for New York of the Supreme Council A.A.S.R. of the Northern Masonic Jurisdiction.

A similar class of 588 members was Initiated at Columbus, Ohio, by Scioto Consistory August 18, 1917, under a Special Dispensation of Most Illustrious Frank S. Harmon, the Deputy for Ohio. These candidates came from the various cities and camps throughout Ohio where the Ohio troops were being mobilised. In the class were 3 brigadier-generals, 4 colonels, and 5 lieutenant-colonels.

On January 31, 1918, the Connecticut Consistory at Norwich, Connecticut, conferred all the Scottish Rite Degrees on a class of 256 Masons in the military and naval service in and around New London. All the candidates were clothed in uniform; the peculiar coincidence being that exactly one-half were from the army and the other half from the navy.

From the seeds sown by these Military Lodges among the men in the Service there has been developed throughout the United States an array of Service Lodges (membership being limited to those who have served the flag). These Lodges are a credit both to the Service and to the Craft. Among them, as bright particular stars in the Masonic constellation of our Ancient Craft are noted the following: Service Lodge, No. 658, Cleveland; Theodore Roosevelt Lodge, No. 1022, Chicago; Frank L. Simes Lodge, No. 990, Rochester; Lodge of the United Services, No. 1118, New York; Military Service Lodge, No. 570, San Francisco; and Sea and Field Lodges, No. 1, of New York City.

It is fitting to make special mention here of Overseas Lodge, No. 40, of Providence, Rhode Island. This Lodge was organised at Coblenz, Germany, *after the Armistice was declared.* The Lodge was the outcome of an organisation originally formed as a Masonic Club. The Dispensation was granted by M.·.W.·. Grand Master E. Tudor Gross and was dated March 15, 1919. M.·.W.·.Bro. Wendell R. Davis, a former Grand Master, was the first Master of the Lodge. The first meeting for Work was held on May 1, 1919. During their sojourn in Coblenz, Degrees were conferred on 517 candidates; among them were Major-

General John A. Lejeune (who was the first candidate Initiated); Major-General Edward F. McGlachlin, Major-General Frank Parker, Major-General Wm. C. Haan, Major-General Wendell C. Neville, Major-General Malvern-Hill Barnum and many other distinguished officers. The Lodge still continues in flourishing condition and the Annual Meeting and Reunion is held on Armistice Day.

It is well here to note that the first recorded advent of American Freemasonry in the Philippines dates back to the arrival of the North Dakota Regiment of Volunteer Infantry about August 1, 1898. M.·.W.·.Grand Master Bro. M. Carothers of the M.·.W.·.Grand Lodge of North Dakota had granted a Dispensation or Warrant for a Field Lodge naming Bro. (Lieutenant-Colonel) W. C. Treumann as Master and the latter with other Officers brought the Lodge to Manila with the regiment.

The first meeting was held August 21, 1898. Lodge rooms were secured at Old No. 69 Calle Nueva, Malate, and the building was fittingly christened " The Cradle of American Freemasonry in the Philippines." Regular meetings were subsequently held and the W. M. reported that nearly every organisation of the 8th Army Corps was represented and that many Brothers from the Navy were in frequent attendance. While ninety-one candidates were Initiated in the E. A. Degree and sixty-two were passed to the Fellowcraft Degree, there is no record of any of them being Raised to the Sublime Degree of Master Mason. The regiment departed for North Dakota on July 31, 1899, taking the Dispensation for their Field Lodge with them.

The foregoing account is merely mentioned as a preface to the concluding paragraphs referring to the organisation of the Sojourners in Manila.

Always, wherever Masons may abide, and where there happens to be no Lodge at hand, the Brothers find some way to meet and enjoy the fellowship of our Fraternity. Man is essentially a social animal and out of love for companionship was born fraternity. It is characteristic of most Americans that when any number of them are brought together for a period of time an organisation or society of some description is usually formed. Out of this desire came one other really great organisation whose membership is entirely composed of Masons, but which does not lay any claim to being a Masonic Body.

During the American occupation of the Philippines, after most of the regular troops had departed, the advisability of organising a regular Lodge was discussed among the several hundred members who were at that time in service on the Islands. Early in 1900 a meeting was called at Manila and an organisation was formed under the name of " Sojourners Club."

Its object was to promote good fellowship among the Brethren and to assist such as might be overtaken by adversity or affliction.

While the first year's efforts of the club were mostly of a social nature, the main objective after all was to organise a Lodge.

On May 22, 1901, the first meeting for that purpose was held; matters progressed quickly, a Dispensation was prayed for and on July 1, 1901, the M.·.W.·. Grand Master, James A. Foshay, of California granted a Dispensation to form a

Lodge; on October 10, 1901, the Grand Lodge of California granted a Charter to Manila Lodge, No. 342, at Manila, Philippine Islands.

With the forming of the Lodge the activities of the Club languished and finally ceased altogether. However, in time it was discovered that there was, for many reasons, a desire to re-establish a central organisation to which the 500 or more Masons who were then on the Island could belong, without severing their ties of membership with the home Lodges on the mainland. In 1907 the matter was again taken up and the Club revived with the usual aims and objects and under the name of " Masonic Sojourners Association."

At this point history apparently ceased to record. The members, usually officers of the armed forces, one by one returned to the United States and so the new organisation was left dormant.

In 1917, after the United States had entered the World War, a number of officers stationed in Chicago who had been members of the Masonic Sojourners Association in Manila, finding again the dire need of some national organisation through which they could get acquainted with their fellow officers and Masonic Brothers, arranged a meeting at the Hamilton Club, Chicago, to discuss such an organisation.

It was not until February 28, 1918, that a regular meeting was held and the organisation perfected. On account of the transient membership the name of " Sojourners Club " was adopted.

From that beginning has sprung the great organisation of National Sojourners, Inc., this new name having been adopted in 1927. With 100 Chapters located in all parts of the United States and its island possessions, with a membership of 10,000, with its purposes " *to promote good fellowship among its members, to assist such as may be overtaken by adversity or affliction, for cultivating Masonic ideals, for supporting all patriotic aims and activities in Masonry, for developing true patriotism and Americanism throughout the nation, to further the military needs of national defense and for opposing any influence whatsoever calculated to weaken the national security* " has made this great organisation a potent factor in our national life. It is now filling a place in the Sun of America and is reflecting honour and glory to the service of arms and the Brotherhood of our Craft through its loyalty to the great nation which we serve.

ORDER OF THE EASTERN STAR—HISTORICAL REVIEW

MRS. SARAH H. TERRY AND CHARLES COMSTOCK

I

CONJECTURAL ORIGIN

MONSIEUR J. S. BOURBEE, a distinguished French Mason, places the origin of Adoptive Masonry in the seventeenth century, and ascribes its authorship to Queen Henrietta Marie, widow of Charles I of England. There is, however, no definite evidence of her connection with the Order.

There is a theory that the regular Lodges of Adoption owed their existence to the secret associations of men and women which sprang up in France in the eighteenth century, and which, in their organisations, attempted to imitate the Masonic Institution. Clavel, in his *Histoire Pittoresque de la Franco-Maconeria*, says that Female Masonry was Instituted about the year 1730, that it made its first appearance in France, and that it was evidently a product of the French mind. Its progress was slow, and existed under various names and Rituals. One of the societies was established at Paris in 1743, and was named " Ordre des Felicitares " (Order of Happy Folks). The language and emblems of the Order were nautical. There were four Degrees. Out of this Order sprang another in 1745, which was named " Knights and Ladies of the Anchor."

In 1747, the Chevalier Beauchaine, Master of Life of a Parisian Lodge, Instituted an androgynous system with the title " Ordre des Fenduers " (Order of Wood Cutters). Its Ritual was sylvan and it became very popular. Membership therein was considered an honour which no rank, however exalted, need disdain. This was succeeded by many other similar systems. Out of these arose the Lodges of Adoption, which Clavel says the Masons embraced with enthusiasm as a practical means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their Mystic Assemblies.

The first of these Lodges, of which there is reliable information, was established in Paris in 1760, by Count de Bernonville. Another was Instituted at Nimuegen, in Holland, in 1774, over which the Princes of Waldeck and the Princes of Orange presided. In 1775 the Lodge of Saint Antoine, Paris, was

organised; a dependent Lodge of Adoption of which the Duchess of Bourbon was Grand Mistress, and the Duke of Chartres, Grand Master. In 1777 there was an Adoptive Lodge of La Candeur, over which the Duchess of Bourbon presided, assisted by the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis. Also, there was another over which Madame Helvetius, wife of the illustrious philosopher, Helvetius, presided.

On June 10, 1774, the Grand Orient of France assumed protection and control of the Lodges of Adoption. It provided rules and regulations for their government, two of which were as follows:

" First—No males except regular Freemasons shall be permitted to attend the meetings.

" Second—Each Lodge shall be placed under the charge and held under the sanction of some regularly Constituted Lodge of Masons, whose Master, or in his absence, his Deputy, shall be the presiding Officer, assisted by a female President or Mistress."

Under these Regulations, the Officers of a Lodge of Adoption were:

A Grand Master, a Grand Mistress, an Orator and Inspector, an Inspectress, a Depositor, and a Depositress. The Insignia of each of these Officers was a blue watered ribbon worn in the form of a collar to which was suspended a golden Trowel. All members wore white Aprons.

The Rite of Adoption then consisted of four Degrees, as follows:

First—Apprentice or Female Apprentice.

Second—Compagnonne or Craftswoman.

Third—Maîtresse or Mistress.

Fourth—Parfaite Maîtresse or Perfect Mistress.

A fifth Degree was added in 1817. It was called " Female Elect," or " Sublime Dame Ecossaie," or " Sovereign Dame Ecossaie."

The First Degree was preparatory to those which followed.

The Second Degree was made a symbol of the Garden of Eden, including a representation of Eve's temptation.

In the Third Degree the Tower of Babel and Jacob's theological ladder were introduced as part of the ceremony.

In the Fourth Degree, the Lodge was supposed to represent the Mosaic Tabernacle in the wilderness.

After their recognition by the Grand Orient of France, the Lodges of Adoption flourished for a time. The Duchess of Bourbon was the first lady that received the title of Grand Mistress. She was Installed May 1775, in the Lodge of Saint Antoine, Paris. She presided over the Adoptive Lodge le Candeur until 1780 when it was dissolved. Attached to the Lodge of the Nine Sisters, which had many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name. In 1778, it held a meeting at the residence of Madam Helvetius in honour of Benjamin Franklin, then the American ambassador at the French Court.

The Empress Josephine presided at a meeting of a Lodge of Adoption at

Strasburg, in 1805. Lady Morgan received the Degrees in Paris in 1819, in La Belle at Bonne Lodge of Adoption.

Madame Cesar Moreau was Installed Grand Mistress of Adoptive Masonry July 8, 1819, in the Lodge connected with the regular Lodge La Jerusalem des Vallees Egyptiennes. The ceremony was very impressive. It appears that the Rite of Adoption, as promulgated in France, was never officially introduced into America.

II

ORGANIC EVOLUTION

(A) The Work of Dr. Robert Morris, 1850 to 1868

The Order of the Eastern Star, extensively known in the United States, can hardly be said to be connected with any similar Body that has preceded it, although, as will be seen under the head of " Ritual," the basis of its ceremonies and teachings is derived from one of them.

Previous to the year 1850, and subsequently also, there were in use in the United States several " side " Degrees, which could be conferred upon the female relatives of Masons, among which were the following:

" The Mason's Daughter," which had for its foundation a legend connecting Mary, the sister of Lazarus, with Jesus' triumphal entrance into Jerusalem.

" The Kindred Degree," based upon the Biblical history of Ruth, particularly concerning her gleaning in the field of Boaz.

These were conferred upon Master Masons and their female relatives, while the following were only to be conferred upon Royal Arch Masons—their wives and daughters.

" The Heroine of Jericho," founded upon the Scriptural account of the fall of Jericho, the faithfulness of Rahab, and its reward.

"The Good Samaritan," which presented as a pattern for imitation the Samaritan who stopped at the wayside to relieve the distressed; who walked that a stranger might ride his beast; who, with his own money, paid others for providing for the wants of the sufferer.

The Degrees of the Eastern Star were arranged in 1850 by Robert Morris, LL.D., afterward in 1858, Grand Master of Masons of Kentucky, who Communicated them first to his wife, and subsequently to many thousands of Masons and their female relatives in all parts of the country. The Degrees were thus Communicated by Robert Morris only, as they were not printed in this form until 1860.

From the first, the Work contained the same characters as at present, and the signs and passes remain unaltered; but when they were presented in a lecture to a roomful of people at once, no obligation was imposed but that of

secrecy, and no attempt was made to organise a society, so that substantial good could not result therefrom. It was a means of recreation and of social enjoyment, Masons and their families coming together in the Lodge room for an evening of pleasure and banqueting.

In 1855 Bro. Morris recast the Work, and it was first printed under the name of *The Mosaic Book*. A self-Constituted Body known as "The Supreme Constellation of the American Adoptive Rite," of which he was the Most Enlightened Grand Luminary, was organised with headquarters in New York City; and Subordinate Constellations were organised in different States. By reason of the elaborateness of the Ritual Work, and the expense of the necessary paraphernalia, as well as the amount of highly dramatic talent required to exemplify the Degrees properly, none of them were a success, and all soon ceased to exist.

Finding this effort a failure, recourse was again had to conferring the Degrees by Communication. In 1860 Bro. Morris revised the Work and published it, and it was extensively used for ten years and is still in use, although without lawful authority, in some portions of our country. This Work was sometimes used in a slightly elaborated manner, and in rather informal but regular meetings of what were known as "Families of the Eastern Star."

(*B*) *Work of Robert Macoy*

In 1866, Robert Macoy, subsequently Grand Patron of the Grand Chapter of New York, arranged a Manual of the Eastern Star which was more widely used than any that had preceded it. Upon his departure for the Holy Land, early in 1868, Bro. Morris transferred to Bro. Macoy all the authority he had assumed and exercised in regard to the Order. The latter immediately set about arranging the Work more systematically, and succeeded in casting it for use in duly organised Chapters, in such a manner as to ultimately insure the success of the Order. Under his guiding hand, the Supreme Grand Chapter, a self-Constituted Body, was organised in December 1868, and under its vigorous management, Deputies were appointed in various parts of the country. In the next eight years, over 600 Chapters were organised in 34 States and Territories, and movements were inaugurated by the Chapters thus formed, which resulted in the formation of Grand Chapters as follows:

(The number of Chapters and membership reports are given for 1931.)

Jurisdiction	*Organised*	*Chapters*	*Membership*
1. Michigan	October 31, 1867	467	101,768

Antedating the activities of Robert Macoy in revising and disseminating the Work of the Order of the Eastern Star, a group of local Lodges of Adoptive Masons had been formed in several localities in the Commonwealth of Michigan, and on October 30 and 31, 1867, Representatives of these Lodges assembled at

Adrian for the purpose of organising a Grand Lodge for that Jurisdiction. The following Lodges were represented:

	Members
Rochester Lodge	50
Bronson Lodge	58
Modina Lodge	75
Fairfield Lodge	90
Manchester Lodge	45
Sturgis Lodge	70
Burr Oak Lodge	40
Morenci Lodge	50
Adrian Lodge	120
Palmyra Lodge	40
Osseo Lodge	70
Jackson Lodge	15
Coldwater Lodge	72
Constantine Lodge	41
Jonesville Lodge	40
Total	876

A Constitution was framed and adopted for the government of the Grand Lodge, to which the Representatives present subscribed an oath of fealty. A fee of $10 was assessed against each local Lodge participating in the organisation. The Grand Lodge dues were fixed at 25 cents for each Initiate and 10 cents per capita for each member enrolled.

The Ritual prepared by John H. Tatem, based on the Mosaic Book, was adopted as the official Work of the Order.

The following Grand Officers were elected: Martha J. Lindsley, of Constantine, Grand Worthy President; David Bovee, of Coldwater, Grand Vice-President; John H. Tatem, Grand Lecturer.

The Grand Worthy President was authorised to instruct the Grand Lecturer to confer the Degrees upon groups of not less than two Master Masons, and ten eligible ladies, for the purpose of forming new Chapters in towns where none existed.

A suitable form of emblematic regalia for the Grand Officers was adopted, to be provided under the supervision of a Committee from the Lodge at Coldwater. This latter Lodge, or Chapter, as it has been known since the formation of the General Grand Chapter, is the only local Body of the Order which has survived and been continuously active to the present time.

(For this information we are indebted to Charles Arthur Conover, Past Grand Patron of Michigan, and a son of Past Most Worthy Grand Patron Jefferson S. Conover.)

In other Jurisdictions local Chapters and, in due course, Grand Chapters were formed as follows:

Jurisdiction	*Organised*	*Chapters*	*Membership*
2. New Jersey	(Independent since 1907)		
3. New York	(Always Independent)		
4. Mississippi	December 15, 1870	(See later report)	
5. California	May 9, 1873	473	106,217
6. Vermont	November 12, 1873	95	13,453
7. Indiana	May 6, 1874	445	85,390
8. Connecticut	August 11, 1874	97	27,617
9. Nebraska	June 22, 1875	259	37,867
10. Illinois	October 6, 1875	850	196,147
11. Missouri	October 13, 1875	537	76,985
12. Arkansas	October 2, 1876	221	15,645

III

THE COMPLETE ORGANISATION

By this time the Order embraced a large number of Chapters and several thousand members, and began to feel the need of a more thorough organisation; that the unauthorised conferring of the Degrees, a practice that still prevailed in the States outside the Jurisdiction of the several Grand Chapters, might cease; that permanency in and control of the Ritual Work might be had; and that the Jurisprudence of the Order might be reduced to a system. In some of the States the practice prevailed of admitting to Chapter meetings all Master Masons, upon a pledge of secrecy, while in others they could gain admission only by Ballot and Initiation. In some Jurisdictions even the Patron needed not to be a member of the Chapter, but only a contributing member of a Masonic Lodge. In another Jurisdiction, while the Brethren were admitted to full membership, they were, without any written law upon the subject, but by a " tradition," deprived of the right to vote in the Chapter. It was this latter injustice that induced Willis D. Engle of Indiana to investigate the organisation and laws of the Order, in 1874 and 1875, which he found in a chaotic condition, and the fact was developed that the Ritual of the Order, as then used, was entirely beyond its control, being published by individual enterprise, and was revised and altered according to the varying taste of the publisher, so that different editions of these were in concurrent use; and not only did the " Work " vary as between Chapters, but it was impossible for Chapters using the earlier editions of the " Work " to obtain additional copies thereof, as it was out of print. Nor was the Ritual in its latest revision at all complete. These facts led him to a realisation of the need of uniformity of Ritual under the authority of the Order, and the crystallisation of its Jurisprudence and customs, which could only be brought about by a unity of action which would lead to increased zeal, and the promotion of the growth of the Order upon permanent and sub-

stantial lines. In consequence he began, both by private correspondence and through the press, to agitate the subject of organising a supreme governing Body.

Responsive to the foregoing inquiries, the following action was taken by several of the existing Grand Chapters:

Mississippi, at its annual Session, July 15, 1875, by resolution approved the formation of a " Supreme Grand Chapter," for the United States, and appointed the following Delegates to convene with those appointed from other Jurisdictions, for that purpose:

Mrs. Annie T. Clark, Grand Matron; Mrs. Laura L. Burton, Mrs. Mary I. Hunter and Mrs. C. M. Barton, Past Grand Matrons; also John Logan Power, Grand Patron; A. H. Barkley, Deputy Grand Patron, and Phineas M. Savery, Grand Lecturer.

California, at its annual Session, October 19, 1875, in a similar manner approved the proposition, and appointed the following Delegates:

Jeremiah E. Whitcher, B. S. Ward, H. H. Cook, Mrs. Emily Rolfe, Mrs. M. E. Gillespie; Mrs. Annie E. Douglass, and Mrs. Ada A. Libbey.

The Grand Chapter of Indiana, at its annual Session, April 6, 1876, not only approved the undertaking to form a Supreme Grand Chapter, but extended a cordial invitation to all other Grand Chapters to assemble by their Representatives, in the city of Indianapolis, on November 8, 1876, for the purpose of carrying the suggestions into effect; and appointed the following Delegates:

Mrs. Mary A. Comstock, Grand Matron; Mrs. Sallie J. Evans, Mrs. E. M. Price, James S. Nutt, Grand Patron; James A. Thompson, Past Grand Patron; James Crooks and Willis D. Engle.

New Jersey, at its annual Session, October 13, 1875, approved the plan to form a Supreme Grand Chapter, appointing the following Delegates:

John H. Mayhew, Grand Patron; Mrs. E. D. Tilden, Grand Matron; George Haskins, W. V. W. Vreeland, Mrs. Anna M. Mayhew, Past Grand Matron; Mrs. E. A. Graul, and Mrs. M. C. Dobbs.

The invitation of the Grand Chapter of Indiana was also accepted by the following Grand Chapters:

Illinois, October 4, 1876, appointed the following Delegates:

Mrs. Laura N. Young, Grand Matron; Mrs. Elizabeth Butler, Past Grand Matron; H. R. Kent, Grand Patron; and Daniel G. Burr, Past Grand Patron.

Missouri, October 9, 1876, appointed the following Delegates:

Rev. Dr. John D. Vincil, Mary J. Wash, Mattie A. Yost, Frances F. Holden, Thomas C. Ready, P. D. Yost, and John R. Parsons.

Arkansas, November 8, 1876, found it inexpedient to send Delegates, but expressed a desire to co-operate.

FORMATION OF THE GENERAL GRAND CHAPTER

On November 8, 1876, in response to an invitation from the Grand Chapter of Indiana that Delegates from the several Grand Chapters assemble in

Convocation at that time in the city of Indianapolis, the Representatives from only one Grand Chapter being in attendance, an adjournment was had to November 15, 1876, when Delegates from the following Grand Chapters Assembled:

New Jersey—John M. Mayhew, Grand Patron, and W. V. W. Vreeland.
Illinois—Mrs. Elizabeth Butler, Past Grand Matron.
Indiana—Mrs. Mary A. Comstock, Grand Matron; Mrs. Mary E. M. Price, James S. Nutt, Grand Patron; James A. Thompson, Past Grand Patron, and Willis D. Engle.
Missouri—Mrs. Mattie A. Yost, Grand Matron; Mary J. Wash, Addie M. Fox, John D. Vincil, D.D., Grand Patron; and John R. Parsons.
California—Jeremiah E. Whitcher, Past Grand Patron.

James S. Nutt, Grand Patron of Indiana, called the Convention together, when John M. Mayhew, Grand Patron, of New Jersey, was chosen President; Mrs. Mattie A. Yost, Grand Matron of Missouri, Vice-President; John R. Parsons, of Missouri, Secretary; and Rev. Dr. John D. Vincil, Grand Patron of Missouri, Chaplain. After the customary devotions, the Convention was declared duly organised.

The following Committee was appointed to prepare and present a Constitution for the government of the General Grand Chapter: Willis D. Engle, Jeremiah E. Whitcher, Rev. Dr. John D. Vincil, W. V. W. Vreeland, and Mrs. Elizabeth Butler.

Queen Esther Chapter, No. 3, of Indianapolis, having expressed a desire to entertain the Delegates while in the city, the Convention recessed until two o'clock in the afternoon.

At the hour designated, the Convention re-assembled and the Committee on Constitution presented a partial report which was duly considered, amended, and adopted. The Convention then adjourned until nine o'clock Thursday morning.

