

FREEMASONRY IN THE THIRTEEN
COLONIES



COLONEL DANIEL COXE

First Provincial Grand Master in the Colonies

FREEMASONRY IN THE THIRTEEN COLONIES

BY

J. HUGO TATSCH

AUTHOR OF

"Short Readings in Masonic History"; "High Lights of Crescent History"; "A Reader's Guide to Masonic Literature"; co-author of "Masonic Bookplates" and "The Morgan Affair and Anti-Masonry."



MACOY PUBLISHING AND MASONIC
SUPPLY COMPANY

NEW YORK

1929

Copyright, 1926
By JACOB HUGO TATSCH

Copyright, 1929
By JACOB HUGO TATSCH

Printed in the United States of America

DEDICATED TO THE MEMORY OF

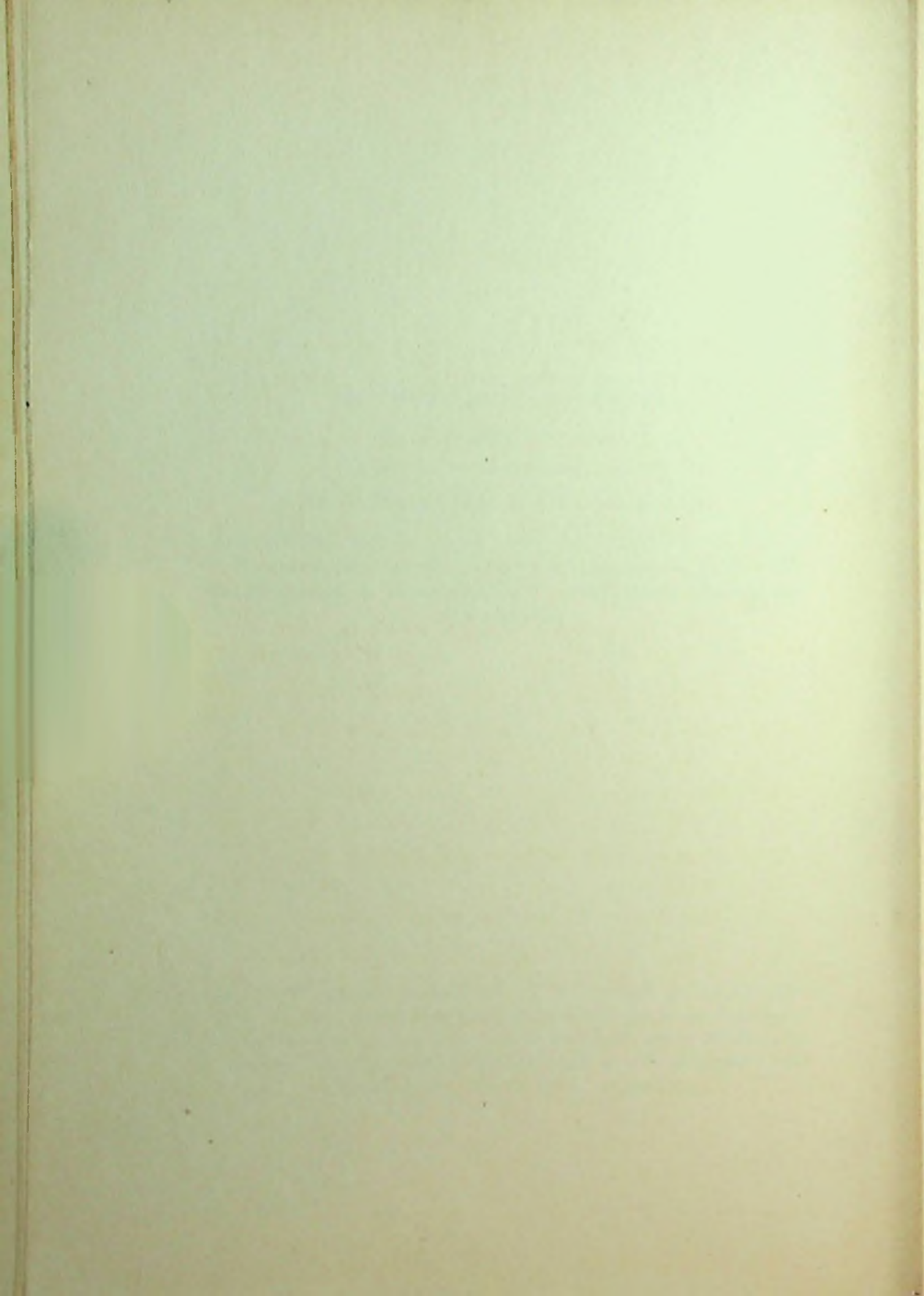
JOHN ARTHUR, P. G. M.

ROYAL AMENZO GOVE, P. G. M.

RALPH CLAPP MACALLASTER, P. G. M.

*of the Most Worshipful Grand Lodge of Free and Accepted
Masons of Washington in gratitude for wise guidance, sound
counsel and never-failing encouragement in my literary efforts
for the Craft*

“Traditions in history are but the circling wavelets which the magician’s wand may raise on the streams of history, but the pearls of truth lie in the deep dark waters below, and can only be reached and brought to view by the plumb-line of investigation.”—*Anon.*



CONTENTS

CHAPTER	PAGE
INTRODUCTION	ix
I UNAUTHENTICATED ACCOUNTS OF EARLY AMERICAN FREEMASONRY	3
II THE BACKGROUND OF EIGHTEENTH CEN- TURY FREEMASONRY	11
III BEGINNINGS OF THE CRAFT IN PENNSYL- VANIA, 1730-1786	19
IV FREEMASONRY IN MASSACHUSETTS AND VER- MONT, 1733-1795	27
V THE FOUNDING OF FREEMASONRY IN NEW JERSEY	47
VI MASONIC ORIGINS IN NEW YORK, 1737-1789	60
VII SOLOMON'S LODGE AND FREEMASONRY IN GEORGIA, 1733-1839	73
VIII FREEMASONRY IN SOUTH CAROLINA, 1736- 1817	82
IX FREEMASONRY IN NORTH CAROLINA, 1735- 1813	97
X THE FIRST MASONIC LODGE OF VIRGINIA .	114
XI OTHER EARLY MASONIC LODGES OF VIR- GINIA, 1755-1773	133
XII THE STORY OF THE CRAFT IN MARYLAND, 1750-1783	146
XIII FREEMASONRY IN DELAWARE, 1759-1808 .	158

CONTENTS

XIV	FREEMASONRY IN RHODE ISLAND, 1749-1791	168
XV	FREEMASONRY IN CONNECTICUT, 1750-1789	176
XVI	FREEMASONRY IN NEW HAMPSHIRE, 1739-1789	192
XVII	MILITARY LODGES OF THE AMERICAN REVOLUTION	202
	EPILOGUE	223
	INDEX	227
	Subject Index	227
	Masonic Lodges	231
	Register of Names	236
	Register of Places	243

ILLUSTRATIONS

Colonel Daniel Coxe	<i>Frontispiece</i>
Henry Price	<i>facing</i> 28
Lodge 173 on the Engraved List of 1764	119

INTRODUCTION

As ONE pores over the maps of the New World, and voyages in fancy with those bold adventurers who came to our shores during the decades that followed the discoveries of Columbus, he is impressed with the fact that of the colonists who came from Europe, only those with a genius for self-government retained permanent control of the territory in which Freemasonry found fruitful soil. Old England, the birthplace of our medieval and modern Craft, ultimately gained supremacy in most of North America. England's Dutch, French and Spanish foes were eventually defeated in battle, while the more peaceful absorption of other continental European settlers brought desirable neighbors to the Puritan and the Cavalier who had first opened the Atlantic seaboard to economic conquest.

The first permanent settlement at Jamestown, Virginia, was followed by substantial English colonization in New England, Pennsylvania and Georgia, as well as at intervening points. Common tastes and mutual interests served as uniting influences which were utilized to good advantage when danger threatened from the French and Indians to the west and north, and from the Spaniards to the south. The four localities named were centers for the diffusion of Masonic light, as will be shown in succeeding pages of this work.

While Freemasonry may have existed in the colonies earlier than 1730, it is an undisputed fact that it was at work about that year. The decade immediately

following saw the Masonic institution firmly established in Massachusetts, Pennsylvania and Georgia; we also have less substantiated accounts of its existence in New York and Virginia. Freemasonry was still feeling its way, so to speak, as compared with the more decisive developments and official utterances of later years. The doctrine of exclusive jurisdiction, with which we in the United States are so familiar, had not yet been broached, and as a result, we witness conditions in Colonial Masonry which would be perplexing were we to judge them by present day customs and practices. Provincial Grand Lodges in Massachusetts and Pennsylvania went outside of their immediate localities to charter lodges. Massachusetts lodges were established in Newfoundland, Nova Scotia, Antigua, Connecticut, New York, Maryland, New Jersey, North Carolina, Rhode Island, South Carolina and even in Pennsylvania. The Provincial Grand Lodge of Pennsylvania spread into Delaware, Georgia, Maryland, New Jersey, South Carolina and Virginia. Developments in other colonies, through the actions of various Provincial Grand Masters, holding authority from England and Scotland, are presented in more or less detail in the appropriate chapters.

The history of the Craft in the New World also has its apocryphal accounts. In order to clear the field and to place the unsubstantiated stories in a section by themselves, the present volume opens with a chapter treating of unauthenticated accounts. A sketch of the economic and social influences at work in the American colonies during the eighteenth century follows. With these two subjects briefly considered, the student is ready for the chapters on the individual colonies.

Freemasonry in the Thirteen Colonies was inter-

woven with Masonic development in other parts of the North American continent and neighboring islands, for there are evidences of association with the Craft in Canada, Florida and the West Indies. Florida had Freemasonry at work within its borders during its control by the British, 1763-1783, for it harbored a Provincial Grand Lodge known as "The Grand Lodge of the Southern District of North America," according to the records of the Grand Lodge of Scotland, wherein it is mentioned under date of March 15, 1768. Mention is made at that time of Grant's East Florida Lodge, which was No. 143 on the Scottish register. The Provincial Grand Lodge came into existence in 1763, and became defunct in 1783, when the British evacuated South Carolina. Its first warrant was issued to brethren who were members of St. George's Lodge No. 108, held in the Thirty-first Regiment of Foot, Pensacola, West Florida. They founded St. Andrew's Lodge No. 1 at Pensacola by authority of a charter dated May 3, 1771. The second warrant was issued in 1779, to Mount Moriah Lodge, in the Thirty-fifth Regiment of Foot, stationed at St. Lucia, one of the Windward Islands. St. Andrew's Lodge was suppressed at Pensacola in 1780 by the Dominican priests who came with the Spanish victors, but was revived at Charleston, South Carolina two years later. As the Grand Lodge which gave it existence became defunct when the British left the colonies, the St. Andrew's brethren remaining in America petitioned the Grand Lodge of Pennsylvania for a charter, and subsequently became Lodge No. 40, chartered July 12, 1783, located at Charleston. It was granted a new charter from the reorganized Grand Lodge of Pennsylvania of 1786 as of May 25, 1787,

but the action was later reconsidered. In the meantime, however, Lodge No. 40 had joined with Nos. 38 and 47 of Pennsylvania, and Nos. 190 and 236 of the "Ancients" of England, and formed the Grand Lodge of South Carolina (1787).

The publication of the original chapters in the "Grand Lodge Bulletin" of Iowa brought the author most welcome and valuable comments from his colleagues in the Masonic library and periodical field. Appropriate corrections have been made in the present volume where such were called for; new matter was received which has been added wherever advisable. Yet to include all the information submitted would require an augmentation of the volume far exceeding its primary scope and purpose; the complete recital belongs more properly to the larger individual histories of each jurisdiction affected. The temptation also existed to include matter related to ritual and jurisprudence; but these are subjects worthy of separate treatment, with due consideration for the limitations which Masonic propriety and the recognized conservatism of the Masonic institution impose upon Craft writers.

The preparation of this volume has brought five important matters to the attention of the group who have been specializing in American Masonic history. The first of these is the revived interest in the story of the lodge at King's Chapel, said to have met in Boston in 1720. This links with Freemasonry in Nova Scotia, upon which V. W. Bro. Reginald V. Harris, Grand Historian, of Halifax, has written so ably, and to whom all credit is due for investigations now under way regarding the traditional lodge in Boston. The opportunity and the credit for bringing to the Masonic world

such facts as may be discovered in the near future must be given to him.

The second important fact is the evidence that the commission issued by the Duke of Beaufort, Grand Master of England, 1767-71, to Colonel Joseph Montfort January 14, 1771, was really for North Carolina, instead of America, as inscribed upon the document. This is related in the chapter on North Carolina.

A third eventful discovery was the location in Germany of original records which point to a lodge, working in the German language, which met in Virginia during the American Revolution. Tantalizing hints had been found of lodges of German origin, so investigation was instituted abroad, with the result that W. Bro. Carl Kaempe of Brunswick produced not only the information following, but also a copy of the actual ritual used:

“Under the Brunswick and Hessian officers, lodging in the barracks of Charlotteville, were some Freemasons. In the barracks-encampment was an English military-lodge, known as ‘Irish Lodge No. 63 of the 20th English Regiment of the Line.’ With this lodge such officers as were Masons affiliated, and a number of other officers were entered, passed and raised by it. Among the Brunswick officers was Ensign Johann Heinrich Carl von Bernewitz, one of the most prominent soldiers of the period, who was also initiated by the English Lodge No. 63, and became later (1806-1809) Worshipful Master of Lodge ‘Carl zur gekroenten Saeule’ (Charles of the Crowned Pillar) in Brunswick. In the archives of this lodge are kept manuscripts written by Von Bernewitz from which it is learned that the German officers erected a part-lodge, a deputation-lodge

of the English lodge, and worked by themselves. The manuscripts open with a 'List of the brethren Freemasons with the German troops in Barracks at Charlotteville, Albemarle County, dated February 13, 1780.' In this list are given the names of nine officers (eight Brunswick and one Hessian) who had been made Masons in Germany (Brunswick, Berlin, Hildesheim) namely:

1. Lieutenant Caspar Friedrich Rohr (Brunswick Light Infantry)
2. Captain von Loehneisen (Brunswick Grenadiers)
3. Captain von Barthling (Brunswick Regiment v. Riedesel)
4. Lieutenant Friedrich von Germann (Regiment Hestia-Hanau)
5. Lieutenant Heinrich d'Anniers (Brunswick Regiment Specht)
6. Lieutenant von Mutzel (Brunswick Grenadiers)
7. Lieutenant Gottl. Heinrich Gladen (Brunswick Light Infantry)
8. Surgeon Johann Carl Bause (Brunswick Regiment Specht)
9. Captain Friedrich Morgenstern (Brunswick Regiment v. Riedesel)

"Further thirteen names of German officers (ten Brunswick and three Hessian) admitted and also passed and raised in part from January to August 1780, inclusive, by Lodge No. 63, namely:

10. Lieutenant von Cramm (Brunswick Regiment v. Riedesel)
11. Lieutenant Ludw. Traugott von Burgsdorff (Brunswick Regiment v. Riedesel)

12. Lieutenant Joh. Lud. von Unger (Brunswick Regiment v. Rhetz)
13. Lieutenant Otto Heinr. Rudolphi (Brunswick Grenadiers)
14. Ensign Joh. Heinr. Carl von Bernewitz (Brunswick Regiment Specht)
15. Lieutenant Joh. Carl Morgenstern (Brunswick Regiment v. Riedesel)
16. Captain Melch. Heinr. Jaeger (Brunswick Regiment Specht)
17. Lieutenant Friedr. Ernst Oldeskopf (Brunswick Regiment Specht)
18. Captain Urban Cleve (Brunswick Regiment Rhetz)
19. Lieutenant Friedr. Wilh. von Richtersleben (Regiment Hestia-Hanau)
20. Lieutenant Friedr. von Trodt (Regiment Hestia-Hanau)
21. Ensign Samuel von Ulmenstein (Brunswick Regiment Specht)
22. Lieutenant Jacob Friedr. Harwagen (Regiment Hestia-Hanau)

“In addition, the manuscripts contain, also written by Von Bernewitz, the complete rituals of the Apprentice and Fellow Craft Degrees and of the Master Degree, together with the catechism of these degrees and the obligation for initiation, all in German language.

“There are preserved in the archives of the lodge ‘Carl zur gekroenten Saeule’ the minutes of three meetings, February 22, February 29 and March 12, 1780. At these meetings, which were held in the quarters of

Bro. Jaeger, also participated the Brethren Rohr, Von Barthling, Von Germann, d'Anniers, Von Mutzel, Gladen, Bausse, Von Burgsdorff, Von Unger, Rudolphi, Von Bernewitz, Morgenstern (No. 15), Jaeger and Oldeskopf. At the first meeting, February 22, Bro. Rohr, as the eldest of the German Freemasons (initiated October 5, 1756, by the lodge 'Three Globes' in Berlin) was elected Worshipful Master. He took office with the declaration that it would be the only aim of this lodge to meet with the brethren for Masonic work and to instruct them in Masonic ritual; but that initiation of profanes would not be permitted. Then he appointed the officers of the lodge: Bro. Gladen, Senior Warden, Bro. Bausse, Junior Warden, Bro. Von Unger, Steward and Bro. Rudolphi, Almoner. An act of charity was performed in this first meeting: the brethren collected for a poor non-commissioned officer \$118 in paper and three shillings in silver. The man was in great necessity and trouble because his quarters had burned down and his children were sick; also, his pay and part of his rations were delayed. A 'table-lodge' [banquet] finished the work, at which was drunk the health of the Dukes Charles and Ferdinand of Brunswick, and the health of all right and perfect lodges on the surface of the earth and of all brethren in distress. In further meetings it was resolved to vote at first in the German lodge for every future candidate, before he was admitted to initiation in the English Lodge No. 63, because the German brethren had to take the guaranty for him; also arrangements for a poorbox were made, in which the penalties (one paper dollar) for Masonic offences had to be paid in. During all lodge-meetings instruction in the Masonic regulations and ceremonies

were held, and frequently speeches of a Masonic nature were delivered.

“How long the German lodge existed, and whether the other German officers, named in the list, joined later on, is unfortunately not to be determined by the lack of further documents. Perhaps it would be possible to get additional information from the Grand Lodge of England, which may possess historical notices concerning the English military lodges of that time.”

The discovery of a hitherto unknown French lodge, working in New York City, is the fourth item. This information was acquired from R. W. Bro. Ossian Lang, Grand Historian, New York, through the fortunate publication of an article on Scottish Rite Masonry by Bro. Cyrus Field Willard of San Diego, California. This is mentioned in the chapter on New York. Needless to say, investigations on this subject, as well as the others, are being continued by the brethren who are indefatigably at work in the American Masonic field.

The uncovering in the archives of the Grand Lodge of Virginia of two old charters—that of Williamsburg Lodge No. 6 of 1773, and the one issued April 13, 1775, by Cornelius Harnett as Deputy for Colonel John Montfort to Cabin Point Royal Arch Lodge—is also recorded in this book. Appreciation is due R. W. Bro. James M. Clift for the information. While the date of the Williamsburg charter was known, there has been little information available on Cabin Point Royal Arch Lodge. Its obscure history has been clarified by the location of the charter, and also by some other investigations which have been made by Bro. Clift.

The publication of the article on Norfolk Lodge No.

I in the Iowa "Grand Lodge Bulletin" in May, 1927, aroused more interest than any other chapter of the present volume. It developed into a voluminous correspondence with brethren in Virginia, among whom must be mentioned Bro. Wm. S. Morris, Jr., a member of Norfolk Lodge and the author of several pamphlets thereon, and R. W. Bro. James M. Clift, Grand Secretary. Points raised in the various letters necessitated correspondence with authorities overseas, among them R. W. Bro. Lionel Vibert, R. W. Bro. W. John Songhurst, W. Bro. Gordon P. G. Hills, all of England, and W. Bro. L. G. Macdonald of Scotland. The correspondence strengthened the original position taken in the chapter on Norfolk Lodge, published herein, with but slight emendation, as it appeared in the "Bulletin." Progress in Virginia Masonic research may ultimately necessitate a revision of what has been written herein; it would be gratifying to Masonic scholars generally to have hitherto unknown facts as to Craft origins in America brought to light. Nothing has been adduced up to the time this book goes to press which would cause a change in the chapter as it now stands.

In addition to the brethren already named, grateful acknowledgment is made to the others who have assisted in the collection of data and revision of texts. Among them are Wm. L. Boyden, Librarian of the Supreme Council, 33°, Ancient and Accepted Scottish Rite, S.J., Washington, D. C., who generously placed at my disposal several thousand reference cards which he had made in the course of more than three decades as a Masonic librarian. J. E. Burnett Buckenham, Litt.D., until recently Librarian and Curator of the Grand Lodge of Pennsylvania, has aided in the prepara-

tion of the chapter on Pennsylvania; acknowledgment is also made to his assistant, Wm. L. Paterson, whose individual knowledge and ability has at times been unrecognized through his submergence in the institution he serves. Assistance has been rendered in preparing the histories of their various jurisdictions by Frederick W. Hamilton, D.D., LL.D., Grand Secretary, Grand Lodge of Massachusetts; Henry H. Ross, Grand Secretary, Grand Lodge of Vermont; David McGregor, Grand Historian, Grand Lodge of New Jersey; George A. Kies, Grand Secretary, Grand Lodge of Connecticut; Charles Insko Williams, Grand Archivist, Grand Lodge of Virginia; W. G. Mazyck, Grand Historian, Grand Lodge of South Carolina; William Bordwell Clarke, Grand Steward, Grand Lodge of Georgia, to whom I am especially indebted for permission to make use of his *Early and Historic Freemasonry of Georgia*; Col. A. B. Andrews, P.G.M., Grand Lodge of North Carolina, with whom should be mentioned Robert I. Clegg, Past Grand Historian, Grand Lodge of Ohio, Charles Comstock, P.G.M., Grand Lodge of Tennessee, and Melvin M. Johnson, P.G.M., Grand Lodge of Massachusetts—for they have participated in some of the voluminous correspondence which has been exchanged among the members of a small group.

Most closely associated with the progress of this work has been Bro. Erik McKinley Eriksson, Ph.D., Professor of American History, Coe College, Cedar Rapids, Iowa. He has not only reviewed the original manuscripts, but has aided in locating non-Masonic sources which have had a bearing upon the work. I also wish to express my appreciation to R. W. Bro. Charles Clyde Hunt, Grand Secretary of the Grand Lodge of Iowa,

for his truly fraternal attitude toward my efforts in reaching a circle of readers outside of the limits of the Iowa Jurisdiction, and whose vision for the library he has headed since the passing of the two Parvins, who founded and developed it, merits the support of all Iowa Masons who would be true to the ideals of their pioneer forebears.

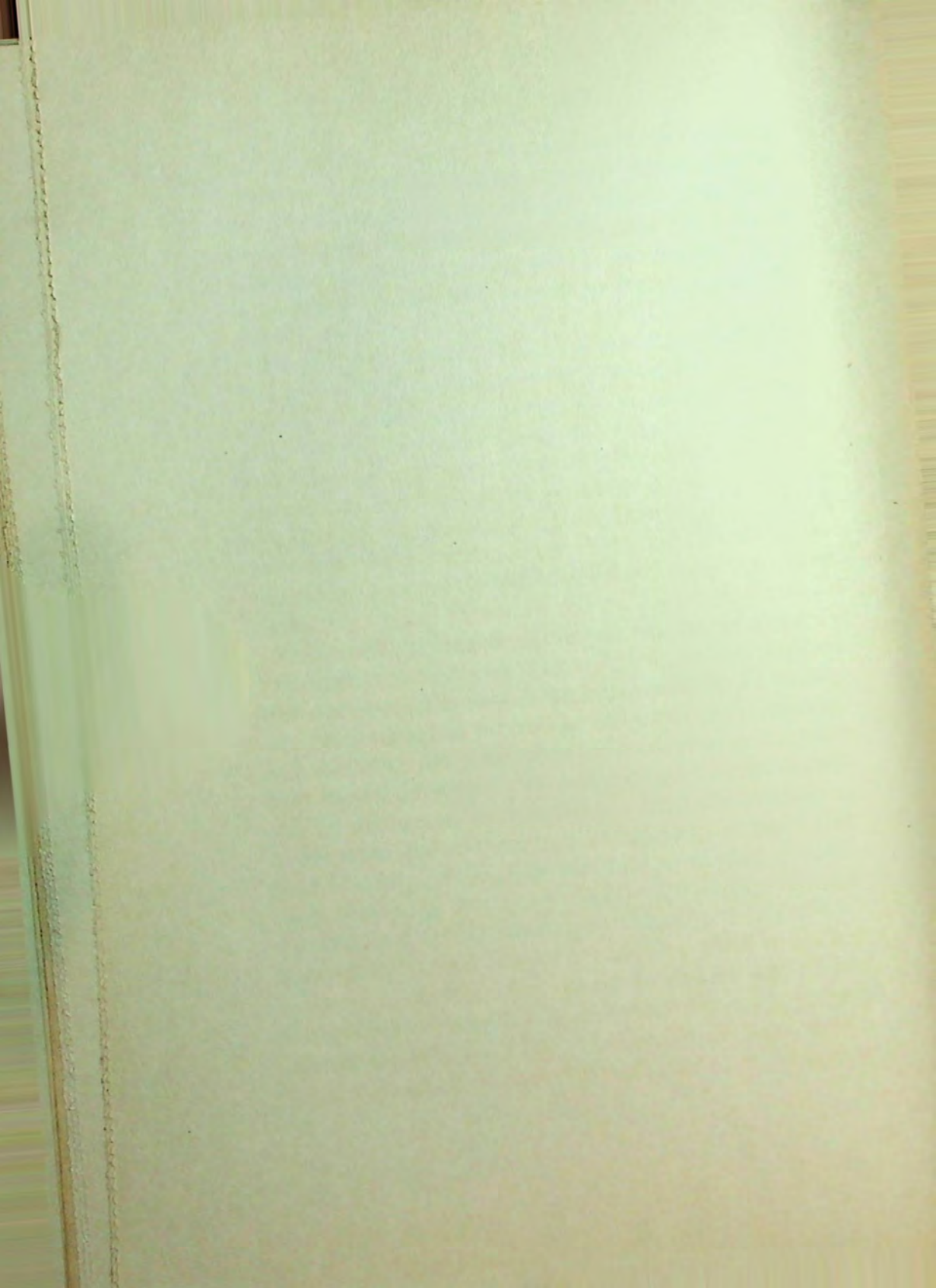
No one realizes more than I do the imperfections in this work; yet if it serves to show a better way for writers who come after me, it has served a constructive purpose. The volume brings together under one cover, for the first time in Masonic literature, the essential known facts of the rise and development of Freemasonry in the Thirteen Colonies; it has blazed the trail for others to follow. Such will find the bibliographical notes for each chapter, placed at the end of the book, a helpful guide.

One additional word. Strictly speaking, in order to conform to its title, the chapters of the book should end with the year 1776; but as the independence of American Freemasonry from the jurisdictional ties overseas did not take place until after 1776, the accounts have been carried forward to the establishment of independent Grand Lodges in each state. Thus the volume is really more than a history of Freemasonry in the Thirteen Colonies; yet the title has been selected as graphically describing the beginnings and development of Freemasonry in what subsequently became the first thirteen states.

J. HUGO TATSCH

*Cedar Rapids, Iowa,
March 16, 1929.*

FREEMASONRY IN THE THIRTEEN
COLONIES



FREEMASONRY IN THE THIRTEEN COLONIES

I

UNAUTHENTICATED ACCOUNTS OF EARLY AMERICAN FREEMASONRY

THERE are Masonic writers who profess to find traces of Masonic origins among the early native inhabitants of North and South America, despite the fact that the authenticated history of the Western Hemisphere does not extend into the mists of the past beyond those pre-Columbian days when the Norsemen made their daring voyages across the turbulent Atlantic. The folklore of primitive peoples has always been of interest to certain groups of Masonic students; some of these are really competent, earnest and sincere investigators, and approach the subject with a scientific mind; others are merely dilettantes who seek to prove preconceived theories, and seize upon anything and everything which will in any way give color to their assertions.

a. Pre-Historic America

One of the most widely circulated books dealing with the alleged origins of Masonry in the western world is Augustus Le Plongeon's *Sacred Mysteries Among the Mayas and the Quiches 11,500 Years Ago*, originally published in 1886. Another work of his along related

lines is *Queen Moo and the Egyptian Sphinx* (1896). These two volumes, together with some other works, are very largely the foundation of later books treating of Craft origins in ancient days. "The Builder" for January, 1924, page 7, contained an article written by Prof. Herbert J. Spinden, Peabody Museum, Harvard University, entitled "The Le Plongeon Theory of Freemasonry," which refutes the Le Plongeon presentations. Bro. Sylvanus Griswold Morley, in charge of the excavations made by the Carnegie Institution at Chichen-Itza, Yucatan, personally told the present writer in 1924 that investigations in Mexico failed to bring forth anything to substantiate claims regarding Masonic origins.

What were Le Plongeon's claims? Quoting from his *Sacred Mysteries*, we read:

I will endeavor to show you that the ancient sacred mysteries, the origin of Freemasonry consequently, date back from a period far more remote than the most sanguine students of its history ever imagined. I will try to trace their origin, step by step, to the continent which we inhabit,—to America—from where Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates, and the shores of the Indian Ocean, not less than 11,500 years ago. (*Page 29.*)

Seeking for the origin of the institution of the sacred mysteries, of which Masonry seems to be the great-grandchild, following their vestiges from country to country, we have been brought over the vast expanse of blue sea, to this western continent, to these mysterious "Lands of the West" where the souls of all good men, the Egyptians believed, dwelt among the blessed. It is, therefore, in that country, where Osiris was said to reign supreme, that we may expect to find the true signification of the symbols held sacred by the initiates in all countries, in all times, and which have reached us, through the long vista

of ages, still surrounded by the veil, well nigh impenetrable, of mystery woven round them by their inventors. My long researches among the ruins of the ancient temples and palaces of the Mayas, have been rewarded by learning at the fountain head the esoteric meaning of some at least of the symbols, the interpretation of which has puzzled many a wise head—the origin of the mystification and symbolism of the numbers 3, 5 and 7. (*Page 49.*)

The alleged connection between the ancient civilizations of the western hemisphere and Freemasonry is a subject beyond the scope of the present work. Interested students are referred to the books listed in the bibliography, which should be supplemented by the reading of reliable anthropological and ethnological works.

b. The Nova Scotia Stone of 1606

R. W. Bro. Reginald V. Harris, Grand Historian, Grand Lodge of Nova Scotia, gave an interesting account of this stone in "The Builder" for October, 1924. From it we learn that a flat slab of trap rock, common in the vicinity, was found in 1827 at Annapolis Basin, Nova Scotia, upon which the square and compass and the figures 1606 were cut. (See illustration.) The stone was taken up and preserved; some sixty years later it was given to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of a building then being erected by the Institute. Unfortunately, when the stone was placed, the inscription was covered over. In spite of a reward of \$1,000 offered for its relocation, it was never found.

A careful study of the stone and the circumstances which most likely brought about the inscription upon it, lead to the belief that it was a grave-stone, designed

to mark the last burial place of a man who is known to have died in the vicinity November 14, 1606, and who may have been a mason or stone cutter, or possibly a carpenter. It is conclusively proven that the stone did not commemorate the founding of a Masonic lodge, or that it marked the grave of a Speculative Mason. Thus is exploded another story of Masonic origins in America.

c. The Rhode Island Story, 1658

A story of early Freemasonry in America which is more persistent than any herein set forth is one related about a number of Jews who are said to have introduced Freemasonry in Rhode Island in 1658. The account reads:

In the spring of 1658, Mordecai Campannall, Moses Packeekoe, 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 Campannall; and continued to do so, they and their successors, to the year 1742.