November 16, 1876, nine o'clock, A.M.

The Convention was again called to order with President Rev. Dr. John D. Vincil presiding.

The Committee on Constitution completed their report which, after extended discussion and amendment, was adopted as a whole.

The Convention having recessed until two o'clock P.M., re-assembled at that hour when a resolution was adopted to proceed with the organisation of a General Grand Chapter. John M. Mayhew, Grand Patron of New Jersey, was selected as temporary Most Worthy Grand Patron to preside over the deliberations of the General Grand Chapter. The Convention then adjourned *sine die.*

GENERAL GRAND CHAPTER OF THE ORDER OF THE EASTERN STAR

Masonic Temple, Indianapolis, Indiana, November 16, 1876, 2.30 P.M.

The Delegates having assembled were called to order by John M. Mayhew,

Acting Most Worthy Grand Patron, and the following additional Officers were appointed:

Mrs. Mattie A. Yost, Most Worthy Grand Matron.
Mrs. Mary A. Comstock, Right Worthy Associate Grand Matron.
John R. Parsons, Right Worthy Grand Secretary.
Mrs. Elizabeth Butler, Worthy Grand Conductress.
Mrs. Addie M. Fox, Worthy Grand Associate Conductress.
James S. Nutt, Worthy Grand Marshal.
William M. Black, Worthy Grand Sentinel.

The General Grand Chapter was duly opened.

Willis D. Engle submitted a form of Constitution and Rules of Order, which had been previously approved by the Convention, and which on motion were adopted.

The following permanent Officers were elected:

Rev. John D. Vincil, D.D., Most Worthy Grand Patron.
Mrs. Elizabeth Butler, Most Worthy Grand Matron.
Jeremiah E. Whitcher, Right Worthy Associate Grand Patron.
Mrs. Mary A. Comstock, Right Worthy Associate Grand Matron.
John M. Mayhew, Right Worthy Grand Treasurer.
Willis D. Engle, Right Worthy Grand Secretary.

Also the following appointive Officers:

Mrs. Henrietta Whitcher, Worthy Grand Conductress.
Mrs. Mary J. Wash, Worthy Associate Grand Conductress.
Mrs. Mary E. M. Price, Worthy Grand Adah.
Mrs. Laura N. Young, Worthy Grand Ruth.
Mrs. Annie M. Mayhew, Worthy Grand Esther.
Mrs. Mattie A. Yost, Worthy Grand Martha.
Mrs. Emily Rolfe, Worthy Grand Electa.
Mrs. M. J. Vreeland, Worthy Grand Warder.
Rev. N. F. Ravelin, Very Worthy Grand Chaplain.
W. V. W. Vreeland, Worthy Grand Marshal.
William M. Black, Worthy Grand Sentinel.

After the discussion and disposition of important routine business attending the formation of the General Grand Chapter, an adjournment was had until seven o'clock P.M., when the new governing Body of the Order of the Eastern Star again assembled. On motion, a Committee was appointed to prepare a Ritual for the use of the General Grand Chapter, and its Subordinates.

After the disposal of various other formal resolutions, the Grand Officers were Installed.

Brief addresses were made by distinguished members of the Order in attendance.

The General Grand Chapter then adjourned to meet in Chicago, Illinois, on the third Wednesday in September 1877, at ten o'clock, A.M.

POWERS AND AUTHORITY OF THE GENERAL GRAND CHAPTER

Quoting from Article III of the Constitution as adopted, the General Grand Chapter was thereby clothed with the following authority:

SECTION 1. The General Grand Chapter shall possess no other power than is expressly delegated to it. It can exercise no doubtful authority or power, by implication merely. All Eastern Star authority not hereby granted to it is reserved to the Grand Chapters, Subordinate Chapters, and their members individually.

SECTION 2. It shall have and maintain Jurisdiction over all Chapters established by itself in any section of any country where there is no Grand Chapter established, and have disciplinary power over such Chapters until a Grand Chapter shall be legally organised and recognised by this General Grand Chapter, and no longer.

SECTION 3. It shall have power to decide all questions of Eastern Star law, usage and custom which may arise between any two or more Grand Chapters, or in any Subordinate Chapter under its own immediate Jurisdiction; also all that may be referred to it for its decision by any Grand Chapter, and its decision so made shall be regarded as of the Supreme Tribunal of the Eastern Star in the last resort.

SECTION 4. It shall be the judge of the qualifications of its own members.

SECTION 5. It shall adopt and prescribe a uniform Ritual for Work, and formula for Installation of its own Officers, as well as the Officers of Grand and Subordinate Chapters.

ADDITIONAL GRAND CHAPTERS

The following Grand Chapters have been formed since the organisation of the General Grand Chapters:

Jurisdiction	*Organised*	*Chapters*	*Membership*
1. Massachusetts	December 11, 1876	206	63,272
2. Minnesota	June 27, 1878	293	50,958
3. Iowa	July 30, 1878	470	79,961
4. Kansas	October 18, 1878	392	65,850
5. Texas	May 5, 1884	683	66,047
6. Washington	June 12, 1889	217	38,488
7. Ohio	July 28, 1889	506	123,653
8. Oregon	October 3, 1889	146	26,263
9. Montana	September 25, 1890	114	18,177
10. Wisconsin	February 19, 1891	273	54,792
11. New Hampshire	May 12, 1891	61	13,208
12. Colorado	June 6, 1892	120	25,477
13. Maine	August 24, 1892	188	35,052
14. North Dakota	June 14, 1894	112	12,462
15. Pennsylvania	November 21, 1894	466	89,625

Jurisdiction	*Organised*	*Chapters*	*Membership*
16. Rhode Island	August 22, 1895	24	8,095
17. District of Columbia	April 30, 1896	40	12,255
18. Wyoming	September 14, 1898	40	6,825
19. Maryland	December 23, 1898	90	13,021
20. South Dakota	July 10, 1899	163	20,527
21. Tennessee	October 18, 1900	257	22,710
22. Arizona	November 15, 1900	36	5,762
23. Georgia	February 21, 1901	125	9,693
24. Alabama	March 6, 1901	256	18,519
25. Oklahoma	February 14, 1902	365	45,878
26. New Mexico	April 11, 1902	47	5,518
27. Idaho	April 17, 1902	70	8,076
28. Kentucky	June 10, 1903	314	27,916
29. Florida	June 6, 1904	164	17,366
30. Virginia	June 22, 1904	107	8,959
31. West Virginia	June 28, 1904	115	16,535
32. Louisiana	October 4, 1904	162	18,077
33. North Carolina	May 20, 1905	109	6,550
34. Nevada	September 19, 1905	19	2,822
35. Utah	September 20, 1905	18	2,930
*36. Mississippi	May 29, 1906	214	15,096
37. South Carolina	June 1, 1907	80	4,271
38. Alberta	July 20, 1912	73	5,084
39. British Columbia	July 21, 1912	53	5,040
40. Porto Rico	February 17, 1914	14	522
41. Ontario	April 27, 1915	206	25,309
42. Saskatchewan	May 16, 1916	94	5,174
43. Manitoba	June 21, 1922	23	2,120
44. Quebec	July 6, 1922	31	2,835
45. Delaware	November 15, 1922	13	1,987
46. New Brunswick	November 28, 1930	11	1,062
Totals		7,580	1,107,819
Original Grand Chapters		3,444	661,089
Total under Grand Chapters		11,024	1,768,908
Subordinate Chapters under the General Grand Chapter		38	4,422
Total under the General Grand Chapter		11,062	1,773,330
Independent Grand Chapters:			
New Jersey, October 20, 1870		254	55,352
New York, November 3, 1870		787	150,101
Supreme Grand Chapter of Scotland, August 20, 1904		337	91,125
Total for Independent Grand Chapters		1,378	296,578
Total Aggregate of Chapters and Members		12,440	2,069,908

* The Grand Chapter of Mississippi, formed December 15, 1870, became inactive soon after the formation of the General Grand Chapter. It was re-organised May 29, 1906.

The Grand Chapter of Mississippi did not meet subsequent to 1877 and the General Grand Chapter assumed Jurisdiction over its Subordinates from April 23, 1885, until the formation of the present Grand Chapter, May 29, 1906.

PIONEER CHAPTERS

The following Subordinate Chapters justly claim the distinction of holding senior rank in their respective Jurisdictions:

Coldwater Chapter, No. 1, of Michigan:

From authentic evidence we find that Coldwater Lodge of Adoptive Masonry was formed in 1865, and evidently outranks all others in its years of service. It participated in the formation of the Grand Lodge of Adoptive Masonry at Adrian, in October 1867. It has since been continuously at Work, and was recognised as a regular Chapter when the Grand Lodge of the " Wolverine State " became a Constituent of the General Grand Chapter just after its formation in 1876. This Chapter, therefore, has a continuous service period of more than sixty-six years to its credit.

Sunbeam Chapter, No. 1, of Indiana:

This Chapter was formed as an Eastern Star Family at Mount Vernon, on April 19, 1866, and since the formation of the Grand Chapter, October 6, 1874, has ranked continuously as No. 1 of that Jurisdiction, an active existence of sixty-six years.

Miriam Chapter, No. 1, of Illinois:

Miriam Eastern Star Family was Instituted at Chicago, October 6, 1866. It received a Charter under the Macoy system as an Eastern Star Chapter in 1869, and when the Grand Chapter of Illinois was formed, October 6, 1875, it was assigned the rank of No. 1, which it has since continuously held, a record of nearly sixty-six years' service. This pioneer Chapter furnished to the General Grand Chapter its first Most Worthy Grand Matron, Mrs. Elizabeth Butler.

Alpha Chapter, No. 1, of New York:

Our Record simply shows that Alpha Chapter, Chartered in 1868, was the earliest Constituted under the Macoy system. It has since continued to function as an Eastern Star Chapter, with an unbroken record of sixty-four years.

Eureka, No. 2, of New Jersey:

The senior Eastern Star Chapter under authority of the Independent Grand Chapter of New Jersey, is Eureka, No. 2, at Jersey City, Chartered in 1868, and showing a continuous record of activities for sixty-four years.

Golden Gate Chapter, No. 1, of California:

This pioneer Chapter of the Rocky Mountains was established May 10, 1869, ranking as No. 1 at the formation of the Grand Chapter of California, April 7, 1873. It has, therefore, a service record to its credit of sixty-three continuous years.

Vesta Chapter, No. 5, of Missouri:

This pioneer Chapter was Chartered March 8, 1873, located at Carrollton,

and has a record of unbroken service for nine and fifty years, the senior survivor of the Chapters which united to form the Grand Chapter of Missouri on October 13, 1875.

HISTORICAL REVIEW

Alonzo J. Burton, Grand Historian Emeritus, offers the following solution of Eastern Star history:

Mr. Macoy in his Masonic history states that the Eastern Star was introduced into the Colonies prior to 1778, but gives no further information. I have a Ritual of 1793 which states the Supreme Council of the Eastern Star met in Boston, Massachusetts, on May eighteenth (of that year), for the purpose of formulating a Ritual. As no records of the doings of this Society later than 1847 can be found, it is presumed the Order became dormant. In 1850 Rob Morris issued the Order in a new dress and termed it the " Mosaic Rite of Adoption." He published his Ritual in 1855. He termed the bodies " Constellations," and about two hundred were organized in the United States. The Degrees were in the form of dramas and were very attractive. The Society failed, and in 1859, he issued a briefer form of ceremonies, and styled it a " Family." This was unsuccessful, and for about ten years the Degrees were given in lecture form, and principally at Masonic entertainments. In December 1866, there was a Masonic fair. The people, especially the ladies, became so well acquainted when the month was ended, that they were loath to part. On January 17, 1867, a meeting was called of those ladies and a Society was formed called " Alpha Sisters of the Eastern Star " (located in New York City). This Society met in the afternoon semi-monthly and was not a success. In the month of June, 1868, one of the ladies suggested that if the Society had an opening, closing, and an Initiation ceremony, it would be more successful. Mr. Macoy was asked to prepare a Ritual, which was ready in December of that year, and Alpha Chapter, No. 1 was organized, and this begins the Chapter system which has been so successful. From this event the Order began spreading until there are thousands of Chapters.

AUTHORITY OF THE GENERAL GRAND CHAPTER

The National Governing Body has absolute Jurisdiction in all territory not within the prescribed limits of any of the Grand Chapters; and, within the Jurisdiction of Grand Chapters which are Constituent members thereof, it has control of the Ritual Work. It has authority in the adjustment of differences between Grand Chapters, and is a court of reference and appeal for its Constituents, but not for their Subordinates or members. Through recognition by the General Grand Chapter, or its executive head, a Grand Chapter, when organised, gains Jurisdiction over its territory.

The various Grand Chapters have absolute and exclusive Jurisdiction within the State or Territory in which they exist, except that those which are Constituent members of the General Grand Chapter are subject to the authority of that Body, as prescribed by its Constitution and other laws.

A Subordinate Chapter has exclusive Jurisdiction, according to the laws of

the Grand Chapter by whose authority it Works, and can confer the Degrees and perform any other acts subject to such laws.

In a general way, the Order is governed by the Jurisprudence and customs of Symbolic Masonry, although it has authority to make such laws as it chooses, and is not slow in striking out into new paths when occasion seems to require it.

The executive head of a Grand Chapter is the Grand Matron, while the authority to grant Dispensations for the organisation of Chapters is usually vested in the Grand Patron; although in some Jurisdictions the Grand Matron has this authority, and confers the Degrees, in spite of the early but now somewhat neglected regulation that, on such occasions, a Master Mason must preside.

Officers.—The Officers of a Chapter are:

1. Worthy Matron, the executive head, whose station is in the East, and whose badge is the gavel within the star.

2. Worthy Patron, an advisory Officer, but who invariably presides during the conferring of the Degrees, and whose station is at the left of the Worthy Matron. His badge is the square and compasses within the star.

3. Associate Matron, who ranks next to the Matron, and her station is in the West, while her badge is the sun within the star.

4. Associate Patron, ranking just below the Worthy Patron. His station is on the left of the Associate Matron. His badge is a star within the star.

5. Secretary, who is stationed in the South-East, the badge being the cross-pens within the star.

6. Treasurer, who is stationed in the North-East, the badge being the cross-keys within the star.

7. Conductress, whose duties are signified by the name of her Office. She is stationed in the South, and has for her badge the scroll and baton within the star.

8. Associate Conductress, who assists the Conductress. She is stationed in the North, and has for a badge the baton within the star.

9. Chaplain, whose station is at the right of the Matron, and whose badge is the open Bible within the star.

10. Organist, whose badge is a lyre within the star.

11. Marshal, whose station is in the North, the badge being the cross-batons within the star.

12. Adah,

13. Ruth,

14. Esther,

15. Martha,

16. Electa, at five points of the star, have for badges their point emblems within a triangle.

17. Warder, within the door, having for a badge the dove within the star.

18. Sentinel, without the door, whose badge is the cross-swords within the star.

The General Grand Chapter and the various Grand Chapters have similar Officers, and a Grand Lecturer, whose station is in the South.

The Jewels of the General Grand Chapter and of the Grand Chapters are similar to those of a Subordinate Chapter, with the addition that those of a Grand Chapter are within a pentagon, and those of the General Grand Chapter are within a circle. The badge of the Associate Grand Patron is a star within the star, and of the Grand Lecturer, a closed book within the star.

RÉSUMÉ

From 1850 to 1855 the Order was entirely without formal organisation, the Degrees being Communicated.

From 1855 to 1860, where there were organisations, they were known as Constellations, which were under the control of a Supreme Constellation.

From 1860 to 1868, an era of Communicating the Degrees by Master Masons prevailed, and Eastern Star Families were formed.

From 1868 to 1876, Chapters were organised and Worked under the authority of a Supreme Grand Chapter.

OBJECTS AND TEACHINGS OF THE ORDER

In its inception, the object of the Order was merely to place in the hands of the female relatives of Masons a means whereby their claim of relationship might be recognised, and every competent Master Mason had authority to Communicate the Degrees to the wives, widows, sisters, and daughters of Master Masons. Subsequently, but at a time difficult to locate, mothers were also included among the eligibles. During its early history, and until its transition state, beginning in 1868 and ending in 1876, the Order had no permanency, and was of little real benefit to its members, because it was in the attitude of receiving everything at the hands of the Masonic Brotherhood and giving nothing. But when it was realised that with privileges came responsibilities, and the Order began to demonstrate the need of its being, that woman's heart beats responsive to man's in noble deeds, it took on new life and energy, and has since grown not only in numbers, but in strength and purpose.

Among the lessons inculcated, in the teachings of the Order, are:

(*a*) Fidelity to convictions.
(*b*) Obedience to the demands of honour and justice.
(*c*) Fidelity to kindred and friends.
(*d*) Trustful faith and hope of Immortal Life.
(*e*) Heroic endurance under the wrongs of persecution when demanded in the defense of Truth.

Heroines of the Order.—The first four characters portrayed in the Degrees are Scriptural: the First, or " Daughter's " point of the star, being represented by Jephthah's Daughter, to whom the name of Adah is given. The scene is the

return of Jephthah to Mizpeh after his victory over the children of Ammon, as recounted in Judges XL. 34–39. The colour of the point is blue, and is represented in the Signet of the Order by blue violets, while the emblems that adorn the first point are a veil entwining a sword.

The Second, or " Widow's " point, is represented by Ruth and presents the sublime pastoral scene described in Ruth II. 1–17, Ruth gleaning in the fields of Boaz. The colour is yellow, and is represented by the yellow jessamine, the emblem being a sheaf of golden grain.

At the Third, or " Wife's " point, Esther is presented, risking her crown and life to save her captive people, the picture being a somewhat liberal rendering of the leading incidents described in the Book of Esther, as they relate to the rescuing of the Jews from their impending doom. This point is white, while the floral token is the white lily, and the emblems are a crown and sceptre.

The Fourth or " Sister's " point, presents Martha upon the coming of Jesus to Bethany, after the death of Lazarus, as recorded in St. John XL. 20–26. Green is the colour selected, the floral type being a bunch of ferns, while a broken column supplies the emblem.

The Fifth or " Mother's " point, is red, and is represented by a red rose, the emblem being a cup. The character portrayed is a purely fictitious one, to which the name of Electa is given; and an attempt was made in the earlier Rituals to identify her not only with the " elect lady " of St. John's second Epistle, but to make her an incarnation of the virtues of early Christian martyrs. In the later Rituals she is presented as a type of the many noble women of all the ages, who for loyalty to Truth, have suffered.

As, upon the Signet, the star is surrounded by flowers and the legend " We have seen His Star in the East, and are come to worship Him," so within the central block there are the letters F A T A L, and the emblems: 1, open Bible; 2, lilies of the valley; 3, an effulgent sun; 4, a lamb; 5, a lion; whose appropriateness and significance are explained in the secret work.

RITUAL

Although generally attributed to Bro. Robert Morris, to whom all credit for its American production is due, the Ritual probably originated in France or Sweden, about the middle of the eighteenth century, when the present name was given it, and the five characters portrayed in the Degrees were first presented for the emulation of Masons and their female relatives. In its earlier years, Bro. Morris and his co-workers freely proclaimed the antiquity of the Order.

The first Ritual published in this country, as far as known, was *The Mosaic Book of the American Adoptive Rite*, published under the authority of the Supreme Constellation in 1856, by Robert Morris, " Most Enlightened Grand Luminary," in which it was stated that

In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope for the basis of this Rite, the choice falls, without

controversy, upon " The Eastern Star." For this is a Degree familiar to thousands of the most enlightened York Masons and their female relatives; established in this country at least before 1778, and one which popularly bears the palm in point of doctrine and elegance over all others.

In 1866, G. W. Brown, of Michigan, published a volume entitled *The Ladies' Friend*, which embraces the Eastern Star and several other Degrees, arranged so that they might be Communicated.

In 1867, John H. Tatem, also of Michigan, issued *The Monitor of the Eastern Star*, designed for the use of Lodges of Adopted Masons, the Officers of which were entitled, President, Vice-President, etc. This book contained ceremonies for opening and closing Lodges, and conferring the Degrees therein, and was the first successful effort to adapt the Ritual for use in regularly organised Bodies. It was extensively used throughout the State, and became the Work of the Grand Lodge of Adoptive Masonry, of Michigan, organised in 1867.

The same year, Robert Macoy, of New York, published *The Manual of the Eastern Star*, arranged for the Communication of the Degrees; and in 1868, the *Adoptive Rite*, embracing ceremonies for opening and closing Chapters, conferring Degrees therein, and Installing their Officers, which, with the revised editions published, under the name of *Ritual of the Order of the Eastern Star*, in 1875 and 1876, was the basis of the Work used by most of the Chapters organised between 1868 and 1878, additions and alterations being made by individual Workers and several Grand Chapters. Both the *Manual* and *Adoptive Rite* contained the following:

Many systems of Adoptive Masonry have, from time to time, been introduced into the United States with varied success, none of which, however, seemed to possess the elements of permanency, except the Order of the Eastern Star.

In 1873, the Grand Chapter of California published a Ritual for the use of the Order in its Jurisdiction.

In 1878, the General Grand Chapter promulgated a Ritual for the use of the Subordinate Chapters under its authority, also in the Jurisdictions of its Constituent Grand Chapters. This was revised in 1889, and has been the official Work for all Grand and Subordinate Chapters, except in the State of New York, and also in New Jersey since 1907, subject however, to revision from time to time, the latest revised Ritual becoming effective January 1929. This Ritual was amended to some extent, and a new edition thereof published after the Triennial Assembly, in November 1931.

THE SIGNET

This has borne an important part in the Workings of the Order. During the First Era, the one used was quite elaborate, being lithographed in six colours,

on a sheet 14 x 18 inches. The central figure was the five-pointed star having a central pentagonal block, on which were represented the open Bible, lily of the valley, sun, lamb, and lion, and the letters F A T A L. The points were divided lengthwise, one-half being of the proper colour, in which was printed the name of the heroine, while on the other half were the five-pointed star and the several emblems; a naked sword, sheaf, crown and sceptre, broken column, and joined hands. Between the points outside this star were an emblematic apron, a glove, a belt, a five-pointed star, and a collar. From point to point were stretched wreaths of flowers, each having a different variety, including violets, sunflowers, lilies, pine cones, and roses.

During the Second Era the Signet used was about one-third smaller, and much plainer, having no floral decorations, and no sentences. The emblems were the same, with the addition of a veil in the first point, and a cup in the fifth point.

THE OBJECTIVE

When the Eastern Star was conceived, its founder sought to create a social tie between Masons and their families. He did not claim, nor have members of the Order ever asserted, that the Eastern Star is any part of Freemasonry. It was intended to give the Fraternity a helpmeet in all the beneficent work of the Order. He builded far better than he knew. We believe that we are justified in saying that the Order has done what he designed and has reached a far higher standard of usefulness than Robert Morris ever anticipated, even in his fondest dreams.

Among the objects for which the organisation has laboured and spent its consecrated efforts, is the care of the widow and orphan, and assisting the great Brotherhood in all deeds of mercy and love. Since woman has worked hand in hand with her Masonic Brother, a great impetus has been given to the building of Masonic Homes and there are now successful institutions of this character in various States. Kentucky leads as the pioneer in this splendid work, having the first and one of the most magnificent and up-to-date Homes in all the world, costing over $3,000,000.

The Order of the Eastern Star is not strictly a Woman's Society. From the nature of the Organisation, it requires a blending with those who have travelled the pathways of Masonic progress. For its own protection, to guard against possible imposture, it is essential that every Eastern Star Chapter should have one or more Masons on its Roster. It is this unity of the relations between men and women that has rendered the Eastern Star effective for highest attainment.