This quotation from Rev. F. Peterson's *History of Rhode Island and Newport in the Past* (page 101, edition of 1853), was given to the Craft by Bro. James L. Gould in his *Guide to the Royal Arch Chapter*, (page 34) published in 1868. The assertion was taken up by Bro. William H. Gardner, Grand Master of Massachusetts, in 1870, and investigated, with the result that it was entirely discredited. The document upon which the statement was based could not be produced; furthermore, internal evidence brands it as false—the "three degrees of Masonry" were not known until the following century. Another story consequently takes its place among the proven myths of the Craft.

d. John Eliot, 1670

Bro. Charles T. Gallagher, Past Grand Master of Massachusetts, addressed the Grand Lodge May 17, 1916, on the occasion of the semi-centennial of Eliot Lodge. Among other things, he said:

The only Masonry connected with our Eliot is a tradition told to myself and others by our Grand Secretary, Brother Nickerson, that I have been unable to find in any record or published book; his statement was that about 1670 there came to the Apostle Eliot from England a box containing Masonic emblems, to be forwarded to Charleston, Carolina. This information may have come from among the priceless treasures destroyed by the fire of April 6, 1864, when our Temple was in the Winthrop House, and until further authenticated, will live only as a tradition. (*Pro. G. L. Mass., 1916, page 130.*)

A story of similar import appears in Robertson's *History of Freemasonry in Canada*, Vol. 1, page 139. It tells about a package of goods sent John Eliot in America from Cooper's Hall, London, in March, 1654, and being marked with a hieroglyphic in which the square and compass are represented. (*Plymouth Colony Records, Vol. X, page 137.*)

e. South Carolina, 1680-1715

The search for early Masonic origins in the Craft lures the student over a large field and through many books. Among such volumes is Stillson & Hughan's *History of Freemasonry and Concordant Orders* (1890). On page 218, in a chapter by Charles E. Meyer, P. M., we are told:

In 1680 there came to South Carolina one John Moore, a native of England, who before the close of the century removed to Philadelphia, and in 1703 was commissioned by the King as Collector of the Port. In a letter written by him in 1715, he mentions having "spent a few evenings in festivity with my Masonic brethren." This is the earliest mention we have of there being any members of the Craft residing in Pennsylvania or elsewhere.

Investigations by Bro. Julius F. Sachse, for many years Librarian and Curator of the Grand Lodge of Pennsylvania, failed to bring results. The letter was never found, even though it was said to be in the possession of one Horace W. Smith of Philadelphia. Therefore, this account must also be regarded as unreliable.

f. King's Chapel, Boston, 1720

Charles W. Moore, editor of the "Masonic Mirror and Mechanics Intelligencer," Boston, published a series of Masonic sketches in his magazine beginning with December 30, 1826. The articles of January 27, 1827, refer to the story of a Masonic lodge held in King's Chapel, Boston. It appears that:

A year or two since, a clergyman of the Church of England, who is probably more conversant with that Church in America, than any other individual now living, politely furnished us with a document wherein it appeared, that the first *regular* Lodge of Freemasons in America, was holden in King's Chapel, Boston, by a dispensation from the Grand Lodge of England, somewhere about the year 1720. It produced great excitement at the time, and the brethren considered it prudent to discontinue their meetings, and no other was held in New England, for nearly fifteen years, or until the institution of St. John's and St. Andrew's Lodges. If this be the fact, and we have no reason to doubt it, but on the contrary, many to

confirm our belief, the position may be safely assumed, that the first REGULAR *subordinate* Lodge held in North America, was opened in this city.

The clergyman in question was the Rev. Bro. Montague, a member of some Army lodge now unknown. He was abroad about 1824-25 to investigate some legal matters in connection with King's Chapel, then in controversy. Though the story was briefly repeated by Bro. Moore in the "Freemason's Monthly Magazine" (Vol. III, 1844, pages 163-4) no corroborative evidence has been found up to this time. However, there is some circumstantial evidence to sustain the belief that there might have been a lodge in Boston during the early twenties of the eighteenth century, which lodge is linked with the development of Freemasonry in Nova Scotia; consequently patient Masonic workers may yet uncover the records which the Rev. Bro. Montague saw in England during his visit. In fact, such investigations are now under way, with a fair promise of success. Until definite facts are ascertained, the story of a Masonic lodge in Boston in 1720 must be classed with the unsubstantiated accounts.

Bibliographical Notes

Students wishing to read further of the Yucatan theories will find the two Le Plongeon books of interest, which appeal to many Freemasons. They are *Sacred Mysteries Among the Mayas and the Quiches, 11,500 Years Ago: Their Relation to the Sacred Mysteries of Egypt, Greece, Chaldea and India: Freemasonry in Times Anterior to the Temple of Solomon*; (New York, 1886), and *Queen Moo and the Egyptian Sphinx*, (New York, 1896). Others of similar import are Albert Churchward's *Signs and Symbols of Primordial Man*, (London, 1910), (second [and corrected] edition, 1913), and *The Arcana of Freemasonry*, (London, 1915); J. S. M. Ward's *Freemasonry and the Ancient Gods*, (London, 1921);

Frank C. Higgins' *Ancient Freemasonry: An Introduction to the Study of Masonic Archaeology*, (New York, 1923). For other accounts, read "Chichen Itza, An Ancient American Civilization," by Dr. Sylvanus Griswold Morley, in the "National Geographic Magazine" for January, 1925; also "Cities That Passed in a Night" by Gregory Mason, in "The World's Work," August, 1926.

The seventeenth and eighteenth century references herein can be read at greater length in the Mackey-Clegg *Revised History of Freemasonry*, (1922), Chapter 90, Vol. 4, pages 1313-33. J. Ross Robertson's *History of Freemasonry in Canada*, (1900), Chapter VII, Vol. 1, pages 135-140, treats of the Nova Scotia Stone and the John Eliot box. Melvin M. Johnson's *The Beginnings of Freemasonry in America* (1923) is the most authentic presentation of the subject yet written. The Rhode Island story is also mentioned at length in Henry W. Rugg's *History of Freemasonry in Rhode Island* (1895). Grand Master Gardner's account in the *Proceedings of the Grand Lodge of Massachusetts*, 1870, page 357, should not be overlooked. See also the Massachusetts *Proceedings* for 1891, page 111. The King's Chapel tradition was set forth originally in Moore's two magazines, already cited; see also *Proceedings of the Grand Lodge of Massachusetts*, 1883, page 155. Finally, H. L. Haywood's article, "The Early Traditions," in "The Builder," September, 1924, page 277, can be read with profit and enjoyment.

II

THE BACKGROUND OF EIGHTEENTH CENTURY FREEMASONRY IN THE AMERICAN COLONIES

A STUDY of Freemasonry in the American colonies will be more instructive if a background is sketched in before placing our principal events and figures. As one looks back through the centuries which witnessed the colonization of the New World by the Europeans, it would seem that the territory occupied by the Thirteen Colonies was providentially saved for Anglo-Saxon rule. Beginning with the establishment of the first permanent settlement in Virginia in 1607, down to the years of Georgia's colonization by George Oglethorpe (a Freemason), there is a period of territorial development in which the Dutch played an important part in New York, while the Swedes and Germans attempted settlements in Pennsylvania. The French, early in the previous century, had begun settlements along the St. Lawrence River and had pushed on to the Great Lakes and the valley of the Ohio. They had penetrated into what is now Iowa as early as 1673. By 1733, when Georgia was founded, the English had gained control of the entire Atlantic seaboard from New England to Florida, and had absorbed the Dutch settlements of New Netherlands in 1664, when the name of the colony was changed to New York. The settlers in Pennsylvania who had come from continental Europe lost their identity as independent nationalists through ab-

sorption into the stronger English settlements; the French were forced to retire through defeats in the series of wars ending in the French and Indian War of 1754-1763. Spanish influence had been comparatively negligible on the Atlantic coast, although it was long a powerful factor in Mexico and our own Pacific Southwest.

Thus it will be seen that about a century of English colonial development had preceded the introduction of Freemasonry in America. The seaports of Boston, New York and Philadelphia were active centers of trade; later in the eighteenth century, others sprang into prominence.

Inland transportation was along rivers and by roads which connected the colonies from one end of the Atlantic seaboard to the other. Sailboats and barges served on tidal and inland waters, for the steam boat was still a development for the future. For town travel, the sedan chair was used until as late as 1790; on longer journeys, coaches were used. It took two days and more to travel from New York to Philadelphia, as compared to the four and one-half hours now required by railroad or automobile. Wealthy families had their own coaches, hung on leather springs; Washington made his tour of the South in one of these. Paving, except for cobblestones in a few cities, was unheard of, and the roads were narrow as compared to those we now enjoy.

Travel, consequently, was not so common then as it is today. Communities were more or less isolated, and the peculiarities of ancestral origin were preserved. Speaking now of the early part of the eighteenth century, the principles and practices of Puritanism were still in vogue in New England, especially in Massa-

chusetts and Connecticut. The settlements along the Hudson still partook of the manners and customs of Holland; the Quakers influenced life in Pennsylvania and surrounding territory; the colonies of Maryland and Virginia retained the habits of the English aristocracy from which they came; Georgia was still undergoing the throes of adjustment, and had not yet asserted itself in any marked degree.

Commerce was restricted by law to the export of home grown commodities and the importation of manufactured goods from Europe, though in practice the Colonists developed trade with other parts of the world, especially, the West Indies and Africa. Virginia tobacco, wheat, corn, potatoes, hemp and flax, rice, indigo, cotton, tar and turpentine were the leading products; furs were also an item of trade. Such little manufacturing as could be dignified by that name took place, but was seriously hindered by governmental regulations. Shipbuilding was an important industry; in the year 1738, Boston alone furnished forty-one vessels, averaging one hundred and fifty tons.

It has been the tendency of writers in the past to portray colonial life as austere and extremely serious. Judging by what we used to read, it would seem that our colonial forefathers were conscious of the great future before the American nation, and never did anything which would cause us to think that they were anything less than supermen. This thought has been carried to a ridiculous extreme by Masonic orators, who would have one believe that every act was prefaced by the question, Is this in accordance with Masonic principles and precepts? They profess to see Masonry, as such, written into all state documents; they maintain

that practically all of our colonial and revolutionary leaders were members of the Craft. Such of our patriots who were Masons may have been influenced unconsciously by Craft ideals; but to intimate that they were deliberately moved by the actual thought is to accuse them of an uncalled for provincialism. It is such intimations that have kept capable historians from considering the Masonic Fraternity at all when studying the movements which were a part and parcel of colonial life.

What, then, are the facts in the case? Let it be said that our forebears were men of flesh and blood, and that the same passions actuated them that move us today. Our colonial forefathers worked hard, ate heartily and drank lustily; the very nature of their lives and occupations was conducive to what we would term excesses today. They lived on the fat of the land. Material for dwellings was close at hand; large forests of hard woods and pine supplied lumber in abundance. Their surroundings dictated the style of architecture followed. The "colonial," so popular today, was a development of the period.

Food was plentiful, and of great variety in season; but the art of preserving perishable foods was still in its infancy. Smoked, salted and pickled foods were the mainstay in winter; no wonder that "yarbs" (herbs) and the sulphur and molasses of even present day recollection were relied upon to keep people in good health. Tomatoes, so essential to diet today, were considered poisonous, and were raised largely as ornamental garden plants. Sanitation was a negligible item. To begin with, houses had no bath tubs. Little consideration was given to drainage; water for household purposes came from wells and rivers. These became polluted, espe-

cially during warm weather. "Summer fever" (typhoid) was a common disease. Medical science was still in an experimental stage; heroic dosage of medicines and physic, coupled with blood letting, was the usual treatment for ills. Toothbrushes had not been invented, although tooth washes and powders were used, being applied with a cloth. Dentistry, such as it was, was practiced by individuals with no special training for the work. Paul Revere made false teeth when he was engaged in his labors as a gold and silversmith, and John Singleton Copley, the Boston artist, augmented his income by pulling teeth.

Clothing, generally speaking, was made of heavy and coarse homespun. Men in certain occupations could be distinguished by their clothing; ministers, judges, sea captains, lawyers and soldiers dressed in appropriate garments. Says Charles M. Andrews:

The royal Governors were often gloriously bedecked, their councilors bewigged and befrilled, and Masons in procession to their lodges "wore their clothes," as one observer puts it.

Marriages took place early, fourteen not being an uncommon age for girls to assume the responsibilities of a home. Children were numerous and infant mortality was great. Funerals were occasions of social gatherings, and drinking to excess was common at such times. Children often acted as pallbearers, "that they might be impressed with the significance of death as the inevitable end of a life of trial."

Cards, dancing, gay parties, horse racing and cock-fighting entertained our forefathers and kept time from being heavy on their hands. The nature of the amusements varied, of course, in different parts of the coun-

try. Puritanical New England frowned upon horse racing and gambling; nevertheless, these diversions were not unknown there. The first theatre in America was at Williamsburg, Virginia, in 1716; New York had one in 1733. After 1750, there was enough patronage to support a small number of professional actors.

The education of children varied. Wealthy people had private tutors, or went to "pay schools"; Boston had public schools, while education in New York and Philadelphia was regarded the duty of religious bodies. Charleston was lacking in educational facilities. Instruction in professional branches, with the exception of theology, was not provided by the colleges. Medicine and law were learned by serving a sort of an apprenticeship. However, young men from wealthy families attended English schools and universities. Libraries were few; Benjamin Franklin took a lead in supplying the deficiency by founding the Library Association of Philadelphia in 1731, which still exists. Books and newspapers were not so common then as today. Superstitious lore, based on astrology, alchemy and other pseudo-sciences, held sway over the minds of some men.

Freemasonry, being a social institution, prospered in the colonies, as will be pointed out in greater detail in subsequent chapters. For present purposes, only one citation will be given. Captain Francis Goelet, a New York merchant, kept a diary which sheds much light on the convivial habits of the period. The entry for October 5, 1750, written at Boston, reads in part:

Had an Invitation from Several Brothers to Vissett the Masters Lodge, which is kept at Stones, in a Very Grand Manner. Mr. Oxnard who is Provincial Grand Master, Presided in the Chair, went from thence at 9 to sup with Mr. Chue,

who had a Company Supper, where Very merry and Broke up about 3 in the Morning.

* * * * *

One could go on and set forth many other intimate pictures of colonial life, from which could be constructed an interesting background to the early history of the Craft in America. American Freemasonry, like its progenitor in old England, is the outgrowth of the times in which it had its roots. It was not superimposed upon the New World as a finished and perfect institution; rather, it was the survival of principles which men had learned in their association as builders, both literally and figuratively. Never, in the history of the Craft, have Freemasons been found assembled in questionable places. The inns and taverns which we may now regard askance are dubious locations only in the light of present day standards; the free and convivial habits of early Freemasons are only a reflection of the times as a whole. Forced to meet in public houses, because there were no other places, the brethren withdrew to upper chambers by themselves, and carried on their labors safe from the eyes and ears of the curious. The excellent reputation which Freemasons of all ages have enjoyed is proof of the worth of the institution, for the prestige of the Craft is only the sum total of that possessed by its individual members. Friendship, morality and brotherly love have always been fostered where Freemasons foregathered. The story of the Craft in America furnishes no exceptions.

Bibliography

Books on American history can be found in any public library; the following will be found especially interesting as shedding light

on the social life in the American colonies: *Colonial Folkways*, by Charles M. Andrews (New Haven: Yale University Press, 1921); a very readable volume in the "Chronicles of America" series, 50 volumes, edited by Allen Johnson; *Political and Social History of the United States*, by Homer C. Hockett, (New York: The Macmillan Co., 1925); with special references to Chapter IV, Vol. I, "Provincial America"; *Social and Economic Forces in American History*, by Albert Bushnell Hart, (New York: Harper's, 1913); the books by Alice M. Earle on social life in colonial times are also recommended.

James Thurslow Adams' *Provincial Society 1690-1763* (A. M. Schlesinger and Dixon Ryan Fox, Editors, *A History of American Life*, Vol. III), The Macmillan Co., New York, 1927, is the latest and perhaps the best work dealing with the life in the Thirteen Colonies. It is splendidly illustrated. E. B. Greene's *Provincial America, 1690-1740* (Albert Bushnell Hart, Editor, *The American Nation: A History*), Harper & Bros., New York, 1905, is an excellent work for the period covered. The first three volumes of Edward Channing's *History of the United States*, The Macmillan Co., New York, 1905—, contains much material of value. Herbert Levi Osgood's *The American Colonies in the Eighteenth Century*, 4 vols., Columbia University Press, New York, 1924—, is a very thorough work. The works cited contain carefully compiled bibliographies which may be consulted for further material relating to various phases of life in specific colonies.

The Goelet reference can be found in section 84 of *American History Told by Contemporaries*, Vol. II (edited by Albert Bushnell Hart, New York: Macmillan Co., 1901); contributions to American history in the light of modern researches are summarized by Arthur Meier Schlesinger, formerly professor of history in the State University of Iowa, and now at Harvard, in his *New Viewpoints in American History* (New York: Macmillan Co., 1922).

III

BEGINNINGS OF THE CRAFT IN PENNSYLVANIA, 1730-1786

AMONG the authentic accounts of Freemasonry in America is mention of brethren meeting in Pennsylvania. Benjamin Franklin, who later became a Freemason, gave an account of English Freemasonry in his "Pennsylvania Gazette," No. 108, December 3 to 8, 1730:

As there are several lodges of FREEMASONS erected in this Province of Pennsylvania, and People have lately been much amus'd with Conjectures concerning them; we think the following Account of Freemasonry from London, will not be unacceptable to our Readers.