One of its exalted purposes is the development of intellectual progress, and the cause of education has therefore received its devout consideration.

The beneficent activities of the Order are of peculiar interest. It has liberally contributed to the work of the Red Cross and to various Masonic relief funds.

During a three-year period closing with the year 1931, it is reported that the following philanthropies have received valuable contributions:

Hospitals, Easter Star Homes and Orphanages	$2,171,459.80
Maintenance of Eastern Star Homes, Hospitals and Orphanages per annum	494,780.00
For Emergency Relief of Eastern Star Members	173,466.88
Red Cross and other philanthropies	130,259.33
Gifts and Loans for Educational Purposes	187,612.19
Equipping Masonic Homes, Hospitals and Orphanages	1,189,548.47
Contributions towards maintaining Homes and Orphanages	311,360.00
Aggregate	$4,658,386.67

In addition to the foregoing expenditures there is at this time (1931), available funds on hand to meet all emergencies, the latest report disclosing that the Order has for—

Eastern Star Home and Relief Funds	$1,770,328.92
Educational Purposes	74,290.16
Funds for joint Eastern Star and Masonic use	639,407.50
Aggregate	$2,484,026.58

Owing to its peculiar relation to the Masonic Fraternity the Order of the Eastern Star has developed more rapid progress, and its future prospects are far more promising than of any other institution which has sprung from our social life.

BIOGRAPHICAL SKETCHES

ROBERT MORRIS

While it is evident from the review of its "Conjectural Origin" that prior to the development of the Eastern Star Work, beginning with 1850, there had been for many years various Degrees formulated and conferred upon Master Masons, their wives, mothers, sisters and daughters, it is an undeniable fact that Dr. Robert Morris was the founder of the Order of the Eastern Star as it now exists. For nearly eighteen years, from 1850 to 1868, he gave himself largely to the work of effecting an organisation in which the lady members of Masons' families could participate in the pleasures and privileges which the Masonic Institution was supposed to provide for its devotees.

Bro. Morris, according to earlier reviewers, was a lineal descendant of that Robert Morris who was a prominent member of the Continental Congress in Revolutionary times, and one of the signers of the Declaration of Independence. He was also a United States senator from Pennsylvania, from 1789 to 1795.

Dr. Morris was born near Boston, Massachusetts, where his parents, residents of New York City, were passing the summer months, the auspicious event occurring on August 31, 1818. His boyhood was spent in New York where he received a classic and cultural education. He also studied law, and was admitted to the bar at the age of twenty-one. About that time, he removed to Mississippi, and located at Oxford, where he was employed for some time as principal of Mount Sylvan Academy, and later, of Eureka Academy at Richland, a calling for which he was amply qualified. While thus engaged, he formed the acquaintance, at Oxford, of Miss Charlotte Mendenhall, to whom he was married in 1841, and together for nearly a half century they journeyed the winding way of earth's pilgrimage in joyous harmony. It was while serving as principal of the latter school in 1850 that he evolved the fundamentals of the Order of the Eastern Star. Hence its historic building may be characterised as the birthplace of that progressive institution.

In 1853, Dr. Morris removed to Kentucky, and located in Hickman County, where he engaged in literary work and the publication of *The American Freemason*. It was while residing in that locality that he composed the famous Masonic poem, " The Level and the Square." About the close of 1859, he removed to La Grange, Kentucky, where he continued his interest in literary work and also the advancement of the Society in which he had been active since 1850, and to which he applied the name of " Eastern Star." Early in 1868, having perfected the organisation in a Ritualistic sense, he transferred to Robert Macoy, a prominent New York Mason and publisher, with whom he had been associated in the development of the Eastern Star for several years, the active management of the institution. This occurred just on the eve of Dr. Morris' departure for an extended trip through Oriental lands which covered a period of nearly six months.

Dr. Morris received the Masonic Degrees in Oxford (now Gathright) Lodge, No. 33, of Mississippi, having been Initiated on March 5, 1846, and was passed and Raised to the Master's Degree on July 3 of that year, Bro. William H. Stevens, a distinguished Mississippi Mason, who after served as Grand Master, conducting the ceremonies. On the following day, Dr. Morris participated in his first public Masonic function, the laying of the corner-stone of the University of Mississippi.

In Lexington Chapter, No. 9, he was Exalted to the Royal Arch Degree, November 9, 1849, subsequently receiving the Cryptic Degrees in Natchez Council, No. 1, and was Knighted in Mississippi Commandery, No. 1, at Jackson in June 1852. In New York City in 1855, the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry from the Fourth to the Thirty-Second, inclusive, were conferred upon Dr. Morris by Giles Fonda Yates, Thirty-third Degree, an Active Member of the Northern Supreme Council.

On his removal to Kentucky, he became affiliated with Nevill (now Model) Lodge, No. 200, at Moscow, in Hickman County. Of this Lodge he served as Master in 1855, but on his removal to La Grange, transferred his membership

to Fortitude Lodge, No. 47, with which he continued until his decease in 1888.

Dr. Morris was noted in the Records of the Grand Lodge of Kentucky as a Grand Lecturer in 1854, and as Chairman of the Correspondence Committee in 1855. On October 12, 1858, he was Elected Grand Master, and presided over the Symbolic Craft for a single term with his characteristic zeal and efficiency.

His earliest conception of what was formerly known as Adoptive Masonry was evolved from the Degree of Heroine of Jericho, which was conferred on himself and Mrs. Morris in 1847, by Bro. William H. Stevens. The inspiration awakened in his soul was never dimmed, and prompted him to those years of ardent toil which gave to Freemasonry its exalted handmaiden, the beautiful Order of the Eastern Star. Elsewhere in this review, the work of Dr. Morris is portrayed more fully, and to this the reader is referred without further comment. It is a peculiar situation that he who founded the Society, and gave to its development so much arduous labour and time, should not have been a member of any Chartered Chapter at the time of the formation of the General Grand Chapter in 1876, in which he did not participate. In 1880, the General Grand Chapter, in recognition of his eminent services to the Order, made him an Honorary Member thereof.

The crowning event of his experiences in Masonic and Eastern Star work occurred on December 17, 1884, in the Masonic Temple at New York City, when by the unanimous approval of a large number of distinguished Craftsmen, he was created and crowned " Poet-Laureate of Freemasonry." He was the second member of the Fraternity to receive this meritorious title, which had been previously conferred, more than a century earlier, upon the famous Scottish Craftsman and poet, " Bobby " Burns.

Briefly Dr. Morris wore this exalted honour until he received the immutable mandate to lay aside the Working Tools of the Life Terrestrial, which occurred on July 31, 1888. A few years later, another poetical leader of the Craft was selected by common consent to serve in that distinctive capacity, Bro. Fay Hempstead, who for more than fifty years has filled the arduous position of Grand Secretary of Masons for the State of Arkansas.

The remains of Bro. Morris were interred with Masonic honours in the cemetery at La Grange, Kentucky, which had been his home for eight and twenty years, and a beautiful monument, provided by contributions from members of the Craft and of the Eastern Star, in many localities, including one from Royal Solomon Lodge, No. 1, at Jerusalem, which was formed under his auspices, and of which he is said to have been the first Worshipful Master, marks their resting-place.*

* Bro. Henry R. Coleman, of Kentucky, in his valuable work entitled *Light from the East* supplies the following account:

" Royal Solomon Lodge, No. 293 at Jerusalem was Chartered by the Grand Lodge of Canada, February 17, 1873, with Robert Morris as Worshipful Master, John Sheville as Senior Warden, and Rolla Lloyd as Junior Warden. Among its charter members were the following other distinguished American Masons: James Moorefield Houry, Past Grand Master of Mississippi; Andrew Jackson Wheeler, Past Grand Master of Tennessee; Albert G. Mackey, Past Grand Master of South Carolina, and for many years Secretary-General of the Supreme Council, Ancient and Accepted Scottish Rite for the Southern Masonic Jurisdiction, and Robert Macoy, then in the midst of more than two-score years of service as Grand Recorder of Knights Templar of New York."

ROBERT MACOY

In historic Cherry Valley in New York, the scene of blood-curdling Indian atrocities under sanction of British officers, during the Revolution, Robert Macoy first beheld the sunlight, October 4, 1815. Receiving a commendable education, he acquired the printer's art as he grew to manhood, and afterwards located in New York City, where he was actively engaged in publication work for many years, and even in these latter days his name appears in connection with the business which he originated, although its affairs have long been administered by others.

MASONIC RECORD

In Lebanon Lodge, No. 191, of New York City, Robert Macoy was Initiated, January 20, 1848. He was passed to the Degree of Fellow Craft, January 27, and on February 3 of that year, was Raised to the Sublime Degree of Master Mason. From this Lodge he withdrew, August 15, 1855, and became affiliated with Adelphic Lodge, No. 348, of New York City, during that year.

In the Grand Lodge of New York he was chosen Deputy Grand Master in June 1856, and was re-elected in 1857.

In Orient Royal Arch Chapter, No. 138, of New York City, Companion Macoy was Exalted September 5, 1849, and became a member of Adelphic Chapter, No. 158, on December 24, 1855. He affiliated with Union Chapter, No. 180, of New York City, at its formation in 1864, and was also a Charter Member in 1868 of Americus Chapter, No. 215, of that location. There his membership remained until 1880, and we learn that he became affiliated with DeWitt Clinton Chapter, No. 142, of Brooklyn, New York, in 1889. We have no definite information as to where Robert Macoy received the Cryptic Degrees. It was evidently sometime prior to June 1855. He became a Charter Member of Adelphic Council, No. 7, which was formed under Dispensation issued December 14, 1855. He withdrew therefrom August 7, 1858.

In the Grand Council of New York, Companion Macoy was elected Grand Recorder June 4, 1855, continuing his service therein during a two-year period.

Robert Macoy received the Orders of Knighthood in Palestine Encampment, No. 18, of New York City, in February 1851. In March following, he withdrew therefrom and became a member of Morton Encampment, No. 4. On April 28, 1874, he affiliated with DeWitt Clinton Commandery, No. 27, of New York City, where his membership continued for more than twenty years. At the Annual Conclave of the Grand Commandery of New York, June 6, 1851, he was elected Grand Recorder and continued to serve in that important capacity until his decease, which occurred more than two-score years later.

Having received the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry from the Fourth to the Thirty-second, inclusive, sometime prior thereto, Bro. Macoy became an Honorary Inspector-General of the Thirty-third

and last Degree, in the Supreme Council for the Northern Masonic Jurisdiction, December 9, 1850.

Prior to 1860, during the active labours of Robert Morris in promulgating the Work of the Eastern Star, Robert Macoy became interested in its development, co-operating with the distinguished founder of the Order in its formation and dissemination, and in 1866 he published a manual of its ceremonials. In 1868, just prior to his departure for an extended tour of the Holy Land, Dr. Morris placed the Work of the Eastern Star in the hands of Robert Macoy, who was largely instrumental in developing the ceremonial and governmental arrangement of the organisation. These he arranged in a Chapter formation, the various Bodies having previously been designated as Constellations, and later, as Eastern Star Families. It was evidently during 1868 that the Supreme Grand Chapter was formed with headquarters at New York, which was conducted under the supervision of Bro. Macoy. During that period he began the formation of regularly Chartered Chapters of the Order, the first of which was Alpha Chapter, No. 1, of New York, Chartered in December 1868, and which has been continuously active to the present time. The Grand Chapter of New York was formed in 1870, and in 1873, Bro. Macoy became its Grand Patron, serving until 1875.

The Grand Chapter of New York has continuously operated independently of the General Grand Eastern Star Chapter; therefore, Bro. Macoy had no direct connection during the lengthened period of his days with the national governing Body of the Order.

On January 9, 1895, having almost attained the age of fourscore years, this distinguished co-operator in the formation and development of the Eastern Star was summoned by Infinite Decree to lay aside the Working Tools of the Life Terrestrial in which he had attained eminent distinction, and enter upon that exalted quest which knows no end or deviation, until it blends in Eternal Harmony.

JOHN DAVIS VINCIL, D.D.

PAST GRAND MASTER AND FOR TWENTY-SEVEN YEARS GRAND SECRETARY OF THE GRAND LODGE OF MISSOURI

The first Most Worthy Grand Patron of the General Grand Chapter of the Order of the Eastern Star was born in Tazewell County, Virginia, August 24, 1830. Left an orphan at an early age, his education was principally acquired after attaining his majority. He served an apprenticeship of seven years in a cabinet shop; then he became a teacher of elementary schools, and for four years was a member of the County Court.

In 1854, he came to Missouri, locating at Albany, where he again engaged in teaching, and also served as Deputy Circuit Court clerk.

At the age of fourteen, Dr. Vincil united with the Methodist Episcopal Church South, and in 1857 entered the ministry, in which he continued actively for twenty years, serving various churches in Missouri, and attaining a distinctive reputation as a pulpit orator. In 1877, having been elected Grand Secretary

of Symbolic Masons, he removed to St. Louis, which became his permanent home, and where for a number of years thereafter he officiated as pastor of a group of local churches.

MASONIC RECORD

Dr. Vincil was made a Mason in Athens Lodge, No. 127, at Albany, Missouri, in June 1854, and became a Master Mason on August 12 following. In Lone Star Royal Arch Chapter, No. 30, at Chillicothe, he was Exalted in 1858, and was greeted in Marion Council, No. 3, at Hannibal, in 1864. During that year he received the Orders of Knighthood in Excalliber Commandery, No. 5, at Hannibal.

Dr. Vincil attended the Annual Communication of the Grand Lodge of Missouri on May 23, 1859, representing Spring Hill Lodge, No. 155. He was appointed and served as Grand Chaplain until 1863, when he was chosen Senior Grand Warden. Then for two years he served as Deputy Grand Master, and in 1866 attained the summit of Masonic honour as Grand Master of Masons, his term of service extending from May of that year to October 1867. He was again elected Grand Master in 1868. In 1877, he became Grand Secretary, serving continuously until he passed to the Life Eternal, October 12, 1904. He also filled the exalted Stations of Grand Chaplain of the Grand Chapter in 1885, and Grand Prelate of Knights Templar in 1866 and 1870. He was chosen Grand Commander of the Grand Commandery in 1871.

Dr. Vincil was Initiated in Fidelity Eastern Star Chapter, No. 46, at Louisiana, Missouri, and became its Worthy Patron in 1874. When the Grand Chapter was formed in 1875, he was selected as its first Grand Patron, and on November 16, 1876, became the Most Worthy Grand Patron of the General Grand Chapter.

A Craftsman of lofty ideals, of sterling character, and exalted consecration to humanity's service, he was amply qualified to direct and govern this splendid adjunct of Freemasonry during its formative period.

WILLIS DARWIN ENGLE

PAST GRAND PATRON OF INDIANA, PAST MOST WORTHY GRAND PATRON

This sketch introduces one who may be said to have been the chief instigator of the General Grand Chapter.

He was born in Niles, Michigan, October 22, 1846, and closed the record of his human activities November 1, 1925, at Indianapolis. In early life he learned the printer's art, and then for a number of years was employed as a teacher in public schools, a railway clerk, and a bookkeeper for various interests. Some time during those years he located in Indianapolis, Indiana, where he established his permanent home.

Following a course in Sacred Theology, Bro. Engle was consecrated as a priest of the Protestant Episcopal Church, in 1902, and through his efforts, a

number of churches were formed in Indiana, much of his time and energy being devoted to church and Sunday-school work.

MASONIC RECORD

The files of Mystic Tie Lodge, No. 398, at Indianapolis, disclose that, while Working under Dispensation, the Entered Apprentice Degree was conferred upon Willis Darwin Engle March 25, 1869, and he was passed to the Degree of Fellowcraft on May 10 following. Soon afterwards, this Lodge was Chartered, and on June 14 of that year he was Raised to the Sublime Degree of Master Mason. In 1875 he presided over the Lodge as Worshipful Master, and again in 1879. In 1876 he was chosen Secretary, and with the exception of his last year of service as Master, continually filled that arduous post until for him "The silver cord was loosed." He was also Secretary of the Masonic Burial Ground Association from 1873, and of the Masonic Relief Board of Indianapolis from 1878 until his decease. He served as Grand Lecturer from 1882 to 1884 and was Grand Representative of the Grand Lodge of Mississippi from and after February 24, 1880. He also became Grand Chaplain of the Grand Lodge in 1900 and 1906.

In Keystone Royal Arch Chapter, No. 6, at Indianapolis, he received the Capitular Degrees on March 10, 1903. The Cryptic Degrees of Royal Master and Select Master were conferred on Companion Engle in Indianapolis Council, No. 2, on April 6, 1903, and on March 16, 1905, he received the Degree of Super-Excellent Master. He attained the Chivalric Rite of Freemasonry in Raper Commandery, No. 1, of Indianapolis, the Order of the Red Cross being conferred April 28, 1903, followed by the Order of Malta and of the Temple one week later. Bro. Engle received the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry in the local Consistory at Indianapolis, and its coordinate Bodies, as follows:

Fourth to the Fourteenth Degrees, inclusive, April 28, 1875.

Fifteenth and Sixteenth Degrees, November 2, 1878.

Seventeenth and Eighteenth Degrees, November 7, 1900.

He became a Sublime Prince of the Royal Secret, passing from the Nineteenth to the Thirty-second Degrees, inclusive, on March 28, 1901.

EASTERN STAR ACTIVITIES

Willis Darwin Engle was Initiated into the Order of the Eastern Star October 17, 1872, in Queen Esther Chapter, No. 3, of Indiana. Of this Chapter he served as Worthy Patron in 1874–1878, and became Grand Patron of Indiana in 1877–1878. While serving as Worthy Patron, he became deeply impressed with the consciousness that a better system of Eastern Star Work and government was necessary. Therefore, by personal correspondence, and through the press, he undertook to urge upon the several Grand Chapters then existing the advisability of forming a General Grand Chapter for the government and guid-

ance of the Order in the United States. Favourable responses were received from a number of Grand Chapters, and the Grand Chapter of Indiana issued a cordial invitation to those of other Jurisdictions to attend a meeting in the city of Indianapolis on November 8, 1876, for the purpose of carrying these suggestions into effect.

For unavoidable causes, the meeting was deferred until November 15 and 16, when the General Grand Chapter was duly formed, and assumed authority and control, within the limits of its constitutional provisions, over its Constituent Grand Chapters. Bro. Engle was chosen the first Most Worthy Grand Secretary of the National Body, and served in that capacity until 1889. He was active and zealous in promoting the interests of the Eastern Star, and next to the original founders of the Order is entitled to ample credit for its gratifying progress and accomplishments. In 1899 he compiled and published a history of the Eastern Star for Indiana, which contains much valuable information. When the history of Freemasonry and Concordant Orders was published in 1890, its review of Eastern Star work was prepared by Bro. W. D. Engle, and embraces a comprehensive account of the origin and development of the Order. In 1910, he was elected Most Worthy Grand Patron for a period of three years, during which he accomplished much effective work in the interest of the organisation.

During his active association with the activities of the General Grand Chapter, he formed the acquaintance of Mrs. Addie C. S. Bario, who served as Grand Matron of Connecticut from 1877 to 1880, an interesting writer and poetess. The irrepressible Cupid hovered near, and ere long they were solemnly united in the bonds of matrimony. The passing years evidenced their oneness of effort and that each proved a valued inspiration to the other.

Bro. Engle's advancement to the Limitless Life, in the late autumn of 1925, left a void in the ranks of the Order's distinguished leaders which may not easily be filled, while the Ancient Craft he also served with *freedom, fervency and zeal* will devoutly honour his memory through the passing years. At the Triennial Session of the General Grand Chapter, held at Denver, Colorado, in July 1928, a beautiful tribute to the departed Chieftain was presented by Sister M. Alice Miller, of Oklahoma, Past Most Worthy Grand Matron, with whom he was associated as Most Worthy Grand Patron, 1910 to 1913.

MRS. ELIZABETH BUTLER

FIRST WORTHY GRAND MATRON OF ILLINOIS, FIRST MOST WORTHY GRAND MATRON

Venerated and honoured with the founders and other distinctive leaders of the Eastern Star, aptly designated as the Mother of the Order in Illinois, Elizabeth Golcher, née Butler, was born across the sea, that auspicious event occurring on October 16, 1831, at Darleston, England, and there she grew to splendid young womanhood. There, too, in due time she was united in marriage to Joseph Butler, a native of the same locality, and together they came to America, sojourning for a time in Philadelphia, where their eldest daughter was born in

1851, removing afterwards to Chicago, where they established their permanent home.

Into their joyous household came at intervals four winsome daughters: Jane, Anna E., Mary G., and Grace; also four sturdy sons: Alfred, Joseph, Jacob, and James. Each of the daughters was actively interested in the work of the Eastern Star, and with their illustrious mother became eventually life members of Butler Chapter, No. 36. Anna had evidently been Initiated in Miriam Chapter, No. 1, and with her father and mother participated in the formation of the new Chapter which bore her family name, of which she served as Martha during the first year of its activities. After a long and valued service in various Stations, she was elected Worthy Matron, December 1885, and was re-elected in 1886. The other sisters were doubtless Initiated in No. 36, and served repeatedly in various official capacities. The younger sister, Grace Butler, after ten years of service in various positions, became Worthy Matron in December 1893.

The father, Joseph Butler, was chosen the first Sentinel of Butler Chapter, No. 36. For more than twenty years he was an honoured member of Garden City Lodge, No. 141, of Chicago, in which he was made a Mason, January 14, passed to the Degree of Fellowcraft March 4, and Raised to the Sublime Degree of Master Mason April 1, 1863. Ten years of loyal service were completed in the *East* as Worshipful Master, in 1873, and the record of his activities in the flesh was closed by Infinite Decree, January 6, 1885.

Sister Butler, and probably her husband, in a group of thirty, including Sister Lorraine J. Pitkin, became members of the Eastern Star when Miriam Family was formed in Chicago, October 6, 1866, and for nearly twoscore years gave herself largely to the promulgation of the beautiful teachings of Bethelem's Symbolic Luminary. When Miriam Family became a Chartered Chapter in 1869, Sister Butler was selected as its First Worthy Matron, serving in that capacity through 1870, and again in 1872. At the formation of the Grand Chapter of Illinois, October 6, 1875, she was elected Worthy Grand Matron.

When Butler Chapter, No. 36, of Illinois, located at Chicago, was formed, in 1876, and named in her honour, Sister Butler was selected as its First Worthy Matron, continuing to direct its labours until 1879, and was re-elected Worthy Matron a year later. On October 1, 1897, she was accorded a Life Membership therein, which continued until her decease on July 13, 1906.

When the General Grand Chapter of the Eastern Star was formed at Indianapolis, Indiana, on November 16, 1876, Sister Butler became its first Most Worthy Grand Matron, serving for a two-year period, until the next Session in 1878, and for nearly eight and twenty years occupied the distinctive rank of Senior Past Most Worthy Grand Matron of the national organisation.

Although we find but brief accounts of her life and activities, sincere and fervent tributes were rendered to her memory in the Grand Chapter of Illinois, and also in the General Grand Chapter at its Triennial Session in 1907. Her value as an active and influential leader in the Work of the Order is evidenced

by the various expressions of esteem and veneration bestowed upon her memory. Truly indeed is she revered as the maternal parent of the System in Illinois, and well may she be accorded all honour and commendation for her successful conduct of the pioneer activities of the General Grand Chapter immediately following its formation. May the radiance of her beautiful character and the influence of her examplary devotion prove a constant incentive to higher thoughts and loftier accomplishments on the part of all who follow where her footprints lead the way.

MRS. LORRAINE J. PITKIN

PAST GRAND MATRON OF ILLINOIS, PAST MOST WORTHY GRAND MATRON, RIGHT WORTHY GRAND SECRETARY

An official record of thirty years of service is not often attained, yet this was the accomplishment of Sister Lorraine J. Pitkin.

Born at Waddington, New York, July 15, 1845, she was but little past eighteen when she was united in wedlock to Captain Edward J. Pitkin, of the Federal Army, in October 1863. Immediately thereafter, duty called him to the front, and within a twelvemonth his human form had been immolated on the altar of his country's weal. Thus the joyous bride of a few brief summers became a widow and a mother ere she was twenty, and for seven and fifty years she found it necessary to courageously " Tread the wine-press alone." This she did with unfaltering devotion, providing a home and ideal training for her infant daughter as well as attracting to her circle of friendship those among the noblest of womanhood and manhood.

Through influential friendships, which are often invaluable, she became post mistress of the Illinois House of Representatives, which brought her into prominence, and paved the way to ultimate success. Her most devoted and arduous labours were given to the Work of the Eastern Star, and in the position of Right Worthy Grand Secretary, she was enabled to render invaluable service to the cause which the Society represents.

When Miriam Family of the Eastern Star was formed at Chicago, October 6, 1866, Sister Pitkin was among the Initiates, and was chosen Conductress of the new organisation. When the Michigan Ritual was adopted the following year, she became its President, and later she was instrumental in forming Queen Esther Chapter, No. 41, of which she became the first Worthy Matron, and maintained her connection therewith until the close of her long and useful life, eventually being honoured with Life Membership.

Briefly, the following is the record of her service to the Order, an accomplishment which cannot be fully disclosed in any language of earth:

Elected Worthy Grand Matron, Grand Chapter of Illinois, in October 1878.

In August 1880, she was chosen Most Worthy Grand Matron of the General Grand Chapter, serving until 1883.

On September 28, 1889, she succeeded Bro. Willis Darwin Engle as Right Worthy Grand Secretary. Thenceforward, for three decades, this became her life work, and faithfully was it performed. This was her avenue of exalted

accomplishment; a labour unexcelled in usefulness and unsurpassed in excellence.

At the Triennial Session of the General Grand Chapter, in 1919, the impaired condition of her health prompted her to decline a re-election, whereupon she was made Right Worthy Grand Secretary, Emeritus, with a provision of half salary for life. Two and a half years she remained to gladden and cheer the labours of those who had so long been her associates, and then on February 2, 1922, the Angel of Transition called the immortal spirit to abandon the Temple of Time and enter upon the life that knows no limitations.

Her daughter, Mrs. Howard J. Decker, of Delavan, Wisconsin, with two granddaughters, Mrs. Lorraine Campbell, of Seattle, Washington, and Mrs. Maude Crane, of Chicago, remained of her immediate family.

In the auditorium of Oriental Consistory at Chicago, solemn and reverential services were performed over the illustrious remains, under the auspices of the General Grand Chapter, whose principal Officers presided over the ceremonial, with the assistance of the Grand Chapter of Illinois, while many distinguished Stars of other Jurisdictions united in the honour rendered to the departed and in the stately procession to Rose Hill, where the interment took place.

No human thought can express a fitting memorial to one whose passing years were consecrated to loving service of a holy cause, hence we close this brief sketch with the beautiful verse inscribed at the conclusion of the printed tribute:

Not ended her life, just only begun,
  Its promise aglow like the radiant sun,
And we catch its gleam in the earth life still,
  With its message of Peace, of Joy and Goodwill.

BIOGRAPHICAL SKETCHES OF CONTRIBUTORS

JOHN EDWARD ALLEN

WARRENTON, NORTH CAROLINA

J. Edward Allen was born in 1887 at Warrenton, North Carolina, where he received his early education. Graduated (A.B. and A.M.) from Wake Forest College, of which he has served as member of board of trustees for ten years, did graduate work at Harvard and Columbia, and since 1919 has been county superintendent of schools in his native Warren County. He has been active in the Baptist Church, serving as presiding officer in local, county and State associations and conventions, deacon and teacher of Allen Bible Class. Member and fellow of a score of educational and research societies and author of *Oral English Practically Applied*, *Freshman Mortality*, *Green Hill* and other works. Active in civic and public works, served as president of local Kiwanis Club.

Raised in Johnston-Caswell Lodge, No. 10, in December 1908; Master, 1909–1911; District Deputy Grand Master, 1915–1917; Senior Grand Deacon and Fraternal Correspondent of the Grand Lodge of North Carolina. Exalted in Henderson R. A. Chapter, No. 54, in 1909; High Priest, 1916; Past District Deputy Grand High Priest; Grand Master of the First Veil, Grand Royal Arch Chapter of North Carolina; Fraternal Correspondent; Past Grand High Priest (*honoris causa*), Supreme Grand Royal Arch Chapter of Ireland. Greeted in Henderson Council, No. 10, R. & S. M., in 1909; Master in 1921; Provincial Grand Master of the Capital Province, 1932; Grand Marshal of the Grand Council of Royal and Select Masters in North Carolina; Fraternal Correspondent. Dubbed a Knight of the Temple in Henderson Commandery in 1909; Commander in 1916; Fraternal Reviewer and Deputy Grand Commander of the Grand Commandery of Knights Templar of North Carolina; Official Reviewer of the Grand Encampment of the United States of America. Anointed, Consecrated and set apart to the Order of High Priesthood, in 1921; President, 1930. Grand Preceptor of the Grand College of America, Priestly Order of the Temple; Knight Grand Commander; Installed High Priest of the United States Tabernacle, No. 9, H. R. A. K. T. P. (English Constitution); member Royal Kent Tabernacle, T. I. M., H. R. A. K. T. P. (Newcastle-on-Tyne, England, 1935). Deputy Grand Master General of the Convent General of America, K. Y. C. H. Member Wilmington Consistory, A. & A. S. R., Thirty-second Degree; K. C. C. H in 1933; Past Venerable Master, Enfield Lodge of Perfection. Member of the Royal Order of Scotland; A. A. O. N. M. S.; Past Grand Patron, Order of the Eastern Star; Society of Blue Friars; Past Sovereign Grand Master of the Grand Council of the Allied Masonic Degrees of the U. S. A., Knight Grand Cross; Member, Great Priory of America, Rite of the Strict Observance; Past Grand Chancellor of the Grand College of Rites of America; President of the Guild of the U. S. A.; Past Celebrant, Eighth Degree, N. C. College,

S. R. I. C. F.; Active Member, N. C. Lodge of Research; M. P. Sovereign, St. John of Patmos Conclave, No. 67, Red Cross of Constantine; Installed M. E. Chief, Knights Masons of Ireland; Past Senior General, Red Cross Knights (Scotland) and Honorary Member of the Grand Prieure de Gaul, Paris.

HARRY L. BAUM

DENVER, COLORADO

Dr. Baum was born in Shelbyville, Illinois, September 7, 1887. He graduated in medicine (M.D.) from the University of Pennsylvania in 1910 and immediately began a study of diseases of the ear, nose and throat, which specialty has been his life work. He holds membership in local, county, state and national medical societies and in various specialists' societies. In addition to his profession, he has taught otolaryngology in the medical school of the University of Colorado, also given graduate courses in the specialty, and has contributed many papers involving research and experience to the literature of the medical profession. He is the author of many plays, both Masonic and otherwise.

Brother Baum, soon after attaining his majority, became a member of the Craft and served Emulation Lodge, No. 154, as its first Master; at present he is Senior Grand Warden of the Grand Lodge of Colorado. He is a member of the Chapter, Council and Commandery. He has presided over his Lodge of Perfection and Council of Kadosh and is an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R., in which he has been very active. His many contributions to Masonic literature have marked his interest in the Fraternity and some of his Masonic plays are: "John Brent, Fifty-nine, Vigilante" and "Brother Service." These plays were first produced in the Cathedral of Colorado Consistory, in Denver, and under the auspices of Grand Lodge at its Annual Communications of 1928, 1929, 1930 and 1931. Some of his non-Masonic plays are: "When the Red Army Marches," "Compromise Marriage" and "The Lion's Den." The Craft in Colorado is indeed fortunate in having as one of its active members such an accomplished brother as Dr. Baum.

LOUIS ARMAND BENOIST

NATCHEZ, MISSISSIPPI

Louis A. Benoist was born in Natchez, Mississippi, August 28, 1852, and died November 17, 1932. He was educated in the local schools of Natchez, where he spent his life in usual occupation and zeal for his community.

Brother Benoist received the Craft November 25, 1895, in Harmony Lodge, No. 1, of Natchez, served as Master in 1898, 1899 and 1907 and filled many Offices in Grand Lodge, being Grand Master of Masons in Mississippi in 1919. Exalted to the Royal Arch in Natchez Royal Arch Chapter, January 21, 1897, and on May 29, 1928, was elected Grand High Priest of the Grand Royal Arch Chapter of Mississippi. He was Anointed, Consecrated and set apart to the Order of High Priesthood, February 13, 1908. In April 1902, he was greeted

in Natchez Council, No. 1, R. & S. M., and March 19, 1897, he was dubbed a Knight of the Temple in Rosalie Commandery at Natchez, over which he presided as Commander, and served with distinction as Grand Commander of the Grand Commandery of Knights Templar of his native State. He was a founder of Natchez Chapter of the Eastern Star, and served as Grand Patron of the Grand Chapter of the State. He held membership in Hamasa Temple, A. A. O. N. M. S. (February 8, 1898), and the Meridian Bodies of the A. & A. S. R. (October 18, 1907).

WILLIAM MOSELEY BROWN

CLARENDON, VIRGINIA

Dr. Brown was born in Lynchburg, Virginia, February 27, 1894, being educated at the local schools of his native city and at Washington and Lee University (A.B., *summa cum laude*, 1914, A.M., 1915), received his Ph.D. from Columbia University. For several years he taught in Danville High School and at his *alma mater;* served as President of Atlantic University, of Virginia. Taught during summer sessions of University of Virginia, George Washington University and (Provost) University of Guadalajara, Mexico. Research Associate of National Commission on Law Observance and Enforcement (Wickersham Commission). Fellow of the American Association for the Advancement of Science and member of many other scientific and educational societies. President, Virginia Academy of Science (1928–1929) and of Association of Virginia Colleges (1928–1929). Major on the Specialist Reserves, U. S. Army.

Raised January 2, 1922, in Mountain City Lodge, No. 67; Grand Master of Masons in Virginia, 1934–1935; exalted in Rockbridge R. A. Chapter, No. 44; will be next Grand High Priest of the Grand R. A. Chapter of Virginia; dubbed a Knight of the Temple in Moomaw Commandery, No. 27; elected Grand Commander in 1935. Member A. A. O. N. M. S., A. & A. S. R. (K. C. C. H.), Royal Order of Scotland. Past Sovereign Grand Master and Knight Grand Cross, Allied Masonic Degrees; Past Grand Preceptor and Knight Grand Commander, Priestly Order of the Temple; Great Prior, Great Priory of America, Rite of the Strict Observance; Deputy Grand Chancellor of the Grand College of Rites of U. S. A.; Chief Adept, IX°, Virginia College, S. R. I. C. F.; Intendent General in Virginia, Red Cross of Constantine and Honorary Member of many Lodges, Grand Lodges, Chapters, etc.; author of *Freemasonry in Virginia* and many articles.

WINTHROP BUCK

HARTFORD, CONNECTICUT

Brother Winthrop Buck was born in Hartford, Connecticut, September 2, 1878, in which city he has made his home through the years. He was educated in public schools of his native city, after which he attended Yale College, graduating, in 1900, with honours in history; in 1902 he received the degree of M.A. from this university. Thereafter he entered upon a career of teaching,

first in private school work in Nazareth, Pennsylvania, and then successively in Old Lyme, Old Saybrook and Hartford, Connecticut. In 1929, when he was principal of the Noah Webster School, in Hartford, he resigned his profession to become Grand Secretary of the Grand Lodge of Connecticut, which office he now holds.

Brother Buck was Raised in Pythagoras Lodge, No. 45, Lyme, December 1, 1902, later moving his membership to Siloam Lodge, No. 32, and then to Hartford Lodge, No. 88, over which he presided as Master in 1914. He served as District Deputy Grand Master in 1915, 1916 and 1917. In 1924 he was elected Grand Master of Masons in Connecticut, which position he filled with ability and zeal.

WALLACE R. CHEVES

NEWBERRY, FLORIDA

Wallace R. Cheves was born in Monroe County, Georgia, in 1866 and for many years was interested in sawmills in Georgia, Alabama and Florida. He has served his city as chairman and treasurer of the Board of Bond Trustees and as president of the City Council.

Brother Cheves was made a Master Mason in 1892 in Strict Observance Lodge, No. 18, Forsyth, Georgia, affiliating with Ira Carter Lodge, No. 150, in Newberry, Florida, in 1919, serving as Master the following year; in 1930 he became Grand Master of Masons in Florida and since 1932 has been chairman of the Committe on Work and Foreign Correspondent and Reviewer. Exalted to the Royal Arch in Arlington R. A. Chapter, No. 36 (Georgia), in 1901 and served that Chapter as King. He was greeted a Select Master in 1930 and dubbed a Knight of the Temple in 1911. He is also a member of the A. & A. S. R. and the A. A. O. N. M. S. Brother Cheves has ever been an interested student of Masonic history and education and is the author of the *History of Masonry in Florida*.

HARRY MORRISON CHENEY

CONCORD, NEW HAMPSHIRE

Born in Newport, New Hampshire, March 8, 1860, from which city he was taken by his parents a year later and made his home in Lebanon until 1910, when he removed to Concord to assume his duties for which he had been selected by the Masonic Fraternity of his State. Brother Cheney early became interested in the printing trade and after graduating from Colby Academy (1882) and Bates College (1886), he continued his work in that business as editor and publisher of both weekly and daily newspapers. For many years he was Auditor of Public Printer's Accounts and served in the House of Representatives of New Hampshire five terms, being speaker of the House in 1903, State senator in 1897 and a member of the Governor's Council in 1889 and 1900.

Raised to the Sublime Degree of Master Mason October 5, 1881, and in due

time received the other degrees of the various Bodies. Grand Master of Masons in New Hampshire in 1902 and 1903; Grand Master of Royal and Select Masters in New Hampshire in 1904 and 1905; since 1909 he has served as Grand Secretary and Grand Recorder of the four Grand Bodies in New Hampshire and since 1906 has written the Foreign Correspondence Reports for Grand Lodge, later assuming the same for Grand Council and Grand Commandery. In 1905 he was made an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. and in 1925 was made an Active Member of Supreme Council and Deputy in New Hampshire. Author of *Symbolic Freemasonry in New Hampshire*, 1934.

WILLIAM BORDLEY CLARKE

SAVANNAH, GEORGIA

William B. Clarke was born in Savannah, Georgia, July 8, 1890, and was educated in the local public schools and at Georgia School of Technology. In 1916 he entered the practice of architecture (Levy and Clarke) and has been active in executing many important buildings. Active in civic affairs, he has served in many important capacities: vice-president, Civitan Club, and member of Board of Trustees of the Lutheran Seminary. Served as a commissioned officer in the Engineers during the World War; president of the South Georgia Chapter of the American Institute of Architects and other professional and educational groups.

Brother Clarke received the degrees of Masonry in 1917 in Solomon's Lodge, No. 1, of which he has filled the office of Master; Past Grand Master of Masons in Georgia and recipient of the distinguished service medal of Grand Lodge. Exalted in Georgia Royal Arch Chapter, No. 2, and Past High Priest thereof; Past Commander of Palestine Commandery, No. 7, Knights Templar, and member of the A. & A. S. R., A. A. O. N. M. S.; Past Grand Patron of O. E. S., and other honours too numerous to record.

CARL HARRY CLAUDY

WASHINGTON, DISTRICT OF COLUMBIA

Carl H. Claudy must have been born with a pencil in his hand! He has written practically all of his life, save for a brief spell in his early life when he pioneered and prospected in Alaska. His many books and magazine articles for young people have immortalized him and, likewise, his many Masonic books, articles and plays have made for him a place in the Craft not soon to be forgotten. Some of his more popular books are: *The Unknown Mason*, *The Master's Book*, *Old Tiler Talks*, "*Foreign Countries*," *A Master's Wages*, *The Old Past Master*, *The Lion's Paw*, *Introduction to Freemasonry*, *United Masonic Relief* and *Washington's Home and Fraternal Lfe*. As Executive Secretary of the Masonic Service Association of the United States, Brother Claudy has written and edited many

bulletins and papers of great value and interest; he has also edited several magazines, papers and periodicals. He holds a commission as major in the Reserves, is a member of the National Press Club and other organizations, and belongs to the Sigma Delta Chi Fraternity.

Brother Claudy is a Past Master of Harmony Lodge, No. 17, member of the Chapter, Council, Commandery, Shrine, Red Cross of Constantine, Allied Masonic Degrees, S. R. I. C. F., and other groups. He has served as presiding officer in his Lodge of Perfection and Rose Croix Chapter and was crowned an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. by the southern Supreme Council. He is an Honorary Member of several Lodges and Grand Lodges and has served the Grand Lodge of the District of Columbia in various capacities, being elected Junior Grand Steward therein. He received the Henry Price Medal from the Grand Lodge of Massachusetts, an honor well deserved by him.

CHARLES ARTHUR CONOVER

COLDWATER, MICHIGAN

Born in Lafayette, Indiana, May 11, 1865, first child of J. S. and Mary I. Conover. They settled in Coldwater, Michigan, in 1866. He graduated from Business Institute in 1884, and engraving and colour printing was his business for thirty-three years. August 31, 1887, he married Juno Edmonds and three sons have been born to them. His religious affiliations are Presbyterian. He served his city two years as alderman, and also mayor; and seventeen years as cemetery trustee developing a modern park plan cemetery.

He entered the Masonic Fraternity as early as possible, and was Initiated the week he arrived at majority; was elected Master in 1889, the youngest in the State; was Exalted a Royal Arch Mason in 1888, and served as High Priest 1891–1892; greeted in the Council 1889, and was T. I. M. in 1896, 1903; Knighted 1888, and served as Commander four years, 1893–1894, 1898–1899.

He holds membership in Coldwater Chapter, " No. 1," O. E. S., the oldest Chapter of the Order in the world; was Patron three years and Grand Patron of Michigan in 1896, instituting thirty-three Chapters.

He received the Scottish Rite grades to Thirty-second Degree in Detroit Consistory in 1904, and in 1907, at Boston, was Crowned an Honorary Member of the Supreme Council, N. M. J. Thirty-third Degree. He joined Moslem Temple Shrine, Detroit, 1904. He holds memberships in the Red Cross of Constantine, Masonic Grand Secretaries Guild, Order of High Priesthood, Grand Council Order of DeMolay, Acacia Fraternity, Masonic Allied Degrees, Sociétatis Rosecruciana, the College of Rites, Masonic Bibliophiles, and many honorary memberships.

Since 1903 he has served Michigan as Grand Secretary of the Grand Chapter, R. A. M., Grand Recorder, R. & S. M., and since 1923 as Grand Recorder Knights Templar. In 1912 he was chosen General Grand Secretary of the General Grand Chapter Royal Arch Masons of U. S. His hobbies for recreation are travel, photography, mechanics, and shooting.

CHARLES COMSTOCK

CROSSVILLE, TENNESSEE

Born in Jefferson County, New York, June 2, 1856, and died in Crossville, Tennessee, June 8, 1933. At an early age removed to Tennessee, where for more than thirty-five years he was engaged in looking after the lands of the Bon Air Coal and Iron Company.

Brother Comstock was very active in Freemasonry and was considered one of the best historians of the Craft in America. Raised in Tullahoma Lodge, No. 262, on March 18, 1890; Past Master of Mountain City Lodge, No. 549; elected Grand Master of Masons in Tennessee in 1913; Grand Historian at the time of his death. Exalted to the Royal Arch in December, 1890; Past High Priest of Mount Olivet R. A. Chapter, No. 87; P. H. P., Mount Pisgah R. A. Chapter, No. 199; Grand High Priest of the Grand Royal Arch Chapter of Tennessee, in 1908; at time of his death he was Grand Treasurer of Grand Chapter. Anointed, Consecrated and set apart to the Order of High Priesthood January 20, 1900; Grand President of the Grand Council of the Order in 1904. Greeted a Select Master in Tullahoma Council, No. 70, R. & S. M., November 18, 1891; served several terms as Master of Drummond Council, No. 86, R. & S. M.; Grand Master of the Grand Council of Tennessee in 1898; at the time of his death he was Grand Treasurer of Grand Council. Dubbed a Knight of the Temple in Lookout Commandery, No. 14, on October 23, 1930. Received the Degrees of the A. & A. S. R. in 1910; Coroneted a K. C. C. H. in 1921. Past Patron of Amanda Chapter, No. 4, O. E. S. Member of the A. A. O. N. M. S. and at the time of his death he was Grand Superintendent in Tennessee of the Allied Masonic Degrees, in which Body he held the rank of Past Senior Grand Warden.

WILLIAM KENNON COWDEN

HUNTINGTON, WEST VIRGINIA

Born in Guernsey County, Ohio, September 17, 1869, Brother Cowden, after a brief experience in teaching and surveying, studied law, was admitted to the bar in 1892 and located in Huntington, where he now resides. He has been active for many years in his profession, Freemasonry and civic affairs, and is a director of Acacia Mutual Life Insurance Company, of Washington, District of Columbia.

Raised in 1900 in Huntington Lodge, No. 53, serving it as Master a few years after; elected Grand Master of Masons in West Virginia in 1919, serving for one term. Elected Grand High Priest of the Grand Royal Arch Chapter of West Virginia in 1916 and for many years a Past Commander of Knights Templar. Brother Cowden has written on many Masonic subjects, including his *Freemasonry in West Virginia*, and in 1932, as a member of the Committee on Masonic Jurisprudence, assisted in the revision of the "Laws of Masonry," promulgated by his Grand Lodge.

CHARLES E. CREAGER

MUSKOGEE, OKLAHOMA

Brother Creager was born near Dayton, Ohio, April 23, 1873, and was educated in the public schools of that State. He taught school for awhile, later becoming a news writer, publisher and editor. Served in the army during the Spanish-American War; was first U. S. Oil Inspector to serve the Five Civilised Tribes, which position he resigned in 1908 to become a candidate for Congress. Served in the House of Representatives in 1909–1910, after which he entered business in Muskogee, Oklahoma; he is now in the United States Indian Service.

The Masonic life of Brother Creager has been a full one and he has severally served as Master of his Lodge, High Priest of his R. A. Chapter, Master of his Council, Commander of his Commandery, Potentate of his Shrine Temple and as an Officer in his Consistory; K. C. C. H. in 1919. Served as Grand High Priest of the Grand Royal Arch Chapter of Oklahoma in 1925 and as Grand Master of the Grand Council of Royal and Select Masters in Oklahoma in 1922. Initiated in Ohio in 1904, Brother Creager was passed and Raised in Oklahoma, which State he has faithfully served since; author, historian and Masonic leader.