The story presented had to do with the death "of a Gentleman who was one of the Brotherhood of Free-Masons," whereby a manuscript alleged to reveal the secrets of Freemasonry was found among his papers. Franklin had previously in the same year printed three other Masonic items, reciting occurrences that had taken place in England.

Next we come upon a letter, now lost, said to have been written in 1754 by Henry Bell, of Lancaster, Pa., to Dr. Thomas Cadwallader of Philadelphia, in which reference is made to the organization of a Philadelphia lodge of 1730.

Still another item of interest, not so readily disposed of, is the Tho. Carmick MS. of 1727. This was pre-

sented to the Grand Lodge of Pennsylvania, December 2, 1908, by Bro. Persifor Frazer Smith, of Lodge No. 287, it having come into his possession as one of the descendants of Bro. Persifor Frazer, who owned the volume in 1756. This ownership is shown by an autograph and date on page 20 of the manuscript. Some hold that the old document is evidence that Freemasonry existed in Pennsylvania in 1727, but the mere date and its seeming Pennsylvania origin is not sufficient proof of the claim. It would be just as reasonable to claim that the Carson MS. of 1677, now owned by the Grand Lodge of Massachusetts, is proof that Freemasonry existed there in that year. Just as the Carson MS. came into Massachusetts from an outside source, so the Carmick MS. may have been brought to Pennsylvania between 1727 and 1756. It can be contended that the words, "The Constitutions of the Holy Lodge of St. John," and "The Constitutions of St. John's Lodge," appearing at the top of several pages, may identify it as belonging to St. John's Lodge of Philadelphia. Yet it must be remembered that the term is also used for occasional lodges, such as met in the days before "duly constituted" authority was known. We have traces of such lodges in England as late as 1752. Until further evidence is forthcoming, the subject is an open one.

What is the next event which we can examine as bearing upon the present theme? We reach something definite in the minutes of the Grand Lodge of England for June 5, 1730. Therein is recorded the deputation issued to Daniel Coxe, Esq., to be "Provincial Grand Master of the Provinces of New York, New Jersey and Pensilvania [*sic*] in America." Commenting upon

this deputation, Grand Master Orlady of Pennsylvania said:

We deem this important, as showing that, at one time, the Grand Lodge of England knew and acted upon the fact, that there were a number of regular English Masons residing in those Colonies, whom it was desired to have affiliated with the Mother Grand Lodge through local Subordinate Lodges without further correspondence with the Grand Master and the Grand Lodge of England; without the presence in the Provinces of such Masons, there would not have been any reason for the Grand Lodge of England to appoint a Provincial Grand Master, and whether any application for permission to form a Lodge was made to him and the request granted, is not material. (*Proceedings Grand Lodge of Pennsylvania, 1908, page 133.*)

Coxe (also spelled Cox) visited the Grand Lodge of England, January 29, 1731, and was received as the "Provincial Grand Master of North America."

It was long believed that Coxe never came to America during the years 1730 to 1732, but this has been disproven by Bro. David McGregor, of New Jersey, who has discovered sources of information hitherto uninvestigated. (*See bibliography.*)

Benjamin Franklin (1706-90) did more to establish Freemasonry in America than any other man of his time. We have seen how an account of the Craft appeared in his "Pennsylvania Gazette," in 1730, at which time he was not a Mason. It is not known when he was initiated but it was probably in February, 1730-31. We do know that he paid his final fees and dues to date on June 24, 1731, for there is an entry in *Liber B* of St. John's Lodge of Philadelphia showing a payment of £2-2-6. The late Julius F. Sachse, Librarian of the Grand Lodge of Pennsylvania, stated that Franklin was

probably elected Junior Warden, June 24, 1731. One year later he was appointed Junior Grand Warden of the then existing "Grand Lodge of Pennsylvania,"—which was nothing more than St. John's Lodge of Philadelphia functioning as a Grand Lodge. He became Grand Master in June, 1734.

Franklin was an active and zealous Mason. Frequent accounts of the Craft appeared in the journal which he published, and he made a lasting contribution to Masonic literature by reprinting the Anderson *Book of Constitutions*, (London, 1723), in the year 1734. This is one of the scarcest American books; only eleven copies are known to exist, all of which are in American ownership. The book is sought after, not only by Masons, but by collectors of Frankliniana.

We are indebted to Julius F. Sachse, already mentioned, for an excellent account of Franklin's career as a Mason. From *Benjamin Franklin as a Freemason* we learn of correspondence which he carried on with Provincial Grand Master Henry Price, as reported in other less accessible sources. Bro. Melvin M. Johnson, P.G.M., Massachusetts, discovered a newspaper account in the "American Weekly Mercury," Philadelphia, March 20-27, 1735, with a Boston date of February 24, in which is related Henry Price's appointment of Franklin as Provincial Grand Master for Pennsylvania. He was reappointed July 10, 1749 by Thomas Oxnard, Provincial Grand Master for North America.

To set forth all of Benjamin Franklin's activities would require a book by itself. He was appointed Deputy Provincial Grand Master by William Allen in 1750, and held office for many years afterward. Evidence exists of his visits to foreign lodges while abroad;

he visited the Grand Lodge of England in 1760.* The Lodge of the Nine Sisters, Paris, elected him to membership in 1777 or 1778, where he assisted in the initiation of Voltaire. He also acted as a Warden on November 28, 1778, in a lodge of sorrow held by the lodge in memory of Voltaire, who had died May 30, 1778. He was elected Master of the lodge in May, 1779, and re-elected the following year. The statement that he was Master in 1782, quite generally circulated in the United States, is manifestly an error, as the Marquis de La Salle was Venerable Master 1781-1783.

Masonic medals have also been struck in honor of Franklin; there are several in the Iowa Masonic Library.

The first Grand Lodge on record in Pennsylvania is the one of 1732, with William Allen as Grand Master. On November 28, 1734, Benjamin Franklin, then Grand Master, wrote to the Grand Lodge of Massachusetts, stating that he had heard of Henry Price's appointment as Grand Master of North America.

Franklin was apparently under the impression that the Pennsylvania Craft would be strengthened by "the sanction of some authority derived from home, to give

* It is not generally known that Franklin had a son, William, born in 1729. He was a keen man and a serious student; in later life he received the degree of Master of Arts from Oxford University. He rose to prominence in colonial life, serving as a captain in the French and Indian Wars, clerk of the Pennsylvania House of Assembly, comptroller of the Post Office, 1754-56, and governor of New Jersey 1763-1776. Imprisoned by the colonists because of his royalistic bent, he was released in 1778 and in 1782 sailed for England, where he died November 17, 1813. He became reconciled in 1784 with his father, with whom he was estranged on account of the difference in political views. William Franklin was a member of Lodge No. 1 of Philadelphia in 1752 and served as Grand Secretary of the Provincial Grand Lodge in 1755. He may have held the office in other years as well, for the minutes of the Grand Lodge of England, November 17, 1760, record the London visit of both father and son, with their respective titles.

the proceedings and determinations of our Lodge their due weight," and applied for a "Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain." This letter has caused much discussion, for about it revolves the question as to the regularity of the early lodges in Pennsylvania. The brethren of the Keystone State hold that Price's deputation of April 30, 1733, limits authority to New England, and that Coxe's appointment of June 5, 1730, was recognition of the regularity of the Philadelphia brethren then known to have met there. This claim is opposed by Massachusetts writers, who say that Franklin's letter is a tacit admission of Pennsylvania's lack of authority, and that the brethren there were irregular without it.

This original Pennsylvania Grand Lodge, which never had more than four lodges under its jurisdiction, became quiescent during the course of years, its only outstanding activity being the erection of a three-story brick building in 1755, which was sold in 1785 at public auction. It was used during the Revolutionary War as a jail for Quaker prisoners.

The continual stream of settlers from England brought members of the "Ancient" Grand Lodge (1751-1813) * to Pennsylvania. The brethren of the lodges already established in Philadelphia, were, broadly speaking, of a class socially exclusive. The newcomers were of a different class, and many of them being "Ancients," or made in military lodges chartered by the Ancients and by the Grand Lodge of Ireland, had a preference for the "Ancient" workings. The dissension

* See Iowa Grand Lodge Bulletin, March and April, 1926, or J. Hugo Tatsch's *Short Readings in Masonic History*, Chapters VII-VIII, for details about the rival Grand Lodges in England.

in Masonic ranks of the mother country was transferred to the New World about 1757, when certain brethren of Lodge No. 4 were accused by brethren of Lodges No. 1 and 2 of being "Ancients." The accused brethren, not denying their "Ancient" preferment, petitioned the Grand Lodge of Ancient and Accepted Freemasons of England for a charter, which was granted June 7, 1758, by the Earl of Blesinton, Grand Master, and became Lodge No. 2 (No. 69 on the roster of the present Grand Lodge). The "Grand Lodge of Ancient York Freemasons in the Province of Pennsylvania" was formed February 13, 1760, which was warranted July 15, 1761. The warrant of this date was lost, it having been sent on a ship captured by the French; a second one became lost in transit; a third, dated June 20, 1764, was finally received and William Ball was then installed as Provincial Grand Master on February 2, 1765. Lodges were subsequently chartered in Pennsylvania and neighboring colonies.

Following the American Revolution, the Provincial Grand Lodge declared itself independent, and in 1786 transformed itself into what is now "The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania."

Bibliography

A voluminous literature exists on the history of the Craft in Pennsylvania. The best sources are *Freemasonry in Pennsylvania*, Barratt & Sachse, (Philadelphia, 1908), 2v., and *Old Masonic Lodges of Pennsylvania*, Julius F. Sachse, Litt.D., (Philadelphia, 1912), 2v. Consult also Sachse's *Benjamin Franklin as a Freemason*, (Philadelphia, 1906).

H. L. Haywood's Study Club articles in "The Builder" for November, 1924 to January, 1925, are extremely valuable; special

articles on Daniel Coxe and the Henry Bell letter, not available elsewhere, are printed in "The Builder," April, 1924, entitled, "Concerning 'The Story of Freemasonry in New Jersey,'" by Melvin M. Johnson, P.G.M.; November, 1924, "Daniel Coxe's Relations to American Freemasonry," by David McGregor; December, 1924, "Daniel Coxe and the 'Henry Bell Letter,'" Melvin M. Johnson, P.G.M. Johnson's *The Beginnings of Freemasonry in America* must not be overlooked, for it is the best available presentation of the Massachusetts arguments.

The Carmick MS. is described in *The Constitutions of St. John's Lodge* (Grand Lodge of Pennsylvania, 1908); see also the article by William James Hughan in *Ars Quatuor Coronatorum*, Vol. XXII, page 95, and A. L. Kress's article in "The Builder" for July, 1925.

Louis Amiable's *Une Loge Maconnique d'Avant 1789, La R. L. les Neuf Soeurs*, (Paris, 1897), should be consulted for details of Franklin's connections with that lodge.

IV.

THE STORY OF FREEMASONRY IN MASSACHUSETTS AND VERMONT, 1733-1795

“DOCUMENTARY evidence and tradition alike are silent with regard to the introduction of Masonry in America.” So speaks the Thucydides of Masonic history, Bro. Robert Freke Gould, and since his words were first penned forty years ago, nothing has been found to lessen their force.

Until recently, when a New Jersey claimant was put forth, the honor of being the first known Mason in America was freely accorded to Jonathan Belcher. This is based upon his reply to a congratulatory address of September 25, 1741, when visited by a deputation from the “First Lodge of Boston”:

Worthy Brothers.

I take very kindly this mark of your Respect. It is now Thirty Seven years since I was admitted into the Ancient and Hon^{ble} Society of Free and accepted Masons, to whom I have been a faithful Brother, & well-wisher to the Art of Masonry.

I shall ever maintain a strict friendship for the whole Fraternity; and always be glad when it may fall in my power to do them any Services.

J. BELCHER.

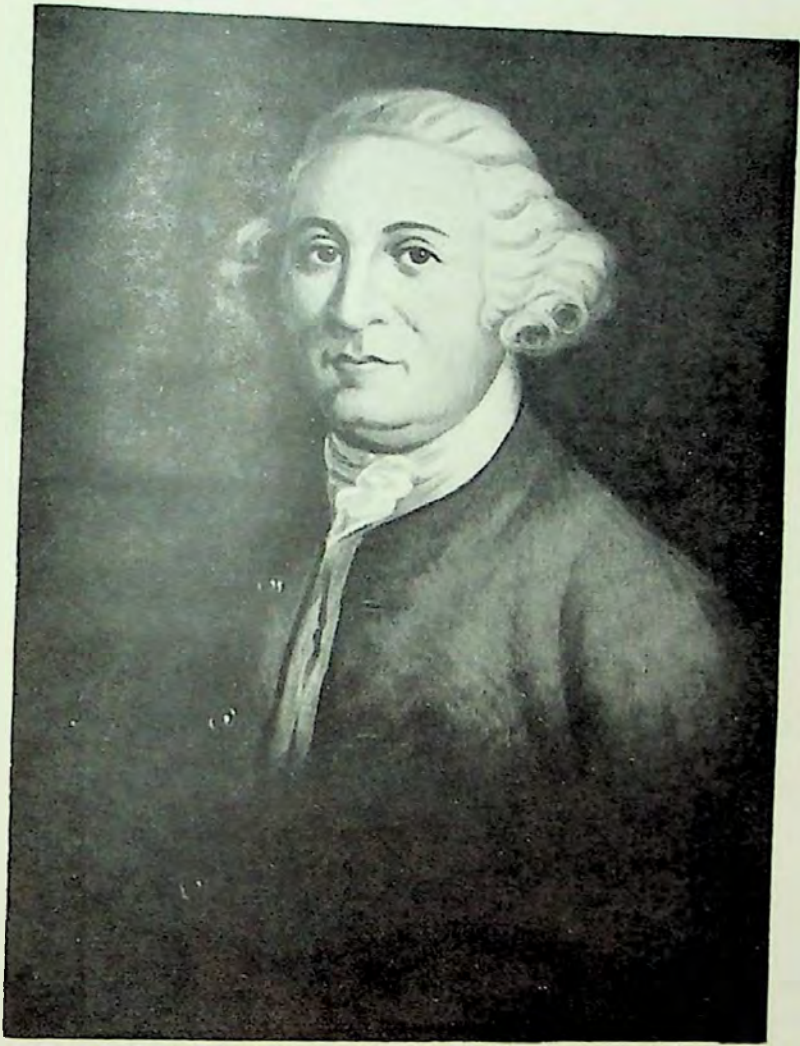
From this it will be seen that Belcher was no doubt made a Mason in 1704, evidently during his residence in Europe from 1699 to 1705. Belcher was a native of Boston, born January 8, 1681, and graduated from

Harvard in 1699. He was a merchant by profession, and in 1729 was sent to England as agent for the Colony of Massachusetts Bay. Taking advantage of his position, he secured for himself the appointment of Royal Governor in place of Governor Burnet, recently deceased, and held the office from 1730 to 1741. He became Royal Governor of New Jersey in 1745. His death took place August 31, 1757.*

There is no record in the minutes of the Grand Lodge of England as to the deputation issued to Henry Price, and which authorized him to be "Provincial Grand Master of New England and Dominions and Territories thereunto belonging," but of its issue no doubt exists. He received it in person while in London, and brought it to Boston upon his return in 1733. The document is generally believed to have been dated April 30, 1733, although Past Grand Master Melvin M. Johnson of Massachusetts has shown that it most likely was April 13, 1733. This is a detail of no serious consequence herein.

Who was Henry Price? From a tombstone (now in the Masonic Temple, Boston) erected over his grave in Townsend, Massachusetts, it is learned that he was born in London about 1697, and came to Boston about 1723. No trace of him in Boston can be found after that until 1733-34, when his name appears as plaintiff in the Inferior Court of Common Pleas, and his occupation is given as a tailor. In 1730 he was a member of Lodge No. 75, meeting at the "Rainbow Coffee house

* Where Belcher was brought to Masonic light has never been ascertained. It may have been a "St. John's Lodge"—such as existed before the Grand Lodge era, and of which traces are found as late as 1752. Such a lodge had no warrant as we understand the term today, but was merely an assembly of Masons who foregathered according to ancient custom.