CHRISTIE B. CROWELL

BRATTLEBORO, VERMONT

Born January 24, 1873, in Brattleboro, Vermont, where he has since resided. Educated in public schools and Mount Hermon School, where he graduated in 1894. President of the Brattleboro Water Works Company from 1916 until it was sold to the town. Active in civic affairs.

Brother Crowell was Raised in Columbian Lodge, No. 36, on April 26, 1904; served as Master 1906–1909; District Deputy Grand Master of the Eighth Masonic District 1910–1912; Grand Master of Masons in Vermont in 1924–1926. Exalted in Fort Dummer R. A. Chapter November 25, 1905; District Deputy Grand High Priest of the Seventh Capitular District; Grand High Priest of the Grand Royal Arch Chapter of Vermont in 1921–1922. Greeted in Connecticut Valley Council, No. 16 on November 27, 1906; District Deputy Grand Master of the Fifth Cryptic District, 1921–1924; Grand Master of the Grand Council of Royal and Select Masters in Vermont in 1926–1927. Dubbed a Knight of the Temple in Beausant Commandery, No. 7, on October 28, 1908; Commander in 1918–1919. Past presiding officer of the four Bodies of the A. & A. S. R. and Life Member of all eight of the above Bodies. President of the Order of High Priesthood in 1920–1922, also President of the Masonic Veterans Association. Past Chief Rabban, Mt. Sinai Temple of the A. A. O. N. M. S. and for nearly twenty years Fraternal Reviewer for Vermont. A great record for a great member of the Craft in Vermont.

GEORGE A. CUSTER

SEATTLE, WASHINGTON

Judge Custer was born in Ohio and graduated from Wooster College, afterwards teaching Greek and Latin; attended Columbia University, from which he received his degree, and was admitted to the bar in 1906. Since 1907, the year in which he was admitted to the Washington bar, he has practised his profession in Seattle, filling many important offices and judgeships.

Brother Custer is a Past Master of Eureka Lodge, No. 20; member of the Royal Arch, Knights Templar and Shrine. He has written many articles on Masonic subjects and as Chairman of the Historical Committee and Grand Historian of the Grand Lodge of Washington (1931–1933) his papers have formed the groundwork for future work by the students in his State. Some of his most outstanding lectures and papers are: " The Influence of the Early Grand Masters on the History of Washington," " Masonry in Alaska " and " The Grand Orators and Their Philosophy."

CHARLES BOARDMAN DAVIS

PORTLAND, MAINE

Brother Davis was born in Norridgewock, Maine, August 25, 1864, and died at Portland December 17, 1931. He was educated at the Classical Institute, Norridgewock, and the University of Maine; taught school for a time, was a bookkeeper, newspaper editor and office manager. He served as a member of the Waterville City Council in 1898 and 1899, and City Marshal in 1900–1901.

Raised to the Sublime Degree of Master Mason on May 6, 1886, in Lebanon Lodge, No. 116, from which he demitted to Waterville Lodge, No. 33, and in 1917 became its Master; from 1917 until his death he was Grand Secretary of the Grand Lodge of Maine. In 1903 he was elected High Priest of Teconnet Royal Arch Chapter, No. 52, in 1903; Grand High Priest of the Grand Royal Arch Chapter of Maine in 1912 and had served as Grand Secretary since 1917; Anointed, Consecrated and set apart to the Order of High Priesthood. Elected, in 1909, Master of Mt. Lebanon Council, No. 13, R. & S. M.; Grand Master of the Grand Council of Maine in 1915; Grand Recorder since 1917. In 1911 he was elected Commander of St. Omer Commandery, No. 12, Knights Templar; since 1917 he had served as Grand Recorder of the Grand Commandery of Maine. He was a Knight Companion of Maine Conclave, Red Cross of Constantine and was its Grand Recorder in 1918. Coroneted Thirty-third Degree, A. & A. S. R., in 1932.

THOMAS J. DAY

WILMINGTON, DELAWARE

Brother Day was born in Brandywine Hundred, Delaware, November 11, 1856, and received such education as was furnished by the public schools of

that period. For many years engaged as a carpenter and for some time was building superintendent of a large textile firm of Wilmington; at present he is retired from all active business. In 1890 he was elected and served one term in the Delaware Legislature. He is a director of the Masonic Hall Company of Wilmington and for the past twenty years has been its secretary.

Brother Day received the Masonic Degrees during 1885 in DuPont Lodge, No. 29, serving as Master thereof in 1890, and in June 1891 he was elected Secretary, which position he still retains. In 1907 he was elected Grand Master of Masons in Delaware, serving one term. He represented Delaware when the George Washington Masonic National Memorial Association was first organised and has been present at all annual meetings since. Exalted to the Royal Arch in Washington and Lafayette Royal Arch Chapter, No. 1 in May 1888, being elected High Priest on December 7, 1891; in January 1893 he was elected Deputy Grand High Priest of the Grand Royal Arch Chapter of Delaware. Was dubbed a Knight of the Temple October 11, 1888. Member of Delaware Consistory, A. & A. S. R. For many years has served as Foreign Correspondent of both Grand Lodge and Grand Chapter and has been the Representative of the Grand Royal Arch Chapter of Texas near the Grand Royal Arch Chapter of Delaware for forty-five years and Representative of the Grand Lodge of New South Wales near the Grand Lodge of Delaware for more than twoscore years.

RAY VAUGHN DENSLOW

TRENTON, MISSOURI

On the twenty-first anniversary of his birth, March 6, 1906, Brother Denslow was initiated in Censer Lodge, No. 172, Macon, Missouri, in which he also was passed; he was Raised April 24, 1906, by Twilight Lodge, No. 114, Columbia. He served Trenton Lodge, No. 111, as Master in 1912; D. D. G. M. of Fourth District in 1919 and Grand Master of Masons in Missouri in 1931. Exalted to the Royal Arch August 13, 1906, in Macon R. A. Chapter, No. 22; Hight Priest of Trenton R. A. Chapter, No. 66, in 1909, 1910 and 1911; Grand High Priest of Missouri in 1919–1920; General Grand Royal Arch Captain of General Grand Chapter of the U. S. A. at present. Greeted a Select Master in Solomon Council, No. 26, in 1914, serving as Master in 1917; Grand Recorder of the Grand Council of Missouri since 1923; has been active in General Grand Council, being a co-author of the great history of that body. Dubbed a Knight of the Temple September 10, 1906; Commander in 1909; Grand Recorder of Grand Commandery since 1923. Received the various Degrees of the A. & A. S. R. in Kansas City in 1919; Coroneted Thirty-third Degree in 1935. Received the Red Cross of Constantine in St. Joseph Conclave No. 9, March 19, 1917; Sovereign in 1920; Grand Standard Bearer of Grand Imperial Council of U. S. A. Grand Seneschal of the Grand College of Rites of America; Grand Superintendent in Missouri of the Allied Masonic Degrees; member of New Jersey College, S. R. I. C. F. and various research groups both at home and abroad.

As an author, Brother Denslow has made an enviable reputation and more

than eight books and a dozen brochures stand to his credit. He has been and is active in all phases of public life and education; holds a degree from the University of Missouri; filled many commissioned offices in the National Guard and other groups. Scholar, Mason, author and gentleman—one of America's leading Masonic spirits.

HARRY A. DRACHMAN

TUCSON, ARIZONA

Harry A. Drachman was born in Tucson, Territory of Arizona, February 3, 1869, where he has lived all of his life. He was educated in the public schools of his native city, until he reached the age of twelve, when he went to work as a cash boy and newsboy. In 1894 he was employed in the shoe department of L. Zeckendorf & Company, with whom he worked for thirteen years, resigning to open his own shoe store, which he closed in 1926. In 1894 he was elected treasurer of the city of Tucson and in 1898 was elected county treasurer; he has also served as school trustee, county assessor and State senator.

Brother Drachman was Raised in Tucson Lodge, No. 4, July 20, 1900, served as its Master in 1905 and 1906, and was elected Grand Master of Masons in Arizona in 1912. He was Exalted in Tucson Royal Arch Chapter, No. 3, in 1911, served as High Priest in 1914 and was elected Grand High Priest of the Grand Royal Arch Chapter of Arizona in 1926. He was greeted in Roskruge Council, No. 6, R. & S. M. in February 1922, served as Master in 1924 and was elected Grand Master of the Grand Council of Arizona in 1934. He is at present Grand Secretary of both Grand Lodge and Grand Chapter and Grand Recorder of Grand Council. He became a member of the A. & A. S. R. in February 1903 and has served as presiding Officer in all of the Bodies thereof, and in 1909 was Coroneted an Inspector-General Honorary of the Thirty-third Degree, and since 1921 has been Deputy of the Supreme Council in Arizona. He is a member of the Royal Order of Scotland, A. A. O. N. M. S., and an active member of the Grand Council of De Molay, Past Monarch of Alton Kol Grotto, M. O. V. P. E. R., and Past Grand Patron of the Grand Chapter O. E. S. of Arizona.

WALTER JOSEPH EDGAR

NEWFOUNDLAND

Very Worshipful Brother Walter Joseph Edgar, District Grand Secretary of the District Grand Lodge of England in Newfoundland (1909–1934), was most intensely interested in Freemasonry. He held rank of District Senior Grand Warden (1918) and had been honoured with Past Rank by the United Grand Lodge of England: Past Assistant Grand Director of Ceremonies (1919) and Past Grand Deacon (1923). He retired in 1934, because of ill health, and returned to his native England, where he died in July 1935.

GUSTAV A. EITEL

BALTIMORE, MARYLAND

Born in the city of Baltimore, Maryland, February 24, 1855, and has lived there all of his life. For nearly forty years Brother Eitel was a manufacturer of men's neckwear.

Raised in Union Lodge, No. 60, in September of 1885, of which he was elected Master in December 1888, and served as Secretary from 1898 to 1921; appointed a Grand Inspector of Grand Lodge in 1889; Committee of Masonic Instruction in 1890, serving twenty years; appointed Junior Grand Deacon in 1909 and elected Senior Grand Warden of the Grand Lodge of Maryland in 1910. Exalted in Concordia Royal Arch Chapter, No. 1, in May 1888; elected High Priest in 1891 and 1892; Treasurer from 1893 to 1898 and has served as Secretary since 1898; elected Grand High Priest of the Grand Royal Arch Chapter of Maryland in 1912 and since 1919 has served as Grand Secretary. President of the Council of High Priests from 1919 to 1925. Since 1918 has served as General Grand Treasurer of the General Grand Chapter of R. A. M. of the U. S. A. Greeted in Concordia Council, No. 1, in 1888; elected Master for 1894, 1895 and 1896; Grand Treasurer of the Grand Council of Maryland in 1898, serving until 1907; has served as Grand Recorder since 1908. Dubbed a Knight of the Temple in Beausant Commandery, No. 8, in November 1914, elected Commander in 1923; Grand Recorder of the Grand Commandery of Maryland since 1923. Received the Degrees of the A. & A. S. R. in Chesapeake Consistory in 1910; Coroneted a Knight Commander of the Court of Honour in 1913. Secretary of the Masonic Veterans' Association. Past Sovereign of St. Cyprian Conclave, No. 41, Red Cross of Constantine.

EDWIN FRANKLIN GAYLE

LAKE CHARLES, LOUISIANA

Born at Letsworth, Point Coupee Parish, Louisiana, August 18, 1875; educated at local public schools, Louisiana State University and Agricultural and Mechanical College, from which he received the B.A. degree in 1896; received the M.A. degree from Columbia University in 1903 and the LL.B. from Tulane University in 1906. From 1896 to 1906 Brother Gayle followed the teaching profession, teaching at various city schools and at Southwestern Louisiana Institute; he also did some educational work in the Philippine Islands for one year. Formerly editor of the *Louisiana School Review;* served as president of the Louisiana State Teachers' Association. Since 1906, Brother Gayle has practised law in Lake Charles, serving the following cities as city attorney: Lake Charles, Vinton, Sulphur, DeQuincy and Merryville. Served as president of the city school board of Lake Charles.

Brother Gayle was initiated March 10, passed April 15 and raised May 12, 1905, in Hope Lodge, No. 145, Lafayette, Louisiana; affiliated, April 17, 1907, with Lake Charles Lodge, No. 165, serving as Master in 1914 and 1915;

founder and Master (1924) of Calcasieu Lodge, No. 400; since 1927 has served as member of Board of Grand Lodge Hall Directors; member of Board of Trustees of the Masonic Home for Children; president and founder of the Masonic Educational Foundation; Grand Master of Masons in Louisiana in 1927; since 1929 Foreign Correspondent. Past High Priest of Lake Charles R. A. Chapter, No. 47; Grand High Priest in 1923; Anointed, Consecrated and set apart to the Order of High Priesthood in 1911; Past Master of Calcasieu Council, No. 19, R. & S. M.; Grand Master of Royal and Select Masters in Louisiana in 1932; member of Malta Commandery, No. 12, Knights Templar; member of the A. & A. S. R.

GEORGE H. GLOVER

ASSINIBOIA, SASKATCHEWAN

The Reverend Brother Glover was born in Orangeville, Ontario, but when young removed, with his parents, to western Canada, which has been the centre of his life's work. Completing his public and high school work at Moose Jaw, Saskatchewan, he became the first arts student in the original Alberta College, Edmonton, Alberta. In 1907 he graduated with honours in the B.A. course from Manitoba University and in 1912 graduated in the B.D. course from Victoria University, Toronto, and for a time pursued the Ph.D. course until he was called into the ministry. For a while he taught in public and high school and for four years in college work. He entered the ministry of the Methodist Church of Canada and filled in turn all the secretarial offices of the Saskatchewan Conference; later, with his church, he entered the United Church of Canada, in which he has held many responsible positions and charges. At present he is serving his second term as pastor of St. Paul's United Church, Assiniboia, and is chairman of the Presbytery there.

By nature Brother Glover is fraternal, having served as Grand Master for Saskatchewan, Deputy Grand Master for British America and three times a member of the Triennial Council of the world of the Orange Grand Lodge. In Freemasonry he has confined his activities to the Craft, in which he has served as Grand Chaplain for Saskatchewan and for some years as chairman of the Provincial Committee on "Masonic Study and Research." His interest and ability in this field have led to his being much in demand throughout the Province for visitations and lectures on matters of historical research.

SAM HENRY GOODWIN

SALT LAKE CITY, UTAH

Brother Goodwin was born at Bandera, Texas, February 12, 1862, and for a while lived in New Hampshire, later removing to Utah, where he now lives and serves as Grand Secretary of his Grand Lodge. Raised January 27, 1898, in Fraternal Lodge, No. 71, Farmington, New Hampshire; served Story Lodge, No. 4, Provo, Utah, as Master in 1909 and is now Secretary of Mt. Moriah Lodge, No. 2, Salt Lake City; Grand Master of Masons in Utah in 1912 and

since 1914 has served as Grand Correspondent; since 1921 as Grand Secretary and since 1925 as Grand Historian. Received all of the Capitular Grades in Provo Royal Chapter, No. 4, Provo, Utah, May 24, 1906; High Priest in 1909 and Grand High Priest of the Grand Royal Arch Chapter of Utah in 1917. May 31, 1910, received the three Cryptic Grades in Utah Council, No. 1, Salt Lake City. Dubbed a Knight of the Temple April 24, 1907, in Malta Commandery, No. 3, Park City and in 1920–1921 served as Commander of Ivanhoe Commandery, No. 5, at Provo, Utah. Received the A. & A. S. R. in the Salt Lake City Bodies in April 1908; K. C. C. H. in 1915 and in 1917 was Crowned an Inspector-General Honorary of the Thirty-third Degree. Brother Goodwin is a member of New Jersey College, S. R. I. C. F. and other groups.

GEORGE THOMAS HARMON

HARTSVILLE, SOUTH CAROLINA

The Reverend George T. Harmon was born at Clio, South Carolina, October 31, 1879, and died at Hartsville, South Carolina, May 22, 1934, beloved by all who knew him. Educated in the public schools, Presbyterian High School and Wofford College. He served in the ministry of the Methodist Church from 1902 until his death and filled most of the important appointments of his church in South Carolina.

Brother Harmon became a member of the Craft in Monaghan Lodge, No. 251 in 1903; served Marlboro Lodge, No. 88 as Master in 1921; Grand Chaplain in 1930–1931; elected Junior Grand Warden in 1929 and at the time of his death was Deputy Grand Master of Masons in South Carolina. Exalted in 1916 in Eureka R. A. Chapter, No. 13 and served as High Priest in 1927; 1923–1930, served the Grand Royal Arch Chapter of South Carolina as Grand Chaplain. Anointed, Consecrated and set apart to the Order of High Priesthood in 1927. Dubbed a Knight of the Temple in Delphi Commandery, No. 8 in 1920; Grand Prelate 1923–1930. Greeted a Select Master in Cephas Council, No. 11; Grand Chaplain 1922–1930. From 1924 he served as Fraternal Correspondent of Grand Lodge, Grand Chapter and Grand Council. He was devoted to the Masonic Service Association, of which he was an Executive Commissioner and Chairman of the South Atlantic Division. He held memberships in most of the associated groups of Freemasonry, including the Red Cross of Constantine and the Allied Masonic Degrees.

REGINALD V. HARRIS

HALIFAX, NOVA SCOTIA

Reginald V. Harris comes of a distinguished Nova Scotia family, was educated in the Amherst schools, Trinity College School, and, in 1902, graduated with a B.A. degree from Trinity University, Toronto; M.A. (Toronto University and King's University, Halifax); D.C.L. (Bishop's, Lennoxville, P.Q.). He has served as a governor of King's Collegiate School, Windsor, and the Uni-

versity of King's College, Halifax, for more than twenty-five years. In church affairs he has been a member of Diocesan Synod of Nova Scotia for the past thirty years, lay secretary of Provincial Synod of Canada, deputy prolocutor of Lower House of General Synod of the Church of England in Canada, and chancellor of the diocese since 1923. Member of the bars of Nova Scotia and Manitoba; King's counsel (1922); and, now prothonotary of Supreme Court of Nova Scotia; served as city alderman and later controller for city of Halifax, and chairman of Board of School Commissioners. Past president, Kiwanis Club and Commercial Club; president, Maritime Home for Girls, etc. Served as lieutenant in 246th Battalion, C.E.F., later staff captain Military Headquarters, Halifax, and chief public representative under Military Service Act. Created Officer of Order of Hospital of St. John of Jerusalem, in England, in 1917. Author of *The Governance of Empire*, first prize world-wide competition "Standard," London, England, 1909, *The Organisation of a Legal Business*, 1910, *History of St. Andrew's Lodge No. 1, Halifax*, 1920, and numerous Masonic histories, plays, etc.

Brother Harris was Raised, in 1913, in St. Andrew's Lodge, No. 1, Halifax; Grand Historian, 1923–1932; Grand Master of the Grand Lodge of Nova Scotia, 1932–1935; Honorary Past Grand Master of Prince Edward Island. Grand Archivist, 1925, and Grand High Priest, 1926–1927, Grand Royal Arch Chapter of Nova Scotia. Deputy Grand Master, Sovereign Great Priory, Knights Templar of Canada. Inspector-General Honorary of the Thirty-third Degree of the Supreme Council of Canada. Member of the Royal Order of Scotland, Royal and Select Masters, etc.

WALTER S. HERRINGTON

NAPANEE, ONTARIO

A prominent member of the Ontario bar, Brother Herrington graduated, Bachelor of Arts, from Victoria University, in 1883, and after a course at Osgoode Hall was admitted to the bar in 1886; since being created a Queen's Counsel, in 1898, he has practised his profession in Napanee. He is a Fellow of the Royal Society of Canada and was elected, in 1930, president of the Historical and Literary Section. Author of: *Heroines of Canadian History*, *Martyrs of New France*, *History of the County of Lennox and Addington*, *Pioneer Life Among the Loyalists* and a *History of the Grand Lodge of Canada in the Province of Ontario*.

Admitted to the Craft in 1890 in Union Lodge, No. 9; District Deputy Grand Master of Frontenac in 1916; Deputy Grand Master in 1929 and Grand Master of the Grand Lodge of Canada in Ontario in 1931. As the Official Representative of his Grand Lodge at the ceremonies attending the dedication of the Memorial Temple in London, England, in 1933 and on behalf of the Canadian delegation, replied to the address of welcome by H. R. H., the Duke of Connaught, Grand Master of the United Grand Lodge of England. Brother Herrington is the Official Historian of his Grand Lodge and has made many valuable contributions to the Craft.

EUGENE E. HINMAN

ALBANY, NEW YORK

Dr. Hinman was born in Albany, New York, May 23, 1875; educated in the public schools and graduated (M.D.) in 1899 from the Albany Medical College, Union University, since which time he has practised medicine in his native city and for twenty-five years has specialised in the diseases of the nose, throat and ear and holds the chair of professor of Oto-Laryngology in his *alma mater*. For many years he has been very active in the National Guard and in 1910 attained the grade of major.

Brother Hinman was raised to the Sublime Degree of Master Mason in Temple Lodge, No. 14 in 1901, Master in 1919, District Deputy Grand Master in 1923 and member of the Board of General Activities of the Grand Lodge of New York. Served Temple Royal Arch Chapter as High Priest in 1907 and also served as Representative of the Grand Royal Arch Chapter of Minnesota. In 1906 he served DeWitt Clinton Council, R. & S. M. as Master and in 1917 was Grand Master of the Grand Council of Royal and Select Masters in New York. Brother Hinman is also a member of the following Bodies: Temple Commandery, K. T.; Albany Conclave, Red Cross of Constantine; Cyprus Temple, A. A. O. N. M. S.; Albany Bodies, A. & A. S. R.; Kaa-Rheu-Vahn Grotto, M. O. V. P. E. R.; Fellow of the Grand College of Rites and many research groups, including (Junior Deacon) American Lodge of Research. Co-author of the *History of the Cryptic Rite*.

GEORGE ALLISON HOLLAND

LEXINGTON, KENTUCKY

Brother Holland was born in Henry County, Kentucky, but early in life removed to Chattanooga, Tennessee, where he was married. He was educated at Eminence College and the University of Louisville. After returning to Kentucky from Tennessee, where he had served as a member of the Board of Aldermen of Chattanooga, he served in the Kentucky Legislature in 1900–1904; city attorney of Eminence, 1905; member of the School Board of Lexington, 1907–1911; special circuit judge many times by appointment of four different governors; member of the local, State, and national bar associations.

Brother Holland was initiated in Temple Lodge, No. 430 (Tennessee) and was passed and raised in Eminence Lodge, No. 282 (Kentucky), serving the latter as Master in 1899; he is now a member of Lexington Lodge, No. 1, Grand Master of Masons in Kentucky in 1925–1926. He is a Past High Priest of Eminence Royal Arch Chapter, No. 121; was Grand High Priest of the Grand Royal Arch Chapter of Kentucky in 1909–1910; elected Grand Secretary of Grand Chapter in 1917, which office he still holds; is General Grand Scribe of the General Grand Chapter of R. A. M. of the U. S. A.; Past Master of J. P. Foree Council, No. 42; elected Grand Recorder of the Grand Council of Kentucky October 15, 1917, which office he still holds; Past Commander of Webb Com-

mandery, No. 1; received the Degrees of the A. & A. S. R. in April 1918, being given the Rank and Decoration of K. C. C. H. in October 1921.

ELY PERRY HUBBELL

BRADENTON, FLORIDA

Brother Hubbell was born January 26, 1860, near New Lisbon, New York, and died at Bradenton, Florida, September 9, 1932. His education was limited and he was what is termed a self-educated man and scholar; at the age of eleven, due to his health, he discontinued attending school. For exactly a half century he followed the printing trade, in Ohio, Colorado, and Florida. Actively interested in civic and church affairs, Brother Hubbell led a most useful and consecrated Christian life.

The Masonic record which Brother Hubbell left is worthy of emulation: Past Master of Bradenton Lodge, No. 99; from 1926 until his death, served as Chairman of the Committee on Fraternal Correspondence of Florida; member of the Correspondence Circle of most of the Lodges of research. Past High Priest of Manatee River R. A. Chapter, No. 18; elected Grand High Priest May 16, 1923, serving a year; elected President of the Order of High Priesthood May 21, 1930, and served until his death; from 1917, served as Chairman of the Committee on Fraternal Correspondence of Grand Chapter; Chairman, Committee on Fraternal Relations of General Grand Chapter. Past Master of Bradenton Council, No. 19, R. & S. M. Past Commander of Tancred Commandery, No. 34, Knights Templar. Past Patron of his local Chapter of the Eastern Star. Sovereign, Florida Conclave, No. 16, Red Cross of Constantine. Grand Superintendent in Florida of the Allied Masonic Degrees. He also belonged to many other groups: A. & A. S. R., A. A. O. N. M. S., Royal Order of Scotland, New Jersey College, S. R. I. C. F., etc.

CHARLES CLYDE HUNT

CEDAR RAPIDS, IOWA

Charles C. Hunt was born November 9, 1866, at Cleveland, Ohio. He received his education in the public schools at Monticello, Iowa and graduated (B.A.) from Grinnell College in 1892. From 1895 to 1907, served as deputy county treasurer of Poweshiek County, Iowa; county treasurer from 1907 to 1913. County examiner for the State of Iowa from 1913 to 1917.

Raised to the Sublime Degree of Master Mason July 24, 1900, in Lafayette Lodge, No. 52 and since 1925 has served as Grand Secretary and Grand Librarian of the Grand Lodge of Iowa. Exalted to the Royal Arch in 1901 in Hyssop Royal Arch Chapter, over which he presided as High Priest; and in October 1919, was elected Grand High Priest of the Grand Royal Arch Chapter of Iowa, serving one term. Was Anointed, Consecrated, and set apart to the Order of High Priesthood in 1910. Greeted a Select Master in 1904 in Zabud Council, No. 2; Past Master of Palestine Council, No. 27. Dubbed a Knight of the Tem-

ple in 1903 in De Paynes Commandery, No. 6, and is a Past Commander of Apollo Commandery, No. 26. Received the A. & A. S. R. in 1903; Red Cross of Constantine in 1932 in St. Bartholomew Conclave, No. 37. Past Sovereign Master of The Council of the Nine Muses, No. 13, Allied Masonic Degrees and Senior Grand Deacon of the Grand Council of U. S. A. Fellow of the Grand College of Rites and member of the A. A. O. N. M. S., M. O. V. P. E. R. and O. E. S. Grand Outer Guard of the Grand College of America, Priestly Order of the Temple; Knight Commander. Member of New Jersey College, S. R. I. C. F. and C. B. C. S. Brother Hunt's many contributions to Masonic literature, not the least of which was *Some Thoughts on Masonic Symbolism*, 1930, and his ability as a student in the field of research, have marked him one of the leaders in American Masonry.

ALDRO JENKS

DODGEVILLE, WISCONSIN

Aldro Jenks was born in Watertown, New York, January 18, 1855 and died at his home in Dodgeville, Wisconsin, January 1, 1934. At the age of two he came to Wisconsin with his parents by ox team. He was admitted to the bar March 26, 1876 and practised his profession until his death. He was district attorney for Iowa County, Wisconsin, for several terms and was elected county judge in April 1897, which office he held during the remainder of his life.

Brother Jenks entered the Craft April 20, 1878, in Ferrin Lodge, No. 165; affiliating with Dodgeville Lodge, No. 119 in 1878, he served as Master thereof for twelve years; in June 1896 he was elected Grand Master of Masons in Wisconsin and served for one term, and since 1897 he had served as Foreign Correspondent. Exalted to the Royal Arch in Iowa R. A. Chapter, No. 6, on June 10, 1889; affiliating with Dodgeville R. A. Chapter he served it many years as High Priest; elected Grand High Priest of the Grand Royal Arch Chapter of Wisconsin in 1916, serving for one term. Dubbed a Knight of Malta on May 19, 1898, in Mineral Point Commandery, No. 12, Knights Templar. Probably no Mason exercised a greater influence on Freemasonry in Wisconsin than our remembered Brother Aldro Jenks.

MELVIN MAYNARD JOHNSON

BOSTON, MASSACHUSETTS

Melvin Maynard Johnson was born at Waltham, Massachusetts, May 11, 1871; educated at Tufts College (Ph.B., A.B. in 1892) and Boston University Law School (LL.B., *Magna cum laude*, in 1895). On graduating in law, Brother Johnson married and entered the practise of law with his father and is now senior member of the firm Johnson and North. He was lecturer in Boston University Law School (1918–1919), professor (1920–1935) and elected dean in June 1935. Holds membership and offices in many legal, civic, social and collegiate organisations. Author of many articles and several books, including

Freemasonry in America Prior to 1750 (1916) and *The Beginnings of Freemasonry in America* (1924).

He was Raised in 1892 in Monitor Lodge, of Waltham, serving as Master in 1902 and 1903; Grand Master of Masons in Massachusetts, 1913–1916; recipient of the Henry Price Medal and member of the Massachusetts Board of Directors. Received the Degrees of the A. & A. S. R. in Massachusetts Consistory, in April 1905; Inspector-General Honorary, 1914; Active Member, 1920, and elected Sovereign Grand Commander of the Supreme Council of the Northern Jurisdiction of the United States, September 28, 1933. Honorary member of eighteen Lodges, several Bodies of the A. & A. S. R. and four Supreme Councils. Brother Johnson has ever been active in the Order of De Molay and his great contribution of energy and wisdom in the erection of the George Washington Masonic National Memorial, of which he is a Charter, Roll of Honour and Life Member of the Association, as well as Director and Member of its Executive Committee and Vice-President, 1916–1920, will ever be remembered by those who are familiar with his co-operation and love in the project at Alexandria, Virginia.

Surely no American Freemason is more interested in an enlightened and co-ordinated Craft than he whom all Freemasons love to call, *Mel.*

WILBUR KEITH

DALLAS, TEXAS

Wilbur Keith was born in Merriwether County, Georgia, November 17, 1876. He moved to Texas with his parents, Cornelius J. and Ella Warner Miller Keith, when he was three years of age, resided on a farm in Fannin County until he was fourteen, moved to the little town of Ladonia where he was placed in the public schools. Forming a dislike for mathematics, from which he has never recovered, he abandoned his school work and found employment in a local print shop under the late Will Harkins, publisher of the *Ladonia News*. Upon finishing his apprenticeship he took up newspaper work at the age of twenty, being connected with various small publications until 1899 when he became associated with the *Paris Daily Advocate*, with which publication he remained until 1913, when he joined the staff of the *Dallas Morning News*, with which he was connected until 1922, serving in various capacities including city editor, State editor, staff correspondent and rewrite man. He retired from active newspaper work in 1922 upon being drafted from the *Dallas Morning News* by The Grand Lodge of Texas, A. F. & A. M., to become Executive Secretary of the Committee on Masonic Education and Service, which position he has since held. He is a Thirty-third Degree Mason of the Southern Jurisdiction of the Scottish Rite, member of Dallas Consistory, Dallas Commandery, No. 6, and Keystone Lodge, No. 1143, A. F. & A. M. Since engaging in Masonic work he has been present at more than 3000 Lodge meetings, most of them held under the auspices of the committee he represents. His only club is The National Press Club, Washington, District of Columbia. He loves dogs and likes to hunt.

OSSIAN LANG

NEW YORK

Ossian Lang is the Historian of the Grand Lodge of New York, a position he has held since 1913. He also is Secretary of the Grand Lodge Committee on Foreign Correspondence. In the field of foreign relations he has achieved recognition as an authority throughout the Masonic world. Under his pen the Annual Report of the Committee has won a unique place for itself. His brochures, dealing with beginnings of Masonic Lodges, have indicated the fallacy of earlier theories of Masonic origins, and have established a tenable foundation of facts. His non-Masonic activities cover a wide range, but centre in educational and general sociological matters. He initiated a movement toward making the common school the social centre of its district, was assistant superintendent of schools of Buffalo, New York; editor-in-chief of educational books and periodicals published by A. S. Barnes & Co.—among them *Educational Foundations*, the weekly *New York School Journal*, *Teachers Magazine*, *Child World*, *Young America*—contributing editor of *The Forum*. Also served as fire commissioner, president of the board of aldermen, president of the board of education, Mount Vernon, New York; War Camp Community Organiser in North Carolina; deputy State industrial commissioner of the Buffalo district.

He has lectured before local groups and State, national and international conventions on educational and civic topics. His books in the field of education include stories for children; and pedagogical monographs on Comenius, Basedow, Rousseau, Horace Mann, Francis Wayland Parker, Great Teachers of Four Centuries, and Educational Creeds of the Nineteenth Century.

DAVID McGREGOR

WEST ORANGE, NEW JERSEY

Born at Dunfermline, Scotland, September 7, 1864 and educated in the common schools of Lisburn, Ireland; served an apprenticeship in the manufacture of table linen in Dunfermline and came to New York early in 1889. This amiable Scotsman became interested in the application of electricity to the propulsion of street cars, joined the forces of the Sprague Electric Company, and was closely associated with the introduction and development of that system in Newark, New Jersey. For more than thirty years he has held the position of chief engineer of various generating stations of the public service system until his retirement a year ago. Has belonged to many fraternal organisations, in which he has held rank; member of the Saint Andrew's Society and the Society of the Saints John.

Raised in Union Lodge, No. 11 December 22, 1916, and served as Master in 1931; Grand Historian of the Grand Lodge of New Jersey since 1928. Exalted to the Royal Arch in Orange Royal Arch Chapter, No. 23 on November 27, 1928; Grand Historian of the Grand Royal Arch Chapter of New Jersey

since 1930. Has served as Chairman of the Committee on Foreign Correspondence in Grand Lodge since 1935 and Grand Chapter since 1931. Brother McGregor has been associated with several groups interested in Masonic research for many years.

FREDERIC E. MANSON

WILLIAMSPORT, PENNSYLVANIA

Born at Searsmont, Maine, July 6, 1860, educated in the public schools of Bath and at Bates College, from which he received both the A.B. and A.M. degrees. For more than forty years Brother Manson has been editor of *Grit*, a national weekly newspaper published at Williamsport. Previously he was connected with *The Boston Journal* and with *The Kennebec Journal*, being placed in charge of the latter by James G. Blaine while he was in Italy in 1887–88. Author of *Scottish Rite Masonry, Its History, Degrees, and Purpose*, which has run several editions.

Past Master of Ivy Lodge, No. 397 and, since 1920 a member of the Grand Lodge of Pennsylvania. Has been very active in the Grand Lodge Lecture Corps, having helped organise it, and has prepared outlines of some seventeen lectures. For twenty years has edited the monthly magazine for Williamsport Consistory, A. & A. S. R.; Crowned an Inspector-General Honorary of the Thirty-third Degree September 17, 1918.

SAMUEL H. MIDDLETON

CARDSTON, ALBERTA

The Reverend Canon Middleton was born at Burton-on-Trent, England, January 12, 1884, being educated at County Schools, Derby, Newport and Kingston College, Nott. (B.Sc.). In 1905 he removed to Alberta and in October 1910 was appointed principal of St. Paul's Residential School, which position he now occupies. Ordained by Rt. Rev. Dr. Pinkham, Bishop of Calgary, May 28, 1911; rector of St. Paul's Church, 1913; appointed bishop's chaplain in 1916; hon. canon, Calgary Cathedral, 1925; r. dean of Lethbridge, 1927. Justice of the peace; major, 18th Field Brigade, 1930.

Brother Middleton is a past president of his Rotary Club, has spoken at assemblies of Rotary International, and is chairman of "Waterton-Glacier International Peace Park." His ability as a lecturer has been recognised internationally and, in 1931, he delivered a course of educational lectures in the U. S. A.; convocation speaker, 1932, University of Montana; commencement speaker, 1933, University of Idaho. He is author of *History of the Blood Indians, Mythology and Legends of the Red Man, Psychological Foundations of Education*, etc., etc.

Member of Chief Mountain Lodge, No. 58, A. F. & A. M.; Past Grand Master, Past Grand Chaplain and Chairman, Committee on Foreign Correspond-

ence, Grand Lodge of Alberta; Honorary Past Grand Master, Grand Lodge of Montana; Representative, Grand Lodge of Massachusetts; His Majesty the King's Jubilee Medal, 1935. Member of Bekah Royal Arch Chapter, No. 7; Past Grand First Principal, Grand Royal Arch Chapter of Alberta; Representative, Supreme Grand R. A. Chapter of Scotland. Member, Provincial Grand Council, R. & S. M., Alberta; Chaplain, Supreme Grand Council, Royal and Select Masters in Canada, West; Representative, Grand Council of Arizona. Member of the A. & A. S. R.; Red Cross of Constantine and other allied groups of Freemasonry.

ALFRED JAMES MOKLER

CASPER, WYOMING

Alfred J. Mokler was born in Wilmington, Illinois, May 21, 1863. After completing his education in his native State he entered the printing business and worked in three Kansas towns, was with several large newspapers in Nebraska and Illinois and after a short residence in Montana removed, in 1897, to Casper, Wyoming, where he owned and published *The Natrona County Tribune* for nearly eighteen years. Served as chief clerk of the House of Representatives of Wyoming in 1901, and for nine years as a member of the board of trustees of the University of Wyoming. Brother Mokler has been active in civic work and is president of the Casper Writers' Club, member of the Western League of Writers and the Wyoming Geographic Society. Author of *History of Natrona County, Wyoming*, *History of Freemasonry in Wyoming*, *Transition of the West*, and a great number of historical articles and monographs.

Became a member of Casper Lodge, No. 15, in 1898, serving as Master in 1907 and 1908. Member of both Rites, the A. A. O. N. M. S. and O. E. S., in all of which he has been active. Since 1922 he has been Grand Historian of his Grand Lodge and as such has rendered invaluable service to the Craft.

EDMUND A. MONTGOMERY

MINNEAPOLIS, MINNESOTA

Brother Montgomery is a native of Minnesota, born in St. Peter. He graduated from Hamline University, St. Paul, in 1888. He was admitted to the practise of law in Minnesota in 1890, and was in general practise in Minneapolis until April 1911 when he was appointed a judge of the Municipal Court in Minneapolis by the governor of Minnesota. He served as judge of the Municipal Court until 1920 when he was elected to the District Court for Hennepin County, Minnesota, and re-elected in 1926 and 1932, and is now serving as one of the judges of this court. He is a member of the Methodist Episcopal Church; is married and has one son, an attorney-at-law practising in Minneapolis.

Judge Montgomery has been an Active Member of the Masonic Fraternity

for the past forty-five years and held various offices in all the Bodies of both York and Scottish Rites. He received his Blue Lodge Degrees in Nicollet Lodge, No. 54, at St. Peter in 1889; demitted to Minneapolis Lodge, No. 19, in Minneapolis in 1897 and was Master of this Lodge in 1914. In 1920 he was Grand Master of the Grand Lodge A. F. & A. M. of Minnesota; has been a member of the Jurisprudence Committee since 1921, serving as Chairman of this Committee since 1927 and as Chairman of the Committee on Foreign Correspondence since 1922. He is Past High Priest of Ark Chapter, No. 52, R. A. M. of Minneapolis, Past Illustrious Master of Minneapolis Council, No. 2, R. & S. M. of Minneapolis; Past Commander of Zion Commandery, No. 2, Knights Templar of Minneapolis. He received the Degrees of the Scottish Rite in the Minneapolis Bodies in 1910 and 1911, and was Venerable Master of Excelsior Lodge of Perfection from 1917 to 1921. In 1921 he was honoured with the Thirty-third Degree Honorary by the Supreme Council of the Scottish Rite of the Southern Jurisdiction of the United States. He is a member of St. George Conclave, order of Constantine, in Minnesota, and was Most Puissant Sovereign in 1933. He is also a member of Zurah Temple of the Mystic Shrine in Minneapolis, and a member of the Order of Elks and Odd Fellows.

JOHN H. MYER

PLACERVILLE, IDAHO

The late Brother Myer was a man of more or less local distinction in many ways, and while he was of limited schooling he grew to be a man of wide knowledge and experience, due to his inquiring mind and retentive memory. After passing his sixty-fifth year he passed the legal examination and was admitted to the bar, serving one term as justice of the peace and two terms as prosecuting attorney. He also served as a member of the constitutional committee which framed the Constitution of Idaho.

Brother Myer was for more than sixty-three years a member of Placer Lodge, No. 3, over which he had presided as Master, and in 1891 served as Grand Master of Masons in Idaho. Loyal and interested, Brother Myer was, with possibly one exception, the most consistent attendant on his Grand Lodge in its history.

JAMES ALEXANDER OVAS

WINNIPEG, MANITOBA

Brother Ovas was born near the city of Toronto, Ont., Canada, July 20, 1855, and died at his home in Winnipeg, March 9, 1935, serving a period of usefulness of fourscore years. He was educated in the public and high schools of Collingwood, and spent the years from 1870 to 1900 in general commercial business.

Initiated May 13, passed June 27, and Raised July 25, 1877, in Manito Lodge, No. 90, A. F. & A. M. (G. R. C.), Collingwood, Ontario. He was ac-

tive in the founding of Glenwood Lodge, No. 27 (G. R. M.), Souris, Manitoba, in December 1883; served as Master in 1884 and 1885. Appointed Grand Secretary of the Grand Lodge of Manitoba February 10, 1884; D. D. G. M. of the Fifth Masonic District, February 12, 1886; Senior Grand Warden, February 11, 1887; Deputy Grand Master, February 9, 1888; Grand Master, June 12, 1890; Grand Secretary, June 13, 1900, which office he held until his death. Representative of the Grand Lodge of Saskatchewan and Honorary Life Member of his Mother Lodge and the following Lodges on the Grand Register of Manitoba: St. John's, Northern Light, "The Assiniboine," Empire, Lord Selkirk, Mt. Sinai (all of Winnipeg), Corinthian (Rapid City), and Glenwood (Souris).

Exalted to the Holy Royal Arch in Manito Royal Arch Chapter, Collingwood, Ontario. Companion of the Illustrious Order of the Red Cross, Knight of the Order of the Temple and Knight of Malta, in King Edward Preceptory and Priory, Winnipeg, Manitoba.

Served as T. P. G. M. of Winnipeg Lodge of Perfection, M. W. S. of Bethesda Rose Croix Chapter and Commander-in-Chief of Manitoba Consistory, A. & A. S. R.; Crowned an Honorary Inspector-General of the Thirty-third Degree in October 1910, by the Supreme Council of Canada. Created a Noble of the A. A. O. N. M. S. in Khartum Temple, Winnipeg, Canada.

GEORGE ATWOOD PETTIGREW

SIOUX FALLS, SOUTH DAKOTA

George A. Pettigrew was born in Ludlow, Vermont, April 6, 1858, and was educated at Black River Academy, Colgate Academy and graduated in medicine from Dartmouth College with the class of 1883. Shortly thereafter he removed to Flandreau, Dakota Territory, where he practised medicine for fifteen years and during which time he was government physician to the Sioux Indians. Served as surgeon-general of the Territory and has filled many important positions; for past ten years has served as U. S. probation officer for South Dakota, and is president of the South Dakota Children's Home Society. Dr. Pettigrew has belonged to many fraternal societies, over many of which he has presided.

Brother Pettigrew received the Degrees in King Solomon's Lodge, No. 14, of Elkins, New Hampshire, in 1880; affiliated with Flandreau Lodge, No. 11, and passed the Oriental Chair June 7, 1888; Secretary in 1884–1885; Master in 1888; Grand Secretary of the Grand Lodge of South Dakota from 1894–1918, in which year he was elected Grand Master of Masons, again in 1919 elected Grand Secretary. Exalted in Orient Royal Arch Chapter, No. 19, in 1885; High Priest in 1893; elected Grand Secretary of the Grand Royal Arch Chapter of South Dakota in 1889 and with the exception of the year 1906, during which he served as Grand High Priest, he has served since. Anointed, Consecrated and set apart to the Order of High Priesthood in 1896 and became Secretary thereof in 1906. Greeted a Select Master in Alpha Council, No. 1, in 1894, and was founder Master of Koda Council in 1896; Grand Recorder of Grand Council since 1916. Dubbed a Knight of the Temple in Cyrene Commandery, No. 2, in 1888, and later affiliated with Ivanhoe Commandery, No. 13, serving as Com-

mander in 1897; Grand Recorder since 1895, except during 1906, when he was elected Grand Commander of the Grand Commandery of his State. Received the A. & A. S. R. in 1895, Crowned an Inspector-General Honorary of the Thirty-third Degree in 1900. Past Potentate of El Riad Temple A. A. O. N. M. S.; Sovereign (1922) of St. Simon's Conclave, No. 48, Red Cross of Constantine; member of the Royal Order of Scotland and the Royal Order of Jesters. In the Order of the Eastern Star has served as Patron, Grand Patron and General Grand Patron and is a committeeman in all three of the General Grand Bodies.

JAMES HUBERT PRICE

RICHMOND, VIRGINIA

James Hubert Price is an alumnus of Washington and Lee University, Lexington, Virginia. He was prepared for the practice of the law, admitted to the bar and was a successful barrister when called to give the whole of his time and talent to his particular part of the Masonic system. That his associates in Virginia esteemed him highly in Freemasonry is shown by the fact that he has been Grand Master of the Grand Lodge of Freemasons of Virginia, Grand High Priest of the Grand Royal Arch Chapter of Virginia, and Grand Commander of the Grand Commandery of Knights Templar of Virginia. He also served as Potentate of Acca Temple, Nobles of the Mystic Shrine, of Richmond; and so well did the Shriners think of him that, when Grand Recorder Benjamin W. Rowell, of the Imperial Council A. A. O. N. M. S., of Boston, Massachusetts, died, Noble James Hubert Price was appointed to succeed him. At the next Annual Meeting of the Imperial Council he was elected to succeed himself, and has annually been re-elected to the same position for a number of years.

That James Hubert Price does not limit his circle of activities and influence to Masonry is shown by the fact that several years ago his political party nominated him for the post of lieutenant-governor of the Commonwealth of Virginia. That nomination being equivalent to election, he has served two terms in that influential position of public service.

He holds many other positions of honour and trust, being Grand Treasurer of the Grand Royal Arch Chapter of Virginia at this time.

ROBERT LOUIS QUEISSER

CLEVELAND, OHIO

Colonel Queisser was born in Indianapolis and spent his earlier life in the railroad service. In 1902 he became general manager of the Ohio Press Brick Company, at Zanesville, but removed, in 1907, to Cleveland, where he organised his own company (The Queisser Builders Supply Company). He has been active in civic and fraternal life in the communities in which he has lived, serving as president of the Cleveland Rotary Club and a director of Rotary International, president of the Zanesville Chamber of Commerce, president of the East Cleveland Masonic Temple Company and director of the Doan Savings and Loan Company and the Cleveland Mortgage Company. Colonel Queisser

has been most active in military affairs and in 1935 the Legislature of Ohio, unanimously passed a bill authorising the governor to commission him a colonel of infantry, in appreciation of his many years of service and also for his originating and designing the service flag, which was the most familiar emblem of World War time, next to Old Glory, in America.