HENRY PRICE

Provincial Grand Master in Massachusetts

1733-37; 1754-55; 1767-68

in York Buildings," London, for his name is registered there as the twentieth on a list recorded in the Minute Book of the Grand Lodge of England, under date of March 17, 1731. (*Q. C. A.*, Vol. X.) He was in London until 1733, returning to America between April and July of that year. Governor Jonathan Belcher appointed him Cornet in his Troop of Guards in 1733, with the rank of Major. He prospered in business, acquired large realty holdings and the records show that he was twice married. Quoting from his tombstone, we ascertain that he "quitted Mortality the 20th of May, 1780," at the age of 83. He lived to see the growth of the Craft from humble beginnings to an institution of influence and power.

Consulting reliable authorities, Brother H. L. Haywood (*see bibliography*) has prepared the following concise record of Price's Craft offices:

He was appointed to be the first Provincial Grand Master of New England in 1733, and as such was universally accepted; he served continuously as Grand Master from his appointment until 1737; again from July, 1740, to March 6, 1743-44; again from July 12, 1754, to Oct. 1, 1755; and yet again from Oct. 20, 1767, to Nov. 23, 1768. He was charter Worshipful Master of the Masters' Lodge of Boston; charter Worshipful Master of the Second Lodge; and one of the Worshipful Masters of the First Lodge. Even so late as 1773, when he was seventy-six years of age, he was asked to preside over the Grand Lodge in the absence of Grand Master John Rowe.

Price was one of the pillars of the Craft in colonial times, and as such is entitled to all the reverence and honor we can bestow upon his memory.

Price lost no time in exercising his prerogatives as Provincial Grand Master. On July 30, 1733, he called

an assembly of Masons and brought the Provincial Grand Lodge of Massachusetts into being. His Deputy was Andrew Belcher, son of Governor Jonathan Belcher; Thomas Kennelly and John Quane were named as Grand Wardens. The first business was the reading of the deputation, and then followed a petition for a charter signed by eighteen brethren, of whom at least ten had been made Masons in Boston. It is believed that the lodge was organized the same day, and met and worked soon after, as there is a record of August 3, when "John Smith was made." This old lodge, consolidated with two others later, is now St. John's Lodge of Boston.

A second lodge was organized December 22, 1738, holding its first regular meeting January 2, 1738-39. It took the name of "Masters Lodge"—something which prompts the Masonic student to wonder why. There were lodges by this name in England, organized for the sole purpose of conferring the Master's Degree; was the new Boston lodge organized for the same purpose, or was it for still another object—that of conferring the "Past Master's Degree" now an integral part of the Capitular Degrees? The question is a most interesting one, but too lengthy for anything but mere mention in this chapter.

Eleven years passed by before a third lodge was founded, known as "The Second Lodge in Boston." This came into existence February 15, 1749-50. March 7 following saw the birth of "The Third Lodge of Boston."

The Provincial Grand Lodge, having authority in "New England and the Dominions and Territories thereunto belonging," also chartered lodges outside of

Massachusetts Colony. The first one was established at Portsmouth, New Hampshire, in 1736, upon petition of six brothers; but it is seen from the original petition, carefully preserved by the present Grand Lodge of Massachusetts, that a lodge was already in existence when the charter was asked for.

Masonry was also planted in the West Indies and in Nova Scotia within a few years after Price returned to America. Major Phillips was named as Provincial Grand Master of Nova Scotia by Henry Price in 1738, and a lodge was organized under Phillips at Halifax July 19, 1750. Forty lodges had been formed under Massachusetts authority in the colonies when the American Revolution broke in 1775. These were located in Massachusetts, New Hampshire, Connecticut, New Jersey, Pennsylvania, Virginia, North Carolina, South Carolina, West Indies, Nova Scotia and Newfoundland. There were also three military lodges, the first in the expedition against Crown Point, chartered May 13, 1756. A second charter was granted November 13, 1758, to brethren at Louisburgh, soldiers in the 28th Regiment of Foot, then besieging the place. The third charter was issued January 18, 1759, for a lodge "in the present expedition against Canada."

Price was succeeded in 1737 by Robert Tomlinson as Provincial Grand Master. He died in 1740. He was followed by Thomas Oxnard, who was designated "To be Provincial Grand Master of North America" in a deputation dated September 23, 1743. This increase of jurisdiction has given rise to much discussion. Some hold that it was an error; others believe that it means jurisdiction in territory where a Grand Master was not already in authority. It has added to the difficulties

existing in a study of early American Freemasonry, and involves points too lengthy for our immediate consideration. Oxnard, born in England in 1703, was made a Mason in the First Lodge of Boston, January 21, 1735-36; in December of the same year he was elected Master thereof; he aided in the formation of the Masters Lodge; he was Deputy Provincial Grand Master under Tomlinson in 1739; he held office as Provincial Grand Master from March 4, 1743 to June 25, 1754, the date of his death.

The vacancy caused by Oxnard's death brought Jeremy Gridley into the highest office. He, like Price, was also a native Bostonian, born March 10, 1701-02. He was brought to Masonic light in the First Lodge May 11, 1748, and was Master in 1753. Masters Lodge also claimed him as a member in 1750. April 4, 1755, he was appointed "Provincial Grand Master of all Such Provinces and Places in North America and the Territories thereof, of which no Provincial Grand Master is at present appointed." He held office until his death in 1767, at which time he was Attorney General, a member of the General Court, a Justice of the Province, Colonel of the First Regiment of Militia and President of the Marine Society. Such was the caliber of the men who headed the Craft in colonial days.

We have seen from the brief sketch of Price's Masonic career that he was in and out of the Provincial Grand Master's office at various times. Upon the death of Gridley, he assumed office until John Rowe was elected January 22, 1768, and was subsequently commissioned in the name of Lord Beaufort of the "Moderns" as "Grand Master for North America and the territories thereto belonging," May 12, 1768. His

formal installation by Price took place November 23, 1768. Rowe had been made a Mason in the First Lodge in July, 1740, and became Master in 1748. In the Provincial Grand Lodge he served as Treasurer, Junior and Senior Warden and as Deputy Grand Master.

Freemasonry in Massachusetts had thus for many years pursued its course on an even keel. In 1752 a group of Masons met in the Green Dragon Tavern—a gathering which was destined to become a focal point of dissension. They formed a lodge according “to ancient usage”—*i.e.*, met without charter or authority of any kind from a governing Masonic body. Realizing their position, nine brethren petitioned the Grand Lodge of Scotland for a charter in 1754, but it was not immediately issued for a variety of reasons. It was dated November 30, 1756, but did not reach Boston until September 4, 1760. In the meantime the lodge had grown to such proportions and influence that the Provincial Grand Lodge in 1761 passed resolutions of censure, declaring the lodge to be without regular constitution. The brethren of St. Andrew’s Lodge—the name taken by the Masons of the new body—resented this, and reported the circumstances to the Grand Lodge of Scotland. A tactful reply from the Earl of Elgin and Kincardin, dated June 4, 1762, indicated that the Grand Lodge of Scotland respected the position of the Provincial Grand Master of the English body, and also showed that the authority of Col. John Young, appointed November 14, 1757, as Provincial Grand Master in North America under the Grand Lodge of Scotland, was respected by England. “These Commissions, when rightly understood, can never clash or interfere

with each other." So said the Grand Master of Scotland.

The English brethren paid no further attention to those holden under the Scottish charter, even though friendly overtures were made by the latter. These would admit to membership, or as visitors, members of the other Boston lodges; but the courtesies were not reciprocated. The Scottish brethren made further overtures in January, 1766, when they addressed a communication to the "Grand Lodge of St. John," reading:

As harmony and sincere friendship are ornaments which add the greatest lustre to Masonry, the Lodge of St. Andrew being assembled for the purpose of promoting brotherly love and unity, have unanimously voted, That the compliments of this Lodge should be presented to the Right Worshipful Deputy Grand Master, Grand Wardens and all the Brethren holding under them, desiring their company at the Lodge of St. Andrew, whenever it may be agreeable to them, and that there may be a happy coalition.

The reply made was anything but fraternal. Aspersions were cast upon the regularity of the five brethren who had signed the communication, of whom one was Joseph Warren, and bad spirit permeated the reply as a whole. The St. Andrew's brethren could not pass over the affront offered by the St. John's action, and formal action was taken, couched in well chosen words. It brought about a meeting of two committees from each lodge, by means of which, and the resulting further action in the St. John's Grand Lodge, the situation was somewhat eased. But nothing definite had been reached.

At the time of which we read, there were three military lodges in Boston, attached to regiments then sta-

tioned in the city. The St. Andrew's Lodge secured their support in asking the Grand Lodge of Scotland for the appointment of a Provincial Grand Master for Massachusetts. A petition was prepared and dispatched; in due time, Joseph Warren,* the Master of St. Andrew's, was commissioned on May 30, 1769, to be "Grand Master of Masons in Boston, New England, and within one hundred miles of the same." The Grand Lodge of Ancient Masons, usually known as the Massachusetts Grand Lodge (as distinguished from the St. John's Grand Lodge), was organized December 27, 1769. Joseph Warren, who fell at Bunker Hill five and one half years later, was elected Grand Master. Paul Revere was the first Senior Grand Deacon. The two military lodges which had joined in the petition to the Grand Lodge of Scotland, namely, No. 58 of the "Ancient" Grand Lodge of England, and No. 322 of Ireland, were represented at the first three meetings, but not later. The third military lodge did not participate in the work. Apparently the regiments were withdrawn shortly after. Two other lodges, Tyrian of Gloucester, chartered March 2, 1770, and Massachu-

* Joseph Warren, who was destined to become one of the immortals of the American Revolution, was born June 11, 1741, in Roxbury, Massachusetts. He entered Harvard University, graduating with the degree of Doctor of Medicine in 1759. An ardent patriot, he took a prominent part in the political unrest of Colonial times. The "Suffolk Resolves" of September 9, 1774, were written by him; he became Chairman of the Committee of Safety, elected the following month. When oratory gave way to action, Warren yielded his life June 17, 1775, on Breed's Hill (where the Battle of Bunker Hill really took place), where he fought in the ranks with a musket, although holding a commission from Massachusetts as a Major-General.

Warren was made a Mason in St. Andrew's Lodge, September 10, 1761, passed November 2 and raised November 26. He was elected Master November 30, 1768, and became Grand Master in 1769. On March 3, 1773, a commission was granted by the Grand Master of Scotland appointing Warren as Grand Master of Masons for the Continent of North America. He was also a Royal Arch Mason, receiving the degrees some time between 1770 and 1773.

setts Lodge, Boston, May 13, took their places. A third charter was granted to St. Peter's Lodge, Newburyport, March 6, 1772. The new Grand Lodge was "Ancient" in its sympathies, something very natural under the circumstances when considering that the St. John's Grand Lodge was "Modern" and that the "Ancients" of England had always maintained friendly relations with Scotland and Ireland.

The shot "heard around the world" was fired April 19, 1775. This was shortly followed by the siege of Boston by the Americans which prevented the annual meeting of Grand Lodge for December, 1775, because its leaders were men for whom a Boston residence was not to be thought of. Their labors for the colonial cause made them marked men. The Grand Lodge did convene April 8, 1776, for the purpose of burying the remains of their late Grand Master. Joseph Webb, Deputy Grand Master, was formally elected Grand Master in 1777, and held office until 1782, when Dr. John Warren, a brother of Joseph Warren, was elected to the Grand East.

On December 6, 1782, the Grand Lodge adopted the following resolution:

Resolved, That this Grand Lodge be forever hereafter known and called by the name of the Massachusetts Grand Lodge of Ancient Masons, and that it is free and independent in its government and official authority, of any other Grand Lodge, or Grand Master in the universe.

This was a complete severance of all connections with the Grand Lodge of Scotland, but one in which St. Andrew's Lodge did not concur by a vote of 19 to 30, as taken December 21, 1782. The nineteen who were

in favor of withdrawing were so dissatisfied that they withdrew from St. Andrew's, and obtained authority to establish a new lodge—"The Rising States Lodge"—of which Paul Revere became first Master. It was organized September 4, 1784, and became defunct, after a precarious existence, in 1811. St. Andrew's had reaffirmed its allegiance to the Grand Lodge of Scotland, but came under the jurisdiction of the present Grand Lodge of Massachusetts—a union of the St. John's and the Massachusetts Grand Lodge of 1792—in 1809.

The Massachusetts Grand Lodge chartered thirty lodges during its existence, in Massachusetts, Maine, New Hampshire, Connecticut and Vermont, with one—Massachusetts No. 10—in the Revolutionary Army.

A dispensation for the military lodge was granted by the Massachusetts Grand Lodge to General John Patterson, Colonel Benjamin Tupper and Major William Hull, as Master and Wardens, "under title of 'Washington Lodge' to make Masons, pass Fellow Crafts, and raise Masters, in this state, or in any of the United States, where there is no Grand Lodge: But that in any other state, where a Grand Master presides, they apply for his sanction."

Let us return to the St. John's Grand Lodge (the one formed by Price in 1733) at the time John Rowe was designated Provincial Grand Master, January 22, 1768. A digression was necessary in order to tell the story of St. Andrew's Lodge. The St. John's Grand Lodge, according to Gould, had thirty-nine lodges on its roster in 1769. From the Constitutions of the Grand Lodge

of Massachusetts, 1798, we learn that lodges were erected at Sherberne, Massachusetts, May 27, 1771; Guilford, Connecticut, July 10, 1771, and at Boston, Massachusetts, July 24, 1772. This last was the fourth lodge of Boston, designated "The Rising Sun Lodge." (Do not confuse it with "The Rising *States* Lodge" formed by brethren from St. Andrew's in 1784.)

Now comes a break of many years in the record. We read:

April 19th, hostilities commenced between Greatbritain and America. From which period a chasm is made in this history. War, with its attendant distractions, interfered with the peaceful plans of this philanthropic institution. Boston became a garrison; and was abandoned by many of its inhabitants. The regular meetings of the Grand Lodge were terminated. And the Brethren held no assembly until after the conclusion of the contest, and the establishment of peace.

Grand Lodge resumed labors February 17, 1787, for the special purpose of attending the obsequies of Grand Master John Rowe. The record is very meager; nothing of importance commands our attention until January 13, 1792, when a committee was chosen to confer with one from the Massachusetts Grand Lodge for the purpose of union. Its report was adopted, and the last meeting of the Grand Lodge was held March 5, 1792, when officers were nominated for the new "Grand Lodge of Massachusetts." The brethren of the Massachusetts Grand Lodge also met on the same day and for the same purpose, and from the nominees made by both Grand Lodges, John Cutler was elected the first Grand Master of the united body. Its full title is the Grand Lodge of the Most Ancient and Honorable So-

ciety of Free and Accepted Masons for the Commonwealth of Massachusetts.*

Among the first acts was the publication in 1792 of the *Massachusetts Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons*, "Inscribed and Dedicated to our Illustrious Brother George Washington, The Friend of Masonry, Of his Country, and of Man." Another edition appeared in 1798.

The first Bunker Hill monument was erected by King Solomon's Lodge of Boston in memory of Warren and his associates and dedicated December 2, 1792. Paul Revere was elected Grand Master in 1794, and held office for three years. In this capacity he assisted at the laying of the corner stone of the State House July 4, 1795.

Freemasonry in Vermont

Vermont's contributions to the early history of our country, both politically and Masonically, merit more than a mere paragraph. For this reason it is included in the series, though the state was not one of the Thirteen Colonies.

The story of Vermont's early Masonic history is that of Massachusetts, for the territory which became the federal state of Vermont in 1791 was originally a part of the Colony of Massachusetts Bay. Hence we shall find no Provincial Grand Masters for Vermont exclusively, or traces of early lodges in that quasi-distant part of the Massachusetts settlement.

* It should be observed here that the regular lodges in Massachusetts are not numbered, a fact which has perplexed examination committees from time to time. Any visitor presenting a receipt showing that he is a member of a Massachusetts Lodge having a number can be regarded as a clandestine, and as such unworthy of admission to regular lodges.

The petition for the first lodge in Vermont was signed at Cornish, which will receive further notice in the chapter on New Hampshire.* The petition was dated May 11, 1781, and the charter issued by the Massachusetts Grand Lodge November 10, 1781. The original document is still in possession of Vermont Lodge. It was signed, among others, by Joseph Webb, Grand Master, and Paul Revere, Senior Grand Warden.

The charter of the lodge authorized its meetings in Springfield, Vermont, but it was organized and met in Charlestown, New Hampshire, until 1788 or 1789. That this defect in the charter, if it may be so termed, gave concern to some of the members is shown by an entry in the lodge minutes reading that it was

voted that a committee of two members of the Lodge be appointed to wait on the Grand Lodge *** respecting holding this lodge in Charlestown by virtue of the present charter, and if the holding of this lodge in Charlestown be determined illegal, that the committee be directed to apply for a new charter for the town of Charlestown.