Brother Queisser is a member of Windermere Lodge, No. 627, Past High Priest, Past Master (R. & S. M.), Past Commander and was Grand Commander of the Grand Commandery of Knights Templar of Ohio in 1929–1930. Was Grand Superintendent in Ohio of the Allied Masonic Degrees and is a member of the A. A. O. N. M. S., M. O. V. P. E. R., and other groups. Since June 4, 1932, he has served as National President of the National Sojourners. He was the first honorary member of the Legion of Honour of De Molay in Ohio, and has had many other honours too numerous to list.

ROBIE LEWIS REID

VANCOUVER, BRITISH COLUMBIA

Brother Reid was born at Kentville, Nova Scotia, November 3, 1866, and educated in common schools and in Pictou Academy; attended Dalhousie Law School and University of Michigan (LL.B., 1889). Admitted to the following bars: Territory of Washington, Michigan, and British Columbia; since 1905 has practised in Vancouver. Has filled many important public offices, including that of city alderman, New Westminister; debenture commissioner; library board of Vancouver and board of governors of the University of British Columbia. Author of many articles of an historical nature, both Masonic and otherwise.

Initiated, passed and Raised in King Solomon Lodge, No. 17 (G. R. B. C.), in 1901–1902, affiliated with Cascade Lodge, No. 12, in 1916, served as Master in 1923 and elected Grand Master of Masons in British Columbia in 1929; since 1930 has served as Grand Historian of Grand Lodge.

ANDREW JACKSON RUSSELL

LITTLE ROCK, ARKANSAS

Born November 20, 1865, at Springfield, Missouri, where his father, a Union soldier, was stationed; after the war his parents returned to their home in Arkansas, where Brother Russell was reared on a farm. He was educated in public schools and Clarke's Academy. From 1884 to 1893 he taught school, two years in Idaho; from 1894 to 1906 was engaged in newspaper work, studying law in spare time and was admitted to the bar. In 1906 he was elected circuit clerk; chairman of County Board of Education, 1916–1920; representative in State Legislature in 1911; in 1922 was appointed U. S. marshal, Western district of Arkansas, resigned to become collector of U. S. Internal Revenue, in 1928, and resigned to return to his law practice in 1933, on the succession of the Democratic party.

Initiated on his twenty-first birthday in Green Forest Lodge, No. 404,

serving as Master from 1895 to 1898; demitted to Ashley Lodge, No. 66, serving as Master in 1912–1916. Exalted to the Royal Arch in 1915 and elected Grand High Priest of the Grand Royal Arch Chapter of Arkansas in 1929. Elected Grand Master in 1930. Member of the Cryptic Rite, Order of High Priesthood, Knights Templar, Grotto, Shrine, O. E. S. and A. & A. S. R.

LESLIE McCHESNEY SCOTT

PORTLAND, OREGON

Brother Scott was born at Portland, Oregon, February 18, 1878, and was educated at local schools and at the University of Oregon (M.A., *summa cum laude*, 1899). Has continued in newspaper work since leaving college and is vice-president of the Oregon Publishing Company. 1911–1913, U. S. marshal for Oregon; chairman, 1929–1934, Oregon Industrial Welfare Commission; president, 1931–1932, Oregon Taxpayers' Equalisation and Conservation League; and, chairman, 1932–1934, State Highway Commission. His literary ability is best illustrated by the titles to some of his works: *Religion, Theology and Morals* (2 vols. 1916); *Shakespeare* (1929); *History of the Oregon Country* (6 vols. 1925), and many others.

Raised July 20, 1906, in Portland Lodge, No. 55, and transferred to become a founder of Imperial Lodge, No. 159, over which he presided as Master in 1926, and served as Grand Master of Masons in Oregon for 1933–1934. Some of the other Offices he has filled include: High Priest (1924), Portland Royal Arch Chapter, No. 3; Master (1925), Multnomah Council, No. 11, R. & S. M.; and, Past Presiding Officer of the various Bodies of the A. & A. S. R., being Crowned an Inspector-General Honorary of the Thirty-third Degree in 1931. Brother Scott is also a member of the Order of the Temple and the Red Cross of Constantine.

JOHN RAYMOND SHUTE (II)

MONROE, NORTH CAROLINA

Born January 14, 1904, in Monroe, North Carolina; educated at local schools, Georgia Military Academy, Trinity College (Duke University). Fellow Royal Society of Antiquaries of Ireland, member of Royal Scottish Geographical Society, Authors' Club, London, etc. Former president of Shute Motors, Inc., S. & W. Lines, United Airways, Inc., Union County Commercial Club, Chamber of Commerce, etc.; at present is president of the J. R. Shute Company, Nocalore Press, Blue Friars Press and Shute Gins Company. State senator and author of six books and several brochures.

Past Master of Monroe Lodge, No. 244, and N. C. Lodge of Research, No. 666, Grand Captain of the Host of the Grand R. A. Chapter of North Carolina; Past Grand Master of the Grand Council of R. & S. M. in North Carolina; Past Commander of Malta Commandery, No. 19, Knights Templar; Past Grand Master General of the Convent General of America, Knights of the York Cross of Honour; Past President of the Masonic Secretaries Guild of N. C.; Past Sover-

eign Grand Master of the Grand Council of the Allied Masonic Degrees of the U. S. A., Knight Grand Cross; Past Senior Grand Warden of the Grand Council of the A. M. D. of England and Wales; Intendant General in N. C. of the Red Cross of Constantine; Past Grand Preceptor of the Grand College of America, Priestly Order of the Temple, Knight Grand Commander; Past Grand Chancellor of the Grand College of Rites of the U. S. A.; Chief Adept, Ninth Degree, N. C. College, S. R. I. C. F.; Deputy Great Prior of the Great Priory of America, Rite of Strict Observance (Instituted by the Grand Priory of Helvetia, in 1934); Honorary Member of the Grand Priory of Helvetia, C. B. C. S.; Honorary Member of the Grand College of Rites of France; Grand Abbot of the Society of Blue Friars.

LEWIS E. SMITH

OMAHA, NEBRASKA

Lewis E. Smith was born in Pewaukee, Wisconsin, October 6, 1875, and at the age of two went to Nebraska, where he has since resided. For several years he was in the banking business, but after the fateful year 1893 abandoned his work and became a merchant in that great pioneer country, which vocation he followed for many years.

For thirty-eight years a Mason, Brother Smith has worked hard in the Fraternity and not without honour; he has served the various Bodies of his State with distinction as: Grand Master of Masons, Grand Commander of Knights Templar, Grand High Priest, Grand Master of the Cryptic Rite, Grand Patron of the Eastern Star, President of the Veteran Freemasons Association, Grand Secretary-Recorder of all the Bodies and many committee assignments and trusteeships. He is Intendant General In Nebraska, Red Cross of Constantine; Grand Superintendent in Nebraska, Allied Masonic Degrees; honorary life member of the De Molay Legion of Honour; Inspector-General, Honorary of the Thirty-third Degree, A. & A. S. R.; Fellow of the Grand College of Rites, and many other offices in affiliated groups of Freemasonry. He is serving his second term as President of the Masonic Relief Association of the United States and Canada. No man in Nebraska can claim more service to the Fraternity or more honours than Lewis E. Smith, the leader and mainstay of his associates in the short grass plains of the Golden West.

CHARLES HADLEY SPILMAN

NEWTON CENTRE, MASSACHUSETTS

Born in Edwardsville, Madison County, Illinois, June 9, 1877, eldest son of Charles Harvey and Ellen Silver Spilman. Educated in the public schools. Learned printer's trade and successively became journeyman printer, pressman, stereotyper, reporter, city editor, business manager, managing editor and editor, owner and publisher of *Edwardsville Intelligencer*, a daily newspaper. Correspondent metropolitan press and field representative of press associations.

Served as member and vice-president of Edwardsville board of education 1911 to 1917, postmaster of city, 1921 to 1927, secretary for twenty years of

Edwardsville Typographical Union, secretary of Commercial Club, member for ten years of Boy Scout Court of Honour, Illinois State Deputy of Order of De Molay and Junior Vice Commander Sons of Veterans Department of Illinois. Member of Rotary Club and Fellowship Club.

Raised in Edwardsville Lodge, No. 99, A. F. & A. M., in 1902, its Worshipful Master in 1904; Exalted in Edwardsville Chapter, No. 146, R. A. M., in 1904, its High Priest in 1905; greeted in Alton Council, No. 3, R. & S. M., in 1905, its Thrice Illustrious Master 1907 to 1909; Knighted in Belvidere Commandery, No. 2, Knights Templar, of Alton, Ill., in 1905; served as Acting-Commander from 1908 to 1909, due to the passing of the Commander one week after Installation, and as Eminent Commander from 1909 to 1910. Grand Orator of the Grand Lodge of Illinois, 1913.

Received Grades and Orders of the Scottish Rite in the valley of Chicago, in 1904; assisted in organising the Bodies in the valley of East St. Louis, Illinois, and served as Thrice Potent Master in 1910 and 1911, Sovereign Prince in 1912, Most Wise Master in 1915 and 1916, and Commander-in-Chief from 1913 to 1916 inclusive. Coroneted with the Thirty-third Degree on October 1, 1912, and Crowned Active Member Northern Supreme Council, September 20, 1917.

In Supreme Council, Assistant Grand Master General of Ceremonies, 1925 and 1926; Grand Keeper of the Archives, from 1928 to 1933; Grand Secretary-General since 1926 and Grand Almoner since 1928. Committees: Unfinished Business, Councils of Deliberation, Dispensations and Charters, Rituals and Ritualistic Matter, Constitutions and Laws, Education and Library.

Other memberships: Edwardsville Chapter, No. 667, Order of the Eastern Star, Past Patron; Ainad Temple, A. A. O. N. M. S., East St. Louis, Illinois, Past Potentate; Calvary Shrine, W. S. J., East St. Louis, Illinois; Illinois Masonic Veterans Association of Chicago; member of three Temple Associations.

Married, August 21, 1909, to Elizabeth, daughter of Mr. and Mrs. W. W. Barnsback, of Edwardsville, Illinois. Six sons. Present residence, 145 Gibbs Street, Newton Centre, Massachusetts; office, 1117 Statler Bldg., Boston.

WALTER LINCOLN STOCKWELL

FARGO, NORTH DAKOTA

Born in Anoka, Minnesota, January 12, 1868, educated in local schools and graduated from the University of Minnesota in 1889. Served as superintendent of schools in several cities and as State superintendent of Public Instruction of North Dakota from 1903 to 1911, and since April 1, 1910, Grand Secretary-Recorder of the Bodies of his State.

Brother Stockwell was raised in Temple Lodge, No. 30, March 11, 1891; Past Master of Crescent Lodge, No. 11 and East Gate Lodge, No. 120; Grand Master of Masons in North Dakota, 1902–1903. High Priest of Grafton R. A. Chapter, No. 9, in 1897; Grand High Priest of the Grand Royal Arch Chapter of North Dakota in 1923. Master, in 1919, of Fargo Council, No. 1, R. & S. M.; Grand Master of the Grand Council of North Dakota in 1921; General Grand Master of the General Grand Council of R. & S. M. of the U. S. A., 1930–1933. Commander of St. Omer Commandery, No. 6, Knights Templar, in 1898–1899;

Grand Commander of the Grand Commandery of Knights Templar of North Dakota in 1933–1934. Grand Patron of the Grand Chapter of the Eastern Star of North Dakota, 1920–1921. President, 1925–1927, Masonic Relief Association of the U. S. A. and Canada. Sovereign of St. Felix Conclave, No. 45, Red Cross of Constantine, 1932–1933. Grand Superintendent in North Dakota of the Allied Masonic Degrees. Grand Marischal of the Grand College of Rites of the U. S. A. Member of N. J. College, S. R. I. C. F., and many other allied groups of Freemasonry. Received Thirty-third Degree A. & A. S. R. in 1935. Few members of the Craft have given so much of their time and talents to the Fraternity as Walter L. Stockwell.

ELMER FRANKLIN STRAIN

TOPEKA, KANSAS

Born on a farm near Salem, Indiana, November 10, 1871. His parents migrated with a small group of neighbours to Phillips County, Kansas, in 1873, and established permanent homes among the Indians and buffalo. Brother Strain was educated in the schools of Phillipsburg, and early began work as a clerk in several establishments, taught school and in 1891 was employed by the Rock Island Railway, with whom he served for thirty-seven years, resigning to accept the offices in Masonry which he now holds. Served as president of the Chamber of Commerce of Topeka in 1920, and for many years active in civic affairs in that city.

Brother Strain has been active in Freemasonry for many years, having presided over Lodge, Chapter, Council and Commandery; he has, likewise, been active in the Grand Bodies, serving on committees, etc. He was Grand Master of Masons in Kansas in 1924, Grand Master of the Grand Council in 1926, and at the time of his election as Grand Secretary and Grand Recorder of the four Grand Bodies of his State, in 1928, was Deputy Grand High Priest, and Grand Warder of Grand Commandery.

OLIVER DAY STREET

GUNTERSVILLE, ALABAMA

Brother Street was born at Warrenton, Alabama, December 6, 1866; educated in local schools and graduated from the University of Alabama in 1887 (A.B.), receiving the LL.B. in 1888. Admitted to the bar in 1889, and has practised his profession since that time in his native State, being active in politics and historical research. For twenty years (1901–1921), he was a trustee of the Department of Archives and History of Alabama, and has served in many offices in several historical groups. From 1907 to 1914 he served as U. S. district attorney for the Northern District of Alabama, and from 1914 to 1920 as special assistant to the attorney-general of the United States; since 1916 he has been a member of the Republican National Committee from his State, and has been the nominee of his party for various offices.

Brother Street was raised November 19, 1901, in Marshall Lodge, No.

200, over which he presided in 1904, 1906, and 1910; served as Chairman of the Committee on Foreign Correspondence from 1915 to 1922; elected Grand Master of Masons in Alabama December 3, 1925, being re-elected December 1, 1926. Received the Capitular grades on the 28th and 29th of June 1906, in Eunomia R. A. Chapter, No. 5; High Priest of Palmyra R. A. Chapter from 1906 to 1919. Anointed, Consecrated and set apart to the Order of High Priesthood December 4, 1906. Also is a member of the Cryptic Rite, Knights Templar, Red Cross of Constantine, A. A. O. N. M. S., A. & A. S. R. (K. C. C. H., elected in 1919, Coroneted in 1924), Eastern Star and allied groups. Brother Street has contributed articles to many publications, and has ever been interested in Masonic research, but he will always be remembered by the Craft for his monumental work which is extensively used in America, *The Symbolism of the Three Degrees*, which is now in its third edition and is in great demand.

J. HUGO TATSCH

BOSTON, MASSACHUSETTS

Born, Milwaukee, Wisconsin, January 29, 1888; educated in Milwaukee public schools, later attended George Washington University, Washington, District of Columbia, and Coe College, Cedar Rapids, Iowa; awarded honorary degrees as Master of Arts (1933) and Doctor of Letters (1929) for contributions to Masonic literature; also holds diploma and decorations awarded by Masonic Bodies in Germany and Norway for services to Masonic journalism and education.

Professional activities include service in executive and official positions with the Old National Bank, Spokane, Washington, 1905–1921, and Union Bank and Trust Co., Los Angeles, California, 1921–1922; as associate editor of *The Builder*, and Assistant Secretary, National Masonic Research Society, Cedar Rapids, Iowa, and book department and editorial work with the Masonic Service Association of the United States, Washington, District of Columbia, 1923–1924; Curator and Associate Editor, Iowa Masonic Library, Cedar Rapids, 1925–1929; vice-president, Macoy Publishing Company, New York, 1927–1934; Acting Librarian and Curator, Grand Lodge, A. F. & A. M. of Massachusetts, since 1930 and also of the Supreme Council Thirty-third Degree, A. & A. S. R., N. M. J., Boston, since 1935.

Service has also been rendered in a military capacity, as captain of infantry, National Guard of Washington, 1917–1918; Military Intelligence Division, U. S. A., 1918; Finance Reserve Corps, captain, 1924; major, 1929; lieutenant-colonel, 1935. Graduate, Army Finance School, Washington, 1924; Command and General Staff School, Fort Leavenworth, Kansas, 1929. Served as president, Iowa Department, Reserve Officers Association of the U. S., 1927–1928, and member of Advisory Board, Seventh Corps Area, U. S. A., during the same period.

Made a Mason in Oriental Lodge, No. 74, F. & A. M., Spokane, Wash., in 1909; Worshipful Master, 1914; Junior Grand Deacon, 1914–1915, and Grand Orator, 1917–1918, Grand Lodge F. & A. M., of Washington. Received Thirty-second Degree, Scottish Rite, in Oriental Consistory, Spokane, 1909; elected

Knight Commander Court of Honour " at large " by Supreme Council Thirty-third Degree, A. & A. S. R., S. J., Washington, 1933. The Capitular and Cryptic Degrees were conferred in Iowa in 1924–1925; Allied Masonic Degrees (Knight Grand Cross) 1932. Affiliated with research lodges in the United States and Europe; local Secretary of Quatuor Coronati Lodge, No. 2076, London, since 1918; Chairman, Committee of History, Grand Lodge A. F. & A. M. of Virginia; Secretary-General, High Council Societatis Rosicrucianæ in Civitatibus Foederatis; historian, National Sojourners.

Author of following books: *Short Readings in Masonic History*, 1926; *High Lights of Crescent History*, 1926; *Freemasonry in the Thirteen Colonies*, 1929; (with Winward Prescott) *Masonic Bookplates*, 1928; (with Erik McKinley Eriksson) *Morgan Affair and Anti-Masonry*, 1928; *A Reader's Guide to Masonic Literature*, 1929 (five editions); *Facts About George Washington as a Freemason*, 1931; also numerous contributions to newspapers and magazines.

MRS. SARAH H. TERRY

LOUISVILLE, KENTUCKY

Mrs. Sarah Hannah (Hurt) Terry comes from old pioneer stock of southern Indiana, her parents moving to Kentucky while she was in her 'teens. She was educated at public schools and graduated from normal schools of both Indiana and Kentucky; she has, likewise, taught school in both States. For forty-five years Mrs. Terry has taught Sunday-schools and is quite an authority in this field. As an author the following have been published from her pen: *A Brief History of the Eastern Star*, *Garnered Sheaves*, *My Altar of Dreams*, and *Shining Through*.

Mrs. Terry joined the Eastern Star in 1902, being elected the next year as Worthy Matron. In 1904 she was appointed Grand Marshal of Grand Chapter and was advanced until, 1906, she was elected Grand Matron of the Grand Chapter of Kentucky. In 1908 she was elected Grand Treasurer and appointed editor of the Eastern Star news in the *Masonic Home Journal*, which she still edits. Serving two terms as Grand Treasurer she was, in 1911, elected Grand Secretary, which office she has since held. Mrs. Terry has written many articles for magazines, brochures, and other papers dealing with the Eastern Star, and enjoys the distinction of being the only woman contributor to the pages of this work.

EVERETT ROBERT TURNBULL

CARLINVILLE, ILLINOIS

Born at Carlinville, Illinois, August 13, 1869; educated in public schools and at Blackburn College. In 1889 was appointed to Railway Mail Service, which position he filled for forty-three years. Has been active in the Methodist Church, and served many years as president of the board of trustees.

Brother Turnbull was Raised in Mt. Nebo Lodge, No. 76, in April 1891; served as Master in 1899; Grand Lecturer, 1911–1920; District Deputy Grand Master, 1911–1913, and various Grand Lodge Committees. Exalted in Macoupin Royal Arch Chapter, No. 187, in December 1911; elected High Priest in December 1899, serving four years; Grand Lecturer, 1904–1905; formed and held first School of Instruction in Illinois; elected Grand High Priest of the Grand Royal Arch Chapter of Illinois, in 1914, serving one term; author of the Memorial Volume for the 75th Anniversary of Grand Chapter; since 1918, Committee on Fraternal Relations; Chairman Foreign Relations Committee of General Grand Chapter, 1927–1930. Greeted in October 1906, in Sullivan Council, No. 91; founder and first Master of Staunton Council, No. 99. Dubbed a Knight of the Temple September 30, 1892, in St. Omar Commandery, No. 30. Received the Degrees of the A. & A. S. R. in April 1893; Past Wise Master and Past Commander-in-Chief; in 1919, received the Thirty-third Degree in Philadelphia. Past Patron of the Order of Eastern Star and, in 1893, received the A. A. O. N. M. S. in Medinah Temple, becoming a founder of Ansar Temple, Springfield.

HAROLD VAN BUREN VOORHIS

RED BANK, NEW JERSEY

Born January 3, 1894, in Red Bank, Brother Voorhis has led an active life both in Freemasonry and public life. He was educated in the local schools of his native city and also took extension work from Columbia University. By profession he is an analytical chemist and assayer, and at present is statistician in the wholesale coal business in New York. He served in the navy during the World War, seeing overseas service; after the war he served as commercial yacht captain for some time. He is a past president of the Phi Alpha Fraternity; Fellow of the American Friends of Lafayette, and author of *General Lafayette, Citizen and Freemason of Two Countries;* served as vice-president of the Holland Society of New York; founder of the Van Voorhees Association; governor of the Monmouth Boat Club; member of the Monmouth County Historical Society, Monmouth County Stamp Club, American Radio Relay League, American Canoe Association and International Brotherhood of Magicians; editor of the *Christmas Seal and Charity Stamp Society Weekly*, etc.

Brother Voorhis holds membership in the Craft, Arch, Cryptic (P. M.), Chivalric, A. & A. S. R. and affiliated Bodies; District Deputy of the 3d New Jersey District, R. & S. M.; member of the T. I. M. in North Carolina and Western Australia; Fellow of the Philalethes Society; Grand Superintendent in New Jersey, Allied Masonic Degrees; Past Grand Chancellor, Grand College of Rites of America; Registrar-General of the Convent General of America, Knights of the York Cross of Honour, Past Prior; Chief Adept, Ninth Degree, New Jersey College, S. R. I. C. F., and author of *The History of Organised Masonic Rosicrucianism;* Chairman, Advisory Council, Order of De Molay, and member of most of the research groups and Lodges throughout the world, and author of a score of papers on historical subjects.

JAMES VROOM

NEW BRUNSWICK

Brother James Vroom came of a distinguished New York-New Jersey Dutch Loyalist family which migrated to Nova Scotia following the American Revolution. He was born in Nova Scotia in the year 1846, and for many years was town clerk of St. Stephen, New Brunswick, and was active in good works in that town during his residence there.

He was a member and Past Master of St. Mark's Lodge, No. 5, St. Andrews, New Brunswick; in 1900 he served as Junior Grand Warden and in 1926 and 1927 as Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of New Brunswick. Always a student, he brought to bear on his work the resources of a cultivated mind. He passed away on October 1, 1932, at the ripe age of eighty-six years.

GEORGE W. WAKEFORD

CHARLOTTETOWN, P. E. I.

Brother Wakeford was born in Liverpool, England, August 9, 1851. Conformable to English custom he was, at an early age, apprenticed to a firm of shipowners and shipbrokers, with whom he served a four-year apprenticeship. In 1870 he came out to Charlottetown, Prince Edward Island, under an engagement with a firm of shipbuilders and shipowners with whom he continued until the decline of shipbuilding in the late eighties. He then entered the employ of the Charlottetown Navigation Company, retiring in 1916.

He was Initiated in St. John's Lodge No. 397 (E. C.; now No. 1, G. R. P. E. I.), August 11, 1874, serving as Master in 1877 and 1878 and again in 1881 and 1900; Treasurer from 1896 to 1900. He served the Grand Lodge of Prince Edward Island as Grand Secretary from 1879 to 1884; Deputy Grand Master, 1884; Grand Lecturer, 1887 and 1888; Honorary Grand Master, 1932. Exalted in Alexandra Royal Arch Chapter, No. 100 (S. C.; now No. 11, G. R. N. S.), July 16, 1875; Secretary 1875 to 1877; High Priest 1881 through 1886; Treasurer 1908 through 1920. As Grand High Priest of the Grand Chapter, 1890 and 1891, he devoted " untiring energy and indefatigable zeal."

LOUIS ARTHUR WATRES

SCRANTON, PENNSYLVANIA

Doctor Watres was born in Mount Vernon, now Winton, Lackawanna County, Pennsylvania, and received his education in the public schools; was admitted to the bar in 1878, being a member of the local, State and national bar associations. LL.D. from Lafayette College (1925) and Washington and Lee University (1932). State senator, 1883–1891; lieutenant-governor of Pennsylvania, 1891–1895. Joined the National Guard as a private and has advanced to the rank of general therein; nineteen years a member of the Armory board.

Brother Watres has been active in the Craft, serving during 1916–1917 as Grand Master of Masons in Pennsylvania; Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R., and numerous other honours. Since 1918 he has served as President of the George Washington Masonic National Memorial Association. It would be quite impossible to list here the many offices in State, local, civic, and Masonic circles in which he has served as presiding officer and member of administrative boards; might we not say that he has led in all fields of activity in which humans are supposed to be interested?

EDWARD MALLORY WHEELER

PROVIDENCE, RHODE ISLAND

Born in Mystic, Connecticut, December 2, 1869, receiving his early education there and at New London. In 1888 he removed to Providence, Rhode Island, to engage in business and where he still resides and is a trustee, steward and treasurer of Trinity Union Methodist Episcopal Church. Active in church and civic affairs of his city and State.

Brother Wheeler became a member of Orpheus Lodge, No. 36, March 8, 1893, serving as Master 1897–1898, Treasurer for two years and since 1900 has been Secretary; founder and dual member of Roosevelt Lodge, No. 42, and Secretary since its organisation in 1921. Exalted in Providence Royal Arch Chapter, No. 1, March 20, 1902, serving as High Priest in 1906–1907; elected Grand High Priest of the Grand Royal Arch Chapter of Rhode Island in March 1915, serving one year. Anointed, Consecrated and set apart to the Order of High Priesthood in 1909, serving as President of the Rhode Island Convention for three years, and since 1927 its Recorder. Greeted in Providence Council, No. 1, R. & S. M., in November 1902, serving as Master in 1918; in April 1924, he was elected Grand Master of the Grand Council of Royal and Select Masters in Rhode Island, and since 1930 has served as Grand Recorder; Foreign Correspondent since 1921. Dubbed a Knight of the Temple in Calvary Commandery, No. 13, serving as Commander 1909–1910. Brother Wheeler is also a member of the A. & A. S. R., A. A. O. N. M. S., The Guild, M. V. A. of Rhode Island, P. M. Association and other groups.

JOHN WHICHER

SAN FRANCISCO, CALIFORNIA

John Whicher, author of *Beginnings of Masonry in California and Hawaii*, was born July 4, 1855, at Urbana, Ohio. In 1857 his family removed to Fort Des Moines, Iowa, where he spent his boyhood years and was taught the "art preservative." In 1879 he went to Leadville, Colorado, following his trade as printer and editor, and in 1887 became a resident of San Luis Obispo, California. In 1894 he was elected county clerk, which office he held until 1903, when he moved to Sacramento, on accepting an appointment as deputy superintendent of State printing, which office he held until August 1908, when he was appointed

Grand Secretary of the Grand Lodge of California, to which position he has been re-elected annually ever since.

Brother Whicher is a member of practically all of the various groups of Freemasonry and is an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. He represented his Grand Lodge at the Peace Jubilee of the United Grand Lodge of England in 1919, and also attended the bicentenary of the Grand Lodge of Ireland in 1925, in the same capacity.

NELSON WILLIAMS

HAMILTON, OHIO

Brother Williams was born in Champaign County, Ohio, March 23, 1853, and in 1874 removed to Hamilton to study law; he was admitted to the bar in 1876 and has been in active practice since that date.

Raised to the Sublime Degree of Master Mason June 6, 1887, and within the short space of thirteen years had received the Degrees of both Active Rites and Crowned Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. Grand Master of Masons in Ohio (1897), Grand High Priest of the Grand Royal Arch Chapter of Ohio (1902), Grand Master of the Grand Council of Royal and Select Masters in Ohio (1904), and Grand Commander of the Grand Commandery of Knights Templar of Ohio (1914). Member of the A. A. O. N. M. S. and the Royal Order of Scotland. For fifteen years Brother Williams has served Grand Encampment as Necrologist; also served the various Bodies in Ohio as Reviewer and Fraternal Correspondent over a long period of years and for the past thirty-five years has been a member of the Board of Trustees of the Ohio Masonic Home. He is Deputy General Grand Master of the General Grand Council of Royal and Select Masters of the United States of America.

DAVID EDWARD WAITE WILLIAMSON

RENO, NEVADA

Brother David Edward Waite Williamson was born in Sacramento, California, February 4, 1865, and has been continuously engaged in newspaper work since 1887, except for a short service as deputy clerk of the Supreme Court of California. Since 1913 he has been managing editor of *The Reno Evening Gazette*.

For the past fifteen years Brother Williamson has devoted much time and attention to Masonic research, and is author of numerous articles on various phases of the Craft. He is a member of Lodge, Chapter, Council, Commandery and A. & A. S. R. in Reno, and has served his Grand Lodge as Grand Historian and both Grand Chapter and Grand Council as Grand Chaplain.

WILLIAM WALTER WILLIAMSON

MONTREAL, QUEBEC

Brother Williamson was born at Cambridge, England, September 24, 1861, at which place he received his education. Beginning life as a school teacher,

he later entered the railway service and, in 1882, came out to Montreal as auditor with the Grand Trunk Railway; in December 1885, he removed to Denver, Colorado, where he was employed by the D. & R. G. Railway. From 1889 until 1893 he was in the manufacturing business as a part owner but returned, in 1893, to Montreal, when he became general accountant with the Canadian Express Company, being later appointed general auditor of the system, which position he held until his retirement in 1925.

Initiated in St. Lawrence Lodge, No. 640 (E. C.), Montreal, February 5, 1884; Master 1898–1899; elected D. D. G. M. in 1910; Deputy Grand Master in 1915–1916; Grand Master of the Grand Lodge of Quebec 1917–1918; elected Grand Secretary in 1919, which Office he still fills. Received the Mark grade in Victoria Mark Lodge, No. 304 (E. C.), September 9, 1884; Most Excellent Master and Royal Arch in Denver Royal Arch Chapter, in 1886; in 1900 affiliated with Carnarvon R. A. Chapter, No. 5, Montreal; First Principal in 1905; Grand Superintendent in 1906; elected Grand Scribe E in 1920, which Office he still holds. In 1903 he received the Chivalric Orders, being elected Registrar 1903–1906; Preceptor in 1910; Provincial Prior in 1915–1916; Deputy Grand Master in 1929–1930 and Supreme Grand Master of the Sovereign Great Priory of Canada of the United Orders of the Temple and Malta in 1931–1932. Joined the Cryptic Rite in 1901; T. Ill. Master in 1906; Deputy for the Province of Quebec in 1908–1909 and elected Grand Master of the Grand Council of Royal and Select Masters of Canada, Eastern Jurisdiction, serving in 1922–1923. Member of: A. & A. S. R. (1911); Royal Order of Scotland (1916); Karnak Temple, A. A. O. N. M. S. (1903); Board of Governors (Chairman past eight years).

LOU BARNEY WINSOR

GRAND RAPIDS, MICHIGAN

Lou B. Winsor was born at Providence, Rhode Island, on January 24, 1858, and removed to Michigan in 1863, with his family, where he has sincere sided. He was educated in the schools of Hillsdale and graduated from Hillsdale College in 1877; he then graduated from the law department of the University of Michigan in 1879.

Brother Winsor has served Freemasonry long and faithfully; he was initiated August 25, passed September 23, and raised September 29, 1881, in Reed City Lodge, No. 351 (afterwards No. 363), of which he served as Master from 1883 to 1895 and is a Life Member thereof. He served the Grand Lodge of Michigan as Grand Master in 1897, and as Grand Secretary from 1903 to 1926; his reports as Foreign Correspondent for twenty years were jewels of literature; his many appointments to conferences, etc., are too numerous to mention; he is an honorary member of a score of lodges and clubs, as well as other Masonic Bodies. The Capitular Degrees were received as follows: Mark, 8th; Past Master, 15th; Most Excellent Master, 15th; and, Royal Arch, 22d of February, 1882, in Big Rapids R. A. Chapter, No. 52, from which he demitted to become a founder of Reed City Chapter, No. 112, over which he presided as

High Priest in 1887, 1888 and 1889; he was Grand High Priest of the Grand Royal Arch Chapter of Michigan in 1896; he served as President of the Past Grand High Priests' Association from 1911 through 1926. He was Anointed, Consecrated and set apart to the Order of High Priesthood January 16, 1894. He received the first two Cryptic grades February 26, 1889, and the Super Excellent Master January 14, 1895, in King Solomon Council, No. 25, from which he demitted to become a founder of Reed City Council, No. 55, over which he presided in 1889 and 1890; he served the Grand Council of Michigan as Grand Master in 1913. He received the Illustrious Order of the Red Cross March 24, the Temple and Malta, April 11, 1882, in Pilgrim Commandery, No. 23, over which he presided in 1897 and 1898. Received the Degrees of the A. & A. S. R. in 1885 in the Grand Rapids Bodies; Crowned Thirty-third, September 20, 1898, Active Member of Supreme Council September 17, 1925. Received the Royal Order of Scotland September 19, 1904; Pro. 2d D. G. Marischal in 1922. Red Cross of Constantine, April 10, 1916, St. Vincent Conclave, No. 33; Sovereign in 1917; Intendant General for Michigan. Grand Patron Grand Chapter of O. E. S. of Michigan in 1918. Potentate of Saladin Temple, A. A. O. N. M. S., 1893 through 1901; Imperial Potentate in 1900; founder of the Royal Order of Jesters, in which he has filled all Offices. Member of the Allied Masonic Degrees and many other Honorary Bodies and groups.

FRANCIS DONNELL WINSTON

WINDSOR, NORTH CAROLINA

Judge Winston was born in his ancestral home, Windsor Castle, Windsor, North Carolina, October 2, 1857, where he still resides. He was educated at private school (1864), Windsor Academy (1866–1867 and 1867–1868), the Henderson Collegiate Institute (1869–1871), Horner and Graves School (1871–1873), Cornell University (1873–1874), graduated from the University of North Carolina in 1879, after four years there, and after reading law for several years and attending Dick and Dillard Law School (1880), he was licensed to practice by Supreme Court January 4, 1881. Taught in several schools and for several years followed journalism, but his own life work was in the field of law. Served one term as State senator, four terms in the House of Representatives, four years as lieutenant-governor, U. S. district attorney for several years, also Superior Court judge, and at present judge of the General County Court of Bertie County. In 1922 the University of North Carolina conferred the LL.D. degree on him.

Brother Winston received the Degrees of Freemasonry in Charity Lodge, No. 5, located in his native town, served it as Master and in 1906 was elected Grand Master of Masons in North Carolina, serving two terms. He has attended nearly fifty Annual Communications of Grand Lodge, and has been a loyal and Active Member thereof. He is a member of the Royal Arch and Cryptic Rite, but the Craft has ever been his particular field of activity.

ROBERT ARCHER WOODS

PRINCETON, INDIANA

Born at Princeton, Indiana, January 5, 1861, educated at Princeton High School, Indiana University (B.S., 1881) and University of Leipzig, Germany (1885–1886). Commissioned in National Guard, major and later aide-de-camp. Has served in many important educational, civic and business capacities in his State, and especially active in historical research.

Brother Woods became a Master Mason, January 26, 1885, in Prince Lodge, No. 231; Master from 1890 to 1898; Junior Grand Deacon, 1896–1897, and Grand Lecturer 1898. Exalted in Princeton Royal Arch Chapter, No. 75, on June 1, 1885; High Priest from 1888 to 1895; Grand High Priest of the Grand Royal Arch Chapter of Indiana in 1897; Grand Secretary since 1920 and Foreign Correspondent since 1910. Anointed, Consecrated and set apart to the Order of High Priesthood, October 17, 1888; Vice-President 1909 to 1920 and Grand Recorder since 1920. Greeted in Vincennes Council, No. 9, R. & S. M., March 30, 1898; founder and Master of Princeton Council, No. 71 (1898–1905); Grand Master of the Grand Council of Indiana in 1910; Grand Recorder since 1920, and in 1933 elected General Grand Master of the General Grand Council of the U. S. A. Dubbed a Knight of the Temple June 27, 1885, in Vincennes Commandery, No. 20; Commander in 1898; founder of Princeton Commandery, No. 46, and Commander thereof in 1902, 1903, and 1914; Inspector-General of Grand Commandery from 1907 to 1910, and Foreign Correspondent since 1914. Crowned an Inspector-General Honorary of the Thirty-third Degree of the A. & A. S. R. in 1901, and Grand Secretary of the Indiana Council of Deliberation since 1920. Created a Knight Companion of the Red Cross of Constantine April 17, 1908, in St. James Conclave, No. 16; Sovereign 1908 to 1913 (founder); in 1915, elected Grand Sovereign and Knight Grand Cross of Grand Imperial Council of the U. S. A. and Intendant General for Indiana from 1908 to 1914, and from 1920 to date. Served as Patron and Grand Patron of the Eastern Star and is a member of the Royal Order of Scotland, A. A. O. N. M. S., Royal Order of Jesters, M. O. V. P. E. R., etc.

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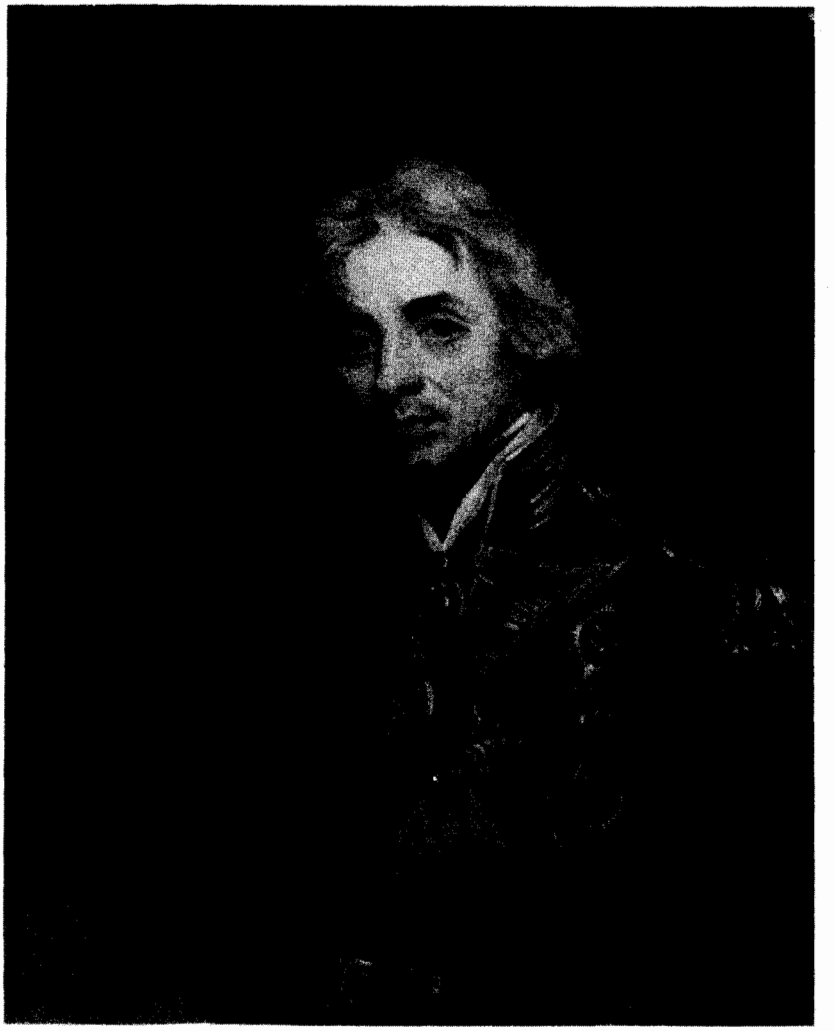
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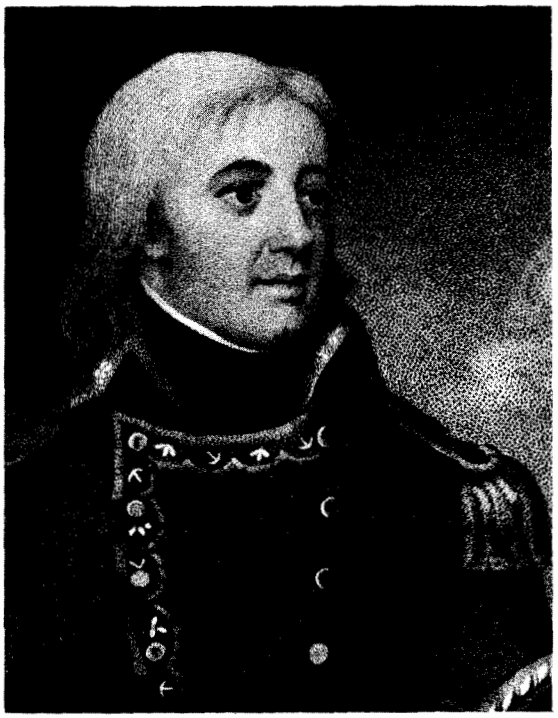
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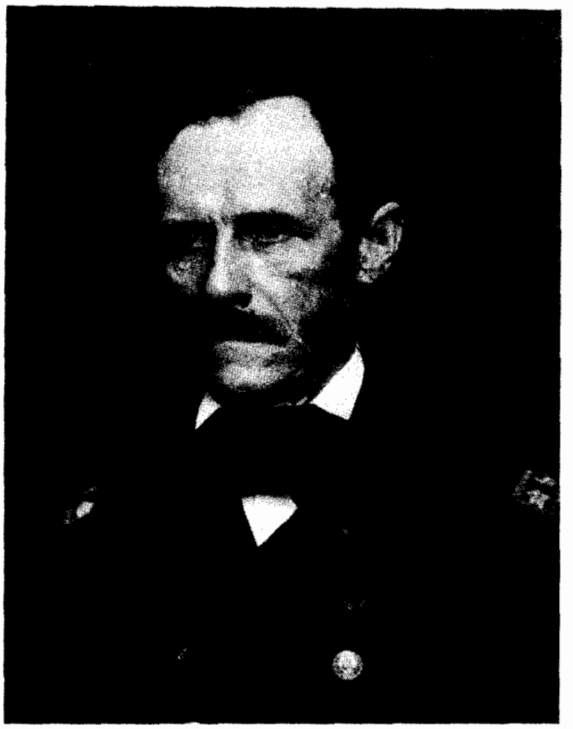
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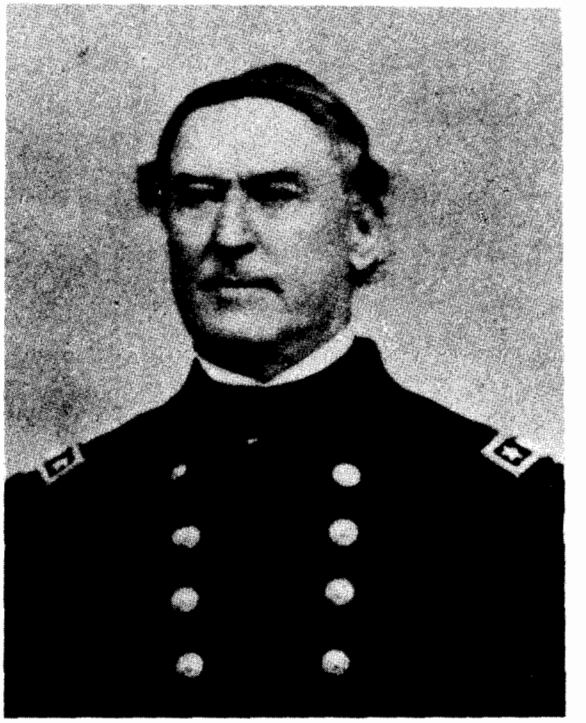
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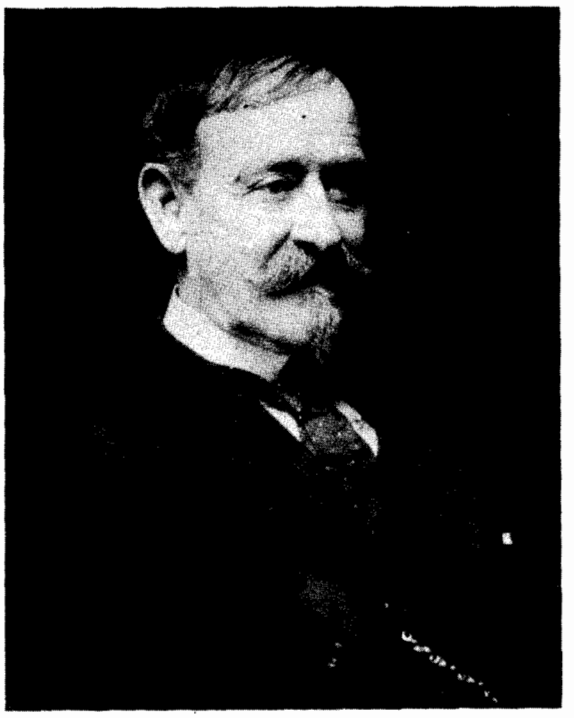
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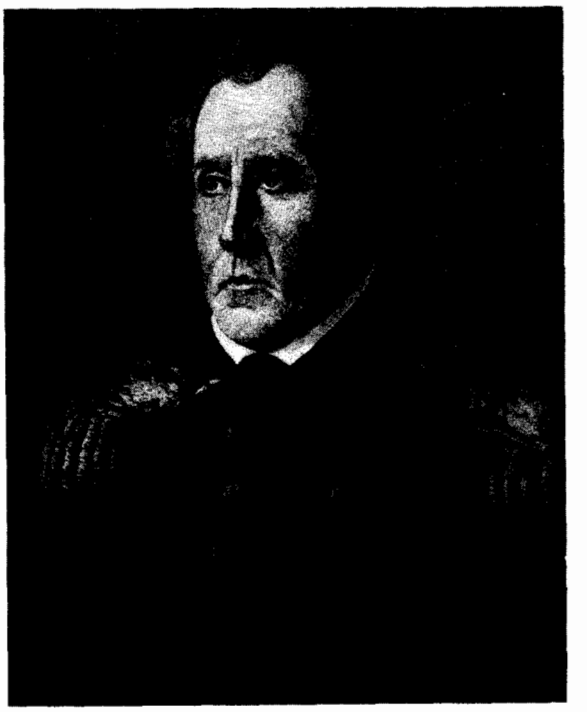
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