This entry, and two later ones on the same subject, indicate that the brethren wished to continue their meetings in Charlestown. It had members who resided

* "At that time (1781) several of the towns in the southwestern part of New Hampshire had annexed themselves to Vermont, and on April 6, 1781, representatives from thirty-five towns on the eastern side of the Connecticut River took their seats in the general assembly of Vermont then sitting at Windsor, and in October, 1781, the legislature of Vermont, met at Charlestown, New Hampshire. There had been no election of Lieutenant-Governor by the people of Vermont that year, and Colonel Elisha Paine of Lebanon, New Hampshire, was chosen to that office by the legislature. He also served the same year as chief justice of the supreme court. This union with the New Hampshire towns lasted only a few months, being dissolved in February, 1782. Thus we have an explanation of the fact that the petition for the charter of Vermont Lodge was dated at Cornish, Vermont." (*Ancient Craft Masonry in Vermont*, Lee S. Tillotson, P.G.M.)

in Vermont and New Hampshire, as is shown by a division of lodge property which took place shortly after August 20, 1788, when it was

voted that a committee of five be chosen to look into the state of Vermont Lodge No. 17, and make what they conceive an equitable division between the members in the state of New Hampshire and the members of the state of Vermont of the same and make report the next lodge night.

For the remainder of the story, it is necessary to consult the records of Faithful Lodge of Charlestown, chartered in 1788, in which is recorded the data given in the footnote to this page.*

VERMONT	FAITHFUL
Books of Records and Byelaws 1 of.	1 Chest 1 of.
Linsey Sash divided one-half to each.	
Master's Jewel.	1 Deacon's Jewel.
1 Deacon's Jewel.	Square and Dividers.
Secretary.	
Junior and Senior Warden.	
Sashes divided one-half to each.	
Ribbons for Jewels divided one-half to each.	
Treasurer's Jewel.	Calcutta Tin Hammers.
Balloting Box Cloth.	Candlesticks.
Clothing.	
Sword.	
Seal to be accounted for by Vermont Lodge.	
Books.	Chest.
	Benj. Moore,
	Stephen Jacob,
	James Martin.

The Vermont brethren apparently moved to Springfield about 1788 or 1789, using the original charter. When they subsequently participated in the formation of the Grand Lodge of Vermont, organized in 1794, they received a new charter, in which the place of meeting was designated as Springfield.

Though Vermont Lodge holds priority, it must be conceded that the first lodge to actually work on Ver-

* Property of Vermont Lodge divided Feb. 4th, 1789.

mont soil was North Star Lodge of Manchester. It was chartered by the St. Andrew's Grand Lodge of Massachusetts January 20, 1785. The original charter, still in existence, contains the signature of Paul Revere as Grand Master and Ben. Cooledge as Grand Secretary. The records of the lodge from date of organization to August 23, 1810, are preserved in the archives of the Grand Lodge of Vermont. Among the quaint entries is one of 1793, bearing upon a change of meeting place. The "proposal" of Bro. Azel Allis was accepted:

Proposal of Bro. Allis Sept. 5, 1793: That if the North Star Lodge will sit in said Allis' chamber said Allis will furnish the Lodge with Rum at 2-9 per bottle or quart & wine at 2-9 per bottle for what is drank in the chamber and what attendance is necessary with fire wood & candles for the use of the Lodge. The necessary liquors for use of the Lodge to be carried in by the Stewards into the Chamber also what is drank by the members of the Lodge at dinner in wine and rum. Voted to accept the proposal of Bro. Allis for the use of the Lodge room & liquors, etc., necessary for the use of the Lodge.

Truly indeed, times do change! Yet it should also be said, in defense of our ancient brethren's reputation, that they also had a by-law reading:

No spirituous liquors shall on any lodge evening except festival days be brought into the lodge room to be drunk previous to the opening of the lodge and not until the lodge be closed or there be a dispensation of the lodge.

The story of the third lodge in Vermont concerns itself with the political situation of the times; it is to be regretted that it cannot be discussed herein at length. Briefly, that part of the original British domain which is

now the state of Vermont was claimed by both New York and New Hampshire when independence was achieved; but the "Green Mountain" residents had already issued their own declaration of independence as early as 1777. The claims of New York and New Hampshire delayed the admission of Vermont into the union as a separate state until 1791. It should be noted that the Masons of Massachusetts apparently recognized Vermont's claims, because charters issued in the eighties contained the words "State of Vermont."

It is also apparent that the British government made secret but strenuous efforts to induce Vermont to become a British colony. This is reflected, in some degree, by the selection of the name "Dorchester Lodge" for the new body at Vergennes. The story is well told by Bro. John H. Graham in his *Outlines of the History in the Province of Quebec*. We read:

Dorchester Lodge was doubtless named in honor of Governor (of Canada, 1786-96) Sir Guy Carleton, created Lord Dorchester August 21, 1786. Lord Dorchester is said to have been a particular friend of Sir John Johnson, the Provincial Grand Master, and was well and favorably known to some of the petitioners for the warrant, and other leading citizens of Vermont, including the Hon. Thomas Chittenden and the Hon. Moses Robinson, successive governors of that state.

***On January 15, 1777, Vermont declared itself to be a "separate, free and independent state"; and it so continued to be until March 4, 1791, *** when it was admitted into the Union as "a new and entire member of the United States of America." It was the first state added to the original thirteen.

During these fourteen years, 1777 to 1791, and for three years thereafter, 1794, when the Grand Lodge of that state was formed, Vermont was masonically "unoccupied" territory, within whose geographical limits lodges might be lawfully established by any exterior masonic body authorized or other-

wise entitled to grant warrants on regular petition therefor.***

Moreover, during the three last years of the Revolutionary War, 1780-83, almost every conceivable inducement was proffered by (and through) General Frederick Haldimand, Governor of Canada, and others, to persuade the "separate, free and independent state of Vermont" to become a "Crown Colony"; nor was the hope that such could be accomplished wholly abandoned during the first five years (1786-91) of the governorship of the astute and politic Dorchester; and being the intimate friend of the governor, who was known to be desirous of cultivating neighborly relations with the United States, R. W. Brother Sir John Johnson, as Provincial Grand Master, would not on that account even, have been likely to do otherwise than cheerfully grant the petition of the Vermont brethren for a warrant to establish a new lodge to bear the honored name of "Dorchester" two (six) months even after Vermont had become a Federal state, and well knowing that it was "unoccupied" masonic territory.

Dorchester Lodge received a charter dated September 3, 1791, which it retained until a new charter from the Grand Lodge of Vermont was issued October 12, 1795. Its subsequent history is of much interest, especially that of the anti-Masonic period; but a treatment thereof is beyond the scope of the present work. Mention should be made, however, of the fact that Philip C. Tucker, one of Vermont's Grand Masters and one of the most influential American Masons of his time, was Master of the lodge when it was reorganized in 1846. The lodge is now the oldest on the Vermont register.

A preliminary meeting held at Manchester August 6, 1794, paved the way for a convention on October 10, 1794, at Rutland, where representatives of five lodges, Vermont, North Star, Dorchester, Temple and Union

proceeded with the formation of the *Grand Lodge of Vermont* October 14, 1794. *Temple Lodge* had been chartered at Bennington by the *Grand Lodge of Connecticut* May 18, 1793, but apparently ceased its activities about 1803. *Union Lodge*, chartered May 15, 1794, was also of Connecticut origin, and is still in existence, meeting at Middlebury.

Bibliography

The best available volume on early American Masonry is Melvin M. Johnson's *The Beginnings of Freemasonry in America* (1924). This work supersedes his *Freemasonry in America Before 1750* (1916). In it will be found references to other texts.

The most extensive accounts of Massachusetts Freemasonry in a general history are to be found in Gould's larger *History of Freemasonry*, Chap. XXXI, and *History of the Ancient and Honourable Order of Free and Accepted Masons, and Concorant Orders* (1891), edited by Stillson and Hughan. Consult also the centennial memorial volume, *The Lodge of Saint Andrew, and the Massachusetts Grand Lodge*, (privately printed, 1870); "The History of Masonry in the Commonwealth of Massachusetts" as published in *The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons* (Massachusetts), editions of 1792 and 1798; Study Club articles by H. L. Haywood, in "The Builder" for March to September, 1925; and his "The First American Mason," in "The Builder," October, 1924. A concise account of Paul Revere as a citizen and a Mason can be found in (J. Hugo Tatsch's) *Paul Revere*, Vol. 1, No. 1, "Short Talk Bulletin."

The subject of Masters Lodges has been treated by John Lane in *Ars Quatuor Coronatorum*, Vol. I, pages 167-178, and by Arthur Heiron in an extremely interesting paper in *Ars Quatuor Coronatorum*, Vol. XXXIX.

The New Jersey claims for the first American Mason are set forth by David McGregor in "John Skene, the First Freemason on Record in America," published in "The Master Mason" (New Jersey Edition), January, 1926. His other articles on early American Freemasonry which appeared during 1926 in the New Jersey edition of "The Master Mason" are also highly recommended as scholarly contributions to the subject.

As in a number of other chapters, the material for the Vermont section was drawn from one principal source. M. W. Bro. Lee S. Tillotson's *Ancient Craft Masonry in Vermont* (Montpelier, 1920) has been leaved upon heavily. John H. Graham's *Outlines of the History of Freemasonry in the Province of Quebec* (Montreal, 1892) was examined, as was George F. Koon's "Establishment of Freemasonry in Vermont," forming the introduction to *Early Records of the State of Vermont, F. & A. M. from 1794 to 1846 Inclusive* (Burlington, 1879). His article is especially rich in biographical data concerning brethren of Revolutionary fame. Another book known is the *Centennial Celebration of the M. W. Grand Lodge of Free and Accepted Masons of the State of Vermont in the City of Burlington, June 13, A. D. 1894, A. L. 5894* (n. p., n. d.). Henry Clark's *Masonry in Rutland: An Address given at the Dedication of Hiram Lodge No. 101, West Rutland, Vermont, May 28, 1879* (Rutland, 1879), contains a vast list of names. No doubt New England Masonic journals have published articles on Vermont Craft history and biography which can be found by leafing through unindexed pages.

V

THE FOUNDING OF FREEMASONRY IN NEW JERSEY

"THERE is perhaps no State in the Union whose *early* Masonic history, if it could be brought to light and written, would be more interesting than that of New Jersey."

This is the statement which greets the seeker after facts on the early Craft in New Jersey. Its author was William Silas Whitehead, P.G.M., who prepared the first historical account of Freemasonry in New Jersey, published in 1870. Nothing further appeared, other than fugitive articles, until in 1925-27 David McGregor, the historian of Union Lodge No. 11, Orange, New Jersey, prepared a series of chapters which constitute the best collection of facts available.

Though the early history of the New Jersey Craft is obscured, it has been satisfactorily proven that the state can claim the earliest record of having a speculative Mason as a citizen. The first known Freemason in America was John Skene of Burlington, Deputy Governor of West Jersey, who had received his Masonic work in the Lodge of Aberdeen, No. 1 *ter*, Aberdeen, Scotland. His name appears on a list of members as "27. Iohn Skeen Merchand and Measson." He had been granted a deed for some land in New Jersey in 1682, and in October of that year settled near Burlington. Three years later he was named as Deputy Governor of the Province, serving under Governor

Edward Byllunge until 1687, and under Dr. Daniel Coxe (whose son later became the first Provincial Grand Master in America) until 1690, the year of Skene's death.

It has already been shown, in the chapter on Massachusetts history, that Jonathan Belcher was the *first native born American* to be made a Mason. Though Massachusetts has greater claim upon him, both as a native son and as one of its governors (1728-41), New Jersey also honors him for his services in the colonies, for he was installed governor of New Jersey August 10, 1747, an office which he held until his death August 31, 1757. A letter is known in which Governor Belcher wrote from New Jersey to Provincial Grand Master Oxnard of Massachusetts that "I shall always, with great alacrity, show respect and kindness to any one who may fall in my way who is a brother of the Society of the Free and Accepted Masons."

The minutes of the Grand Lodge of England indicate that on June 5, 1730, Daniel Coxe was appointed Grand Master of the provinces of New York, New Jersey and Pennsylvania. As in the case of many other early Masons, there is no record of Coxe's admission to the Craft, but his name appears as a member of Lodge No. 8, London, instituted January 28, 1722. Its original place of meeting is unknown; but from 1723 to 1729 it met at the Duke of Chandois's Arms, Edgworth, and from 1729 to 1735 at the Devil Tavern, within Temple Bar. The lodge was erased April 4, 1744.

Daniel Coxe was baptized in London August 31, 1673. He came to America in 1702 with Lord Cornbury, then governor of New York, who had also been

commissioned as governor of New Jersey. Cornbury appointed Coxe colonel of the militia in West Jersey and subsequently to a seat in the Provincial Council. He also served for many years as assistant judge of the Supreme Court of New Jersey. In 1716 he was elected to the General Assembly and chosen speaker; but political rivalry brought about his expulsion, and Coxe returned to England. Here he helped his father in the publication of a book, *A Description of the English Province of Carolana*, which appeared in London, 1727. Thereupon he returned to New Jersey, only to go to England again in 1730 on governmental matters. It was during this visit that he petitioned for the Masonic commission as Provincial Grand Master, and which was issued June 5.

The contention has been made by earlier writers that Coxe remained in England until 1734, but this has been proven fallacious. New Jersey records show that he was in America for eight months from April to December, 1730. Early in the latter month he went to England again, where he attended a meeting of the Grand Lodge of England January 29, 1731, when "the Deputy Grand Master proposed the health of Bro. Coxe, Provincial Grand Master of North America, which was drunk accordingly."

It is not known how active Coxe was in America in his Masonic capacity; there is a tradition that he instituted a lodge in Trenton, and New Jersey historians incline to the belief that he authorized and possibly took part in the institution of St. John's Lodge No. 1 of Philadelphia. Nothing has been adduced, however, to support such tradition or belief; hence it must be kept apart from actual historical occurrences

until more satisfactory evidence is discovered. Daniel Coxe died April 25, 1739.

The seeming Masonic inactivity of Coxe is not necessarily final evidence. During the sixties, when New Jersey brethren were compiling a history of the Craft in their jurisdiction, inquiry was made of the Grand Lodge of England relative to Coxe's record. The Grand Secretary, Wm. Gray Clarke, wrote thus in 1870:

I cannot find any application from Bro. Coxe and others for the appointment of Provincial Grand Master. Bro. Coxe did not make any report of the appointment of Deputy Grand Master or Grand Wardens; neither did he report the congregating of Masons into Lodges. He did not transmit any account of having constituted Lodges, and does not, indeed, appear to have established any.

At the period when he was appointed, it was a rare thing for any Reports to be made by the Provincial Grand Masters abroad of their doings. Brief details came in once or twice from Bengal, but I find none from any other foreign country.

The names of members belonging to Lodges abroad, I imagine, were never sent home until the year 1768, when the system of registration was established.

New Jersey writers are agreed that the first lodge on record in their state is St. John's Lodge in Newark, N. J., No. 1. This was warranted By George Harison, Provincial Grand Master of New York, and constituted May 13, 1761. The original charter is lost; but the facts have been gleaned from the minute book of the lodge. Its first Master was William Tuckey, who appointed David Jamison as Senior Warden and James Banks as Junior Warden. Meetings were held at the "Sign of the Rising Sun" Tavern, where on the very next day after being constituted three Entered Appren-

tices, who had probably been initiated in *New York*, were made Fellowcrafts. These three brethren, in addition to one other who had seen their passing, were made Master Masons on May 15, at which time one of them, Lewis Ogden, was elected Treasurer, as well as Secretary *pro tempore*.

The lodge met again on Saturday, the 16th, when it was agreed that the second Monday in the month would be the stated time of meeting. Hence the record shows that the first five meetings were held on consecutive days—truly a display of interest most commendable. Tuckey was re-elected in 1762, in which year the Provincial Grand Master, Harison, visited the lodge, the occasion being marked by a public procession to Trinity Church.

The old minute book of the lodge contains a record which reflects the spirit of the times. Under date of December 24, 1779, the following entry appears:

On acct of sundrie articles taken out of the Lodge Chest of Newark St. John's Lodge, No. 1, by consent of Bro. John Robinson, Bro. Lewis Ogden, Brother Moses Ogden & Lent unto Brother Thomas Kinney & Bro. Jerry Brewin to carry as far as Morris Town, said Bro's Kinney & Brewin promising on the word of Brothers to return the same articles as p't inventory below unto our Bro. John Robinson, present Secretary when called-for witness our hands Brothers as below—

24 Aprons, besides one that was bound and fring'd which Bro. Kinney claims as his own.

2 Ebony Trunchions tipt with silver, the other they are to get if to be found.

3 Large Candlesticks.

3 Large Candlemolds.

1 Silk Pedestal Cloth Bound with Silver Lacc.

1 Damask Cutchion.

1 Silver Key with a blue Ribbon striped with black.

1 Silver Levell with a blue Ribbon striped with black.
 1 Silver Square with a blue Ribbon striped with black.
 1 Silver Plumb with a blue Ribbon striped with black.
 Newark, Dec'r 24, 1779.

(Signed) Thomas Kinney.
 Jerh. Bruen.

Mention will be made in a subsequent chapter of the military lodge, American Union, held at Morristown, New Jersey, December 27, 1779, which George Washington attended. It is believed that the lodge equipment described in the extract quoted was used at Morristown, an opinion that is strengthened by the fact that among the visitors present, as recorded in the still extant minutes of American Union Lodge were Thomas Kinney and Jeremiah Bruen, the two Masons to whom the equipment had been entrusted.

The second lodge in New Jersey, (Temple No. 1), was warranted by the Provincial Grand Lodge of Massachusetts, a dispensation having been granted for this purpose on June 24, 1762. There was some question as to the propriety of Massachusetts issuing a warrant for a lodge in New Jersey, for it was recognized that there had been a Provincial Grand Master in that province, and that the deputation to Jeremy Gridley, Provincial Grand Master was restricted to New England and to such provinces and places in North America and the territories, for which no Grand Master had been appointed. This developed correspondence as shown by the following letter:

Elizabeth Town July 28th 1762.

Right Worshipfull.

I had the honor of receiving both your Letters by the Post. I cannot find that Mr. Daniel Cox had anything to do with

the Province of Maryland: Upon discoursing with a brother at Philadelphia about a Year ago, he told that the Lodge at Anapolis in Maryland, was held by a Warrant from Boston had many Years ago. And upon the strictest Enquiry I find that Mr. Daniel Cox Died before 1754 the Time you mention. Therefore as you was pleased to say, that if the Case was so, you would send me a Deputation immediately: and as you wrote nothing about a formality in Obtaining it, I am desired by all those I have Communicated Your Letter to, to Write immediately for a Deputation for myself to be the first Master of the Temple Lodge in Elizabeth Town No. 1. if you think proper to give it that Name. We have had a Petition drawn to You to appoint a Deputy Grand Master of New Jersey: Pray will it be proper, and agreeable to You, to grant such a Deputation?

If you Order a Deputation to be sent me, I hope it will be soon: and please to put it under Cover to Mr. John Hunt, Post Master in Elizabeth Town, and then it will be not only free of Postage, but Safe: unless our Parson (Chandler) should be in Boston, which I expect he is. Please also to say in your Letter what Charge there is attending the Warrant, and it shall punctually be sent by the Post with the Thanks of the Lodge.

I am, Sir, Your Most Obedient Servant and Brother. I am well known by Govr. Bernard.

Jonathan Hampton.

Jeremiah Gridley Esqr.

Temple Lodge appears on the Massachusetts records from 1762 to 1767. It is not known how long the lodge existed, but it is granted that it did not survive the Revolutionary War.

From the Massachusetts sources already consulted, it is ascertained that the third lodge in New Jersey was warranted from Boston. This was St. John's Lodge of Princeton (then Prince Town), chartered December 27, 1765. The letter of application reads:

Prince Town New Jersey Sepr 24th 1765.

Right Worshipfull.

Whereas we the Subscribers being desirous of being formed into a regular and lawful Lodge, do now make Application to you for a Warrant to Constitute the same, also to appoint the first Master which I nominate Richard Stockton of the said Place; Pray let it be sent by the bearer of this, safely enclosed, and the said bearer will Satisfy you for the same.

NB: let it be nominated St. Johns. Pray Sir, (if you can conveniently), empower us to give Warrants for the Constituting of Lodges.

Richard Stockton
 Oliver Elsworth
 Sovereign Sybrandt
 Solomon Kellogg
 Augustus Diggins
 Benjamin Heins
 Theodrick Romeyn

To Jeremiah Gridley Esqr.

Richard Stockton, one of the applicants for the Princeton charter, and no doubt the first Master of the lodge, was one of the Signers of the Declaration of Independence. It is not known where he received his degrees, but it may be conjectured that he was originally a member of Temple Lodge No. 1 of Elizabeth. Five years of confinement and rough treatment accorded to him as a prisoner of the British during the Revolution hastened his end; he died in 1781 at the age of fifty.

The Grand Lodge of Pennsylvania enters New Jersey with the establishment of Baskingridge Lodge No. 10 at Baskingridge, Somerset County, in 1767. The lodge first met at White's Tavern, which served as General Lee's headquarters in December, 1776, where he was taken prisoner by the British.

Unfortunately, no records exist of this lodge. There is only one reference to it on the minutes (March 26, 1781) of the Grand Lodge of Pennsylvania, thus:

Bro. Bray informed the Lodge that he had seen the Warrant of No. 10, in the possession of Dr. Blatchley. *Ordered*, That the Grand Secretary be directed to write to him concerning it. (Under Cover to Thos. Kinney in Morristown.)

It is known that the lodge was actively at work in 1786, when the Grand Lodge of New Jersey was formed; more signatures appear from No. 10 than from any other lodge on the petition for the formation of the Grand Lodge. The lodge has been variously designated as the "Lodge at Bedminster," "Somerset Lodge No. 1" and "Solomon's Lodge No. 1."

An unexpected contribution to the history of this lodge was found in the Iowa Masonic Library in "A Sermon Delivered at Morris-Town on Monday December 27, 1784, it being the Festival of St. John the Evangelist, before the Fraternity of Free and Accepted Masons, of Lodge No. 10, in the State of New Jersey. By the Reverend Uzal Ogden." This was published at the request of the lodge. Major Jeremiah Brown, already mentioned under Lodge No. 1, was one of three brethren instructed to call upon the Rev. Mr. Ogden, and to request the manuscript for publication.

During the course of the sermon, Rev. Ogden referred to Baskingridge Lodge as an "infant Lodge." This statement, together with a significant benediction, would indicate that the lodge had been revived but recently. The course of the Revolutionary War had interfered with Craft functions in many places, and such an active field as New Jersey was not suffered to escape martial hardships.

Lodge No. 23, A. Y. M., Middletown, was not established in the colony until 1779. Twelve eventful years had flown since No. 10 came upon the scene, years in which the brethren of the Craft were busy making history. The evacuation of Philadelphia by the British in 1778 enabled the patriot Masons of Pennsylvania to resume Masonic labor; so as early as July steps were taken to revive the Craft. A formal meeting was held December 20, 1779, during which a petition was presented from five brethren residing in Monmouth County, New Jersey. This was granted at the emergency communication of December 29, when Wm. Bostwick was installed Master, and then instructed how to install Isaiah Wool and John Motte, Jr., as the Wardens.

Thus Lodge No. 23 at Middletown came into existence. It never made any returns, and in 1809 it was reported to the Grand Lodge of Pennsylvania as having joined the Grand Lodge of New Jersey. It is inferred that Trinity Lodge No. 3 of Freehold, organized the year after the Grand Lodge of New Jersey was formed, was Middletown Lodge No. 23 in a resuscitated form.

The sixth lodge of New Jersey, (Burlington Lodge No. 32, A. Y. M.), located at Burlington, came into being through the petition of five brethren addressed to the Grand Lodge of Pennsylvania on January 22, 1781. From correspondence still on record, it is ascertained that these brethren had the warm support of Captain Blaithwaite Jones, a former Deputy Grand Master of Pennsylvania then living in Burlington. The petitioners quaintly asserted "That being at present wandering without Protection, and some Distance from the

necessary communication with the Brethren (as our meeting Lodge 25 at Bristol is attended with much Difficulty and is frequently impassible at this Season of the Year)" they hoped a charter would be granted to them.

Grand Lodge issued the charter on March 26, and four days later convened in emergent session at Burlington, New Jersey—the first record of the Grand Lodge of Pennsylvania opening its assembly outside of Philadelphia—to constitute Lodge No. 32. The warrant cost the lodge \$2,160 in depreciated Continental currency, collected from some of the brethren. In later years, these brethren were reimbursed by an appropriation of six pounds from the lodge treasury.

The lodge had an active career for about three years before lapsing into dormancy. It was reported to the Grand Lodge of Pennsylvania, in 1786, that the warrant was "in some person's hands in that place (Burlington) and is not made use of." The lodge was not represented at the formation of the Grand Lodge of New Jersey, but subsequently it surrendered its charter and joined the Grand Lodge in 1787.

New Jersey also had a number of military lodges; but because of the unusual interest which attaches to such bodies, their story will be told in a separate chapter. Mention should be made here of a New Jersey military lodge, recorded in the minutes of the Provincial Grand Lodge of New York February 3, 1783.

This lodge was organized by nine Loyalist or Tory officers of the Third New Jersey Volunteers, then stationed at New York. The Grand Lodge of New York was at that time under Tory control; consequently the petitioners secured the recommendation of Lodge No.

169 of New York City, and obtained charter No. 2 December 5, 1782. On February 3 following, permission was granted to assume the name of St. George's Lodge, after the patron saint of England. The lodge enjoyed only a short existence, for its members scattered upon the evacuation of New York by the British November 15, 1783, most of them settling in Canada. Several obtained prominent posts in their new localities.

When an opportunity was afforded to resume the even tenor of Freemasonry's ways in 1786, it was seen that the lodges established at Princeton, Elizabeth and Middletown had passed out of existence; the lodges which had military warrants ceased to exist because their warrants had been recalled by the Grand Lodge of Pennsylvania. As a result, there were only two lodges left, Burlington No. 32 and Baskingridge No. 10.

The formation of the Grand Lodge of New Jersey was no doubt inspired by the action of the Provincial Grand Lodge of Pennsylvania in declaring itself an independent body. New Jersey Craft history is particularly interesting at this point, because the Grand Lodge was formed by a group of individual brethren rather than by an assembly of lodges. Twenty-six brethren gathered in New Brunswick on December 18, 1786, and under the presidency of Dr. William McKissack, Master of Lodge No. 10, proceeded to elect the Hon. David Brearley, Esq., Chief Justice of New Jersey, as their Right Worshipful Grand Master. Six additional officers were also chosen.

On January 30, 1787, thirty-eight brethren assembled, and with Dr. McKissack in the chair, opened a Master Mason's lodge in due form, constituted themselves a Grand Lodge *pro tempore* and installed the

Grand officers. Five dispensations for new lodges were then issued, to be located at Newark, Bedminster, Elizabethtown and Monmouth County. They were originally issued for three months, but later extended for a like period.

Grand Lodge met again at Trenton April 2, 1787, when it was agreed that the lodge to be instituted at Bedminster in Somerset County, as successor to Baskingridge Lodge No. 10, be known as No. 1, St. John's Lodge No. 1, of Newark, became No. 2; the lodge at Freehold, Monmouth County, No. 3; the lodge at Morristown, No. 4; and that at Elizabethtown as No. 5.

Bibliography

Daniel Coxe is of such importance to the story of the Craft in America that he is deserving of a chapter by himself. The reader should consult Ernest A. Reed's "The Story of Freemasonry in New Jersey," (*The Builder*, November, 1923); Melvin M. Johnson's "Concerning 'The Story of Freemasonry in New Jersey,'" (*The Builder*, April, 1924); David McGregor's "Daniel Coxe's Relations to American Freemasonry," (*The Builder*, November, 1924); Melvin M. Johnson's "Daniel Coxe and the 'Henry Bell Letter,'" (*The Builder*, December, 1924); David McGregor's "Daniel Coxe and St. John's Lodge, Philadelphia," (*The Builder*, July, 1925).

"An Historical Sketch of Freemasonry in New Jersey, Prior to the Formation of the Grand Lodge, in A. D. 1786," usually attributed to Joseph H. Hough, Grand Secretary, but which he credits in the preface to Past Grand Master William Silas Whitehead, appears in the reprint volume of *New Jersey Proceedings, 1786-1857*, published at Trenton, N. J., 1870. Additional material can be found in Julius F. Sachse's *Old Masonic Lodges of Pennsylvania*, 2v., (Philadelphia, 1912); *Proceedings of the Grand Lodge of Massachusetts, F. & A. M., 1733-1792* (Boston, 1895); but by far the best treatment of New Jersey history is David McGregor's "Contributions to the Early History of Freemasonry in New Jersey," which appeared in the *New Jersey edition only* of "The Master Mason," (Washington, D. C.) from December, 1925, to December, 1927. His articles on Daniel Coxe (March and April, 1926) are especially meritorious contributions to the subject.

VI

MASONIC ORIGINS IN NEW YORK, 1737-1789

As HAS been shown in the preceding chapters dealing with Pennsylvania and Massachusetts history, the Grand Master of England had appointed Daniel Coxe as Provincial Grand Master June 5, 1730, the territory under his jurisdiction being "New York, New Jersey and Pensilvania." His commission reads in part:

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 well beloved Brother, the said Daniel Coxe, Provincial Grand Master of the said Provinces of New York, New Jersey, and Pensilvania, with full Power and Authority to nominate and appoint his Dep. 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 empowered 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 Dep. Grand Master and Grand Wardens.

It is not known if Coxe exercised his prerogative of authorizing lodges in the provinces under his jurisdiction. If such not improbable action took place, the records are not available. (See preceding chapter.)

New York Masonic historians assert that there are evidences of Masonic lodges meeting in New York

prior to 1737, citing as one indication an anti-Masonic expression which appeared in the New York "Gazette" of November 28, 1737, in which Freemasonry is said to have "at least extended to these parts of America."* Other fourth decade evidence presents itself in the following advertisement which appeared in the New York "Gazette" of January 22, 1739:

Brethren of the Ancient and Honourable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be held at the Montgomerie Arms Tavern on the first and third Wednesdays of every month. By order of the Grand Master.

CHARLES WOOD, Secretary.

On September 24, this notice appeared:

All members of the Lodge of Free and Accepted Masons are desired to meet on Wednesday next, the twenty-sixth inst., at the Montgomery Tavern, in the city of New York, at 6 o'clock in the afternoon. By order of the Grand Master.

CHARLES WOOD, Secretary.

The assumption may be made that this lodge was warranted by Coxe even though there is no record of the fact. His successor, Richard Riggs, commissioned November 15, 1737, did not arrive in New York until May 21, 1738, and the words "for the future" in the first advertisement, when considering all circumstances, have been believed by New York historians to indicate that the lodge had been meeting for more than just a few months.

Yet there is other evidence to consider. Mention in

* It is suspected that the letter referred to is not an original publication but rather a reprint of one which may have appeared in a Philadelphia paper, as it is strikingly similar to anti-Masonic expressions of that year in Benjamin Franklin's city.

the 1759 minutes of Kirkwall Kilwinning Lodge No. 382 (Scotland) of "Royal Arch King Solomon's Lodge No. 2, New York," as brought out in *Ars Quatuor Coronatorum*, Vol. 10, page 80, resulted in the discovery of a still further valuable reference in the minutes of the old Scottish lodge. It is a copy of a certificate attesting to the Masonic standing of Bro. Robert Bryson, who had visited the Scottish brethren.

The New York lodge designated as No. 2 was no doubt preceded by another, of which all record is now lost; or why should No. 2 be thus designated? The lodge now known as St. John's Lodge No. 1 of New York was originally No. 2 (warranted December 7, 1757), and its companion No. 1 was Trinity Lodge, now defunct.* As the third Provincial Grand Master, Francis Goelet, apparently did not warrant any lodges after his appointment in 1751, the "Royal Arch King Solomon's Lodge No. 2," as well as a "No. 1" now unknown, must have been warranted by one of his predecessors, either Riggs or Coxe. So little is known of Riggs, and so meager are facts found in contemporaneous records elsewhere, that the entire matter is conjectural.

Captain Richard Riggs was the second Provincial Grand Master of New York. There is no record of his appointment in the minutes of the Grand Lodge of England; but *The Pocket Companion and History of Free-Masons* (London, 1754) records "an occasional

* The origin of Trinity Lodge No. 1 is difficult to ascertain. A letter dated October 27, 1771, published in the New York "Gazette" and "Weekly Mercury" December 2, 1771, and a reply by Provincial Grand Master Johnson, indicate that it was "No. 1" on some roster now unknown. Bro. John G. Barker, editor of "The Masonic Chronicle," of New York, believed that it "was no doubt the first Lodge instituted in the Province of New York," and probably founded some time prior to 1737.

lodge" held at Kew, November 15, 1737, at which Edward Bligh, Earl of Darnley, Grand Master, "Granted deputations to ***** (several brethren) and Captain Richard Riggs, of New York." Though he held office until 1751, Masonic historians have been unable to discover anything about him. His arrival in New York was heralded in the "Gazette" of May 12, 1738; a month later (June 26) a song and parody of Masonic interest were published. These two references to New York Masonry are the only ones known to have appeared in the city during Riggs' tenure of office, aside from the anti-Masonic expression of November 28, 1737, but which obviously had no connection with Riggs.

New York's third Provincial Grand Master was Francis Goelet, who held office from 1751 to 1753. His appointment is recorded in *The Pocket Companion*, already cited, wherein we read: "His Lordship appointed the following Provincial Grand Masters, *William Allen*, Esq; Recorder of *Philadelphia*, of the Province of *Pennsylvania*, * * * * and Mr. Francis Goelet, of the Province of *New York*, in the Room of *Richard Riggs*, Esq; now in England."

As in the case of his predecessors, little is known of Goelet's activities; but that the Craft assembled is shown by notices in the New York "Mercury." St. John's Day was fittingly celebrated June 24, 1753; and on December 19, 1753, a meeting was called "on business of importance" by Bro. Hugh Gaine, Secretary of the Provincial Grand Lodge. This was doubtlessly for the purpose of announcing the appointment of the new Provincial Grand Master, George Harison, whose deputation was dated June 9, 1753.

The fourth Provincial Grand Master of New York, George Harison, was installed December 27, 1753, at Trinity Church. With his coming, the Craft in New York entered upon a new epoch. He warranted the following lodges:

St. John's, No. 2 (now No. 1); Independent Royal Arch, No. 8 (now No. 2); St. Patrick's, No. 8 (now No. 4); King Solomon's, No. 7 (extinct); Masters, No. 2, City of Albany (now No. 5); King David's Lodge (moved to Newport, R. I., and now extinct); Solomon's, No. 1, of Poughkeepsie; Temple, Trinity, Union and Hiram Lodges, not as yet satisfactorily accounted for. And in other colonies, St. John's, No. 1, Fairfield; St. John's, No. 1, Norwalk; St. John's, No. 1, Stratford, all of Connecticut; Zion, No. 1, of Detroit, Michigan; and St. John's Lodge, No. 1. He also confirmed the warrant of Union Lodge No. 1 of Albany on February 21, 1765.

The discovery in Nova Scotia of a warrant issued to the Lodge "La Parfaite Union" of New York City November 1, 1760, by George Harison adds a hitherto unknown chapter to the history of Freemasonry in New York. Ossian Lang, historian of the Grand Lodge of New York, has examined a diploma issued to a member of the French lodge, and is authority for the statement that the document bears the signatures of the brethren who are named as officers in the Harison warrant. The lodge does not appear on the records of the Grand Lodge of England; yet Harison, who did much

to revive Freemasonry in New York, issued the following warrant:

The Seal of the
Grand Lodge of New
York.

To all and every our Worshipful & Loving Brethren, WE George Harison, Esqr. Provincial Grand Master of the Most Ancient & Honourable Society of Free & Accepted Masons in the Province of New York, Send Greeting—

Know Ye that Reposing especial Trust and Confidence in our Worshipful and Wellbeloved Brother John Baptiste Rieux, We do hereby nominate Constitute and Appoint him the said John Baptiste Rieux to be Master of the French Lodge called the Perfect Union in the City of New York aforesaid by Virtue of the Power and Authority vested in us by a Deputation bearing date in London the 9th Day of June A. D. 1753, A. L. 5753, from the Right Worshipful John Proby Baron of Carysford in the County of Wicklow in the Kingdom of Ireland, the then Grand Master of England appointing us Provincial Grand Master of the Province of New York And We do also hereby authorize the said John Baptiste Rieux to make Masons, as also to do and execute all and every such other Acts and Things appertaining to the said office as usually have and ought to be done and executed by other Masters, he taking special care that the members of his Lodge do observe Perform and keep the Rules orders Regulations and instructions Contained in Our Constitutions and their own Particular Bye Laws together with all such other Rules Orders Regulations and Instructions as shall be given us and paying out of the first money he shall receive for Initiation Fees to the Treasurer of the Society for the time Being at New York Three Pounds three shillings Sterling to be by him remitted to the Treasurer of the Grand Lodge at London

as also one Spanish piece of eight for every Mason who shall be made in the said French perfect union Lodge.

By Order of the
Provincial Grand Master
Richard Morris,
Pro'l G'd Sec'y

Given at New York under our
hand & seal of Masonry the
First day of November A
Domini 1760 and in the
year of Masonry 5760.

George Harison
Provincial Grand Master

Memo the 25 June 1762
that by due election of
the brethren of the per-
fect union Lodge, Broth-
er Peter Vallada was
elected Master of the
said Lodge in the place
and stead of Brother
John Baptiste Rieux and
he is hereby approved by
me

George Harison
P.G.M.

Zion Lodge at Detroit was warranted April 24, 1764. Lieutenant John Christie, of the 60th Regiment, was named Master. Moses M. Hays, a name familiar to Scottish Rite students, was Master of the King David's Lodge (warranted February 17, 1769) and which was ultimately located at Newport, Rhode Island, where it became defunct. It was this lodge, through Moses Seixas (who succeeded Hays as Master) which wrote a letter of welcome to George Washington August 17, 1790. More of this lodge, and the Jewish brethren active in it, is given in the chapter on Rhode Island history.

The following account from the New York "Mercury," December 31, 1753, is of much interest:

On Thursday last at a Grand Lodge of the Ancient and Worshipful Fraternity of Free and Accepted Masons, a Commission from the Honorable John Proby, Baron of Carysfort, in the Kingdom of Ireland, Grand Master of England, appointed 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 in 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 Warden 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 concluded with the utmost decorum, under a discharge of guns from some vessels in the harbor, and made a genteel appearance. We hear they afterward conferred a generous donation of fifteen pounds from the public stock of the Society to be expended in clothing 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 at 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 Mrs. Hallam, with all the graces of gesture, and propriety of execution, and met with universal and loud applause.

On St. John's Day, December 27, 1767, the several lodges in New York attended Trinity Church, where the Rev. Dr. Auchmuty delivered a suitable discourse on charity. "The collection was very considerable, the

Members of Hiram Lodge alone having contributed one hundred pounds—a considerable relief at this inclement season to the poor of the city, many of whom have been in the greatest distress.”

The fifth Provincial Grand Master of New York, Sir John Johnson, who held office from 1767 to 1783, was the son of Sir William Johnson, at one time Master of St. Patrick's Lodge of New York. Sir John was made a Mason in London in the Royal Lodge at St. James, and at the age of 25 received his appointment to Grand Lodge rank, but was not installed in office until four years later, 1771. He succeeded to his father's estates and position in 1774. When trouble broke out between the colonies and the mother country, Johnson naturally supported the Crown, and was instrumental in bringing the Indians to the cause of the King. It was under his leadership that the Indian ravages and outrages were committed in the Mohawk valley. After the Revolution, he settled in Montreal, and later became Superintendent General of Indian Affairs in British North America. His death took place in 1830, by which time he had regained his former prestige and acquired a new fortune in lieu of the one lost through loyalty to his King.

Little time could be given by him to Masonic affairs; but he warranted at least two lodges. His Deputy, Dr. Peter Middleton, a Scotchman, functioned in his stead at times. Middleton established a medical school in New York in 1767, which became merged with King's College, now Columbia University. He made up in humane service many of the martial outrages of his Grand Master.

Charles T. McClenachan, in his four volume history

of Freemasonry in New York, presents a history of all military, travelling and provincial lodges of New York, which is recommended to the student seeking for further details. Here mention can only be made of the existence of military lodges. Two of them, St. John's Regimental Lodge and American Union Lodge No. 1, have left an ineradicable influence on the history of the Craft in America. During its location near West Point, American Union Lodge brought Colonel Rufus Putnam and Colonel John Brooks to Masonic light. Brooks later became governor of Massachusetts. After the war, Putnam settled in Ohio, and was Warden of American Union Lodge in 1791, when it worked at Marietta, Ohio.

In 1782, there were eight lodges under the jurisdiction of Provincial Grand Master Sir John Johnson of the "Modern" Grand Lodge. There existed also nine lodges of "Ancient," Scottish or Irish origin. These latter lodges, united in their Masonic sympathies both at home and abroad insofar as their attitude toward the "Moderns" was concerned, formed an "Athol" Provincial Grand Lodge in New York City January 23, 1781. A charter was obtained from England after some delay, and a little less than two years later, December 5, 1782, a meeting was called at which Rev. William Walter, D.D., presided as Grand Master.

The success of the Revolutionists and the abandonment of New York by the Tories, brought about the decay of the Athol Provincial Grand Lodge. Its loyalist brethren left the city for safer localities, thousands going to Canada or Great Britain; officers resigned; at times a whole lodge moved away; events moved with dramatic speed. The Grand Master resigned, and de-

parted; but steps were taken to leave the Grand Lodge Warrant behind. The advancement of Junior Grand Warden W. Cock to the Grand East on December 3, 1783, was regarded as a temporary expedient, for he resigned at the next meeting in February after having proposed R. R. Livingston, Chancellor of the State of New York, as his successor. He was accordingly elected and installed by proxy on February 4, 1784.

The fortunes of war, the definite absence of Provincial Grand Master Sir John Johnson of the Moderns, and the death of his Deputy, Dr. Middleton, had effectively wiped out the "Modern" Provincial Grand Lodge, leaving the gradually weakened "Athol" body the only one in the field. The election of Livingston, a patriot, was a shrewd stroke; for he was a "Modern" as well as a representative patriot. In keeping with the practice of the times, the "Ancients" healed the "Moderns" whom they had invited to enroll in "Ancient" lodges—something more of a technical detail than an expression of disapproval of the older lodges. Unifying influences were brought to bear, such lodges as were still under "Modern" charter were taken into the fold—with the exception of St. George's Lodge of Schenectady—and the Grand Lodge of the State of New York came into being. The date of its original warrant is September 5, 1781; it became a sovereign American body as of June 6, 1787, when a Declaration of Independence was made. Old warrants were surrendered, and new ones issued, with priority as follows:

1. St. John's (No. 2), December 7, 1757.
2. Independent Royal Arch (No. 8), December 15, 1760.
3. St. Andrew's (No. 169), July 13, 1771.

4. Temple (No. 210), February 30, 1779.
5. Lodge No. 212, November 1, 1780.
6. St. John's (No. 4), February 5, 1783.
7. Hiram (No. 5), March 10, 1783.

What has been written herein is but the introduction to the voluminous history of Freemasonry in the Empire State. Reference is had to valuable sources in the bibliography; yet mention must be made of one important and historical fact. George Washington was inaugurated as President of the United States April 30, 1789, in New York City (then the capital) by Chancellor Robert R. Livingston, Grand Master, upon the Bible used in St. John's Lodge No. 1. No Bible had been provided for the ceremony; but it was only a short distance to the meeting room of St. John's Lodge No. 1, where General Jacob Morton, Master of the lodge, secured the altar Bible and brought it to Federal Hall. It was opened at Genesis 49, where Washington laid his hands upon the verses from 13 to 33, among which is Jacob's blessing of Joseph as "the Prince among his brethren." The same Bible was also used by President Harding when he took his inaugural oath, March 4, 1921. His hand rested upon these appropriate words: "He hath shewed thee, O man, what is good and what the Lord doth require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Bibliography

Three capable historians have given the Craft voluminous accounts of Freemasonry in New York. In order of their appearance, they are: Charles T. McClenachan's *History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New*

York (New York, 1888), 4v.; Peter Ross's *A Standard History of Freemasonry in the State of New York* (New York and Chicago, 1899), 2v.; Ossian Lang's *History of Freemasonry in the State of New York*, (New York, 1922). *Early History and Transactions of the Grand Lodge . . . of New York, 1781-1815* (New York, 1876) contains interesting matter, as does John G. Barker's "Masonic Chronicle and Official Bulletin," New York, for July, 1891. Subsequent issues contain further notes under "Early Masonic Historical Items in New York."

The annual *Proceedings* of the Grand Lodge of New York hold much of great value, especially during the past forty years, when annual reports were made by the Grand Historians.

Notes on the French lodge can be found in Cyrus Field Willard's articles on "A New Masonic Find," published in the "Masonic Digest" of Los Angeles, September, October and November, 1926.

VII

SOLOMON'S LODGE AND FREEMASONRY IN GEORGIA, 1733-1839

THE story of Freemasonry in Georgia was not written with fidelity to detail and the richness of fact available until William Bordley Clarke, Past Master of Solomon's Lodge No. 1 of Savannah, produced his memorable and scholarly *Early and Historic Freemasonry of Georgia, 1733-1800* in 1924. It is so unquestionably the best treatment that other accounts, more or less erroneous, may be disregarded. What follows herein is largely due to the researches of this indefatigable brother, with whose permission extracts from the copyrighted text of his book are made.

Georgia was the last of the English colonies to be formed in America. Settlers from the mother country naturally preferred the more established sections of New England, New York, Pennsylvania and Virginia, which offered greater advantages than did the undeveloped South. The colony served as a bulwark against the encroachments of the Spaniards in Florida and the French in Louisiana, and it was also a refuge for persecuted Protestant sects and indigent immigrants from Europe. The early settlers were German Lutherans, Scottish Highlanders, Swiss, Portuguese Jews and Englishmen, all of whom left an influence apparent even to this day. The first settlement was at Savannah in 1733, under James Edward Oglethorpe, a Free-

mason, who was the first Master of Solomon's Lodge. Marked immigration from Virginia and the Carolinas did not take place until twenty years later, or about the time when the 1732 charter for the establishment of the Georgia colony expired. Georgia became a royal province in 1753.

The minutes of the Grand Lodge of England contain an interesting reference to Georgia. On December 13, 1733, the following resolution was offered, providing for aid in sending distressed worthy Masons to the new settlement in America:

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

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

General James Edward Oglethorpe (1696-1785) was the founder and first Master (1734-1743) of the lodge at "Savannah, in ye Province of Georgia." The character of this early brother, of whose initiation and Masonic record before coming to America nothing is known, is shown by the attention he paid to the im-

provement of the circumstances of poor debtors in London prisons, which bore much fruit in his settlement of Georgia. Oglethorpe landed in the new colony at what is now Savannah on February 12, 1733 (N. S.). A year later, February 10, 1734, the first lodge was organized. This date is important, as it settles a question not answerable until recently. The year 1730, given by Thomas Smith Webb in his 1816 edition of *The Freemason's Monitor*, is incorrect; it has also been used by two French historians, Clavel and Ragon, who no doubt obtained their information from the erroneous Webb edition. Webb's later editions were corrected to read 1735, which is the date of Roger Hugh Lacey's warrant as Provincial Grand Master (December 2). Lacey, it may be said in passing, died August 3, 1738, and no successor was appointed until Gray Elliott was named in a warrant dated October 20, 1760. The original charter of Solomon's Lodge, is believed to have been destroyed in the great Savannah fire of 1792 probably having been surrendered to Grand Lodge when its present charter of 1786 was issued.

In keeping with the early practice, lodges were not named as they are today, but were identified by their location. Solomon's Lodge was not named thus until 1776; mention of it on earlier records was always as "the Lodge at Savannah," this also proving that there were no other lodges in the city—a fact of great importance in arriving at correct conclusions when studying early Georgia history.

The first applicant to be initiated in Georgia was Noble Jones, who was made a Mason in Solomon's Lodge between February 10 and March 25, 1734. He became Master of the lodge in 1743, succeeding Gen-

eral Oglethorpe when the latter departed for England. In 1774 Jones became the third Provincial Grand Master, but there is no evidence of his ever having exercised the prerogatives of that office. He died November 3, 1775, and was interred at Wormsloe, the ancestral home of the Jones family near Savannah. Like many other Masons of the period, Jones was a man of unusual ability. He came to the colony with the first contingent in 1733; he was the first doctor of medicine of Georgia. Upon the family estate, obtained as a gift from King of England, are some remains of fortifications erected by this valiant brother. He was captain of Oglethorpe's militia company, which still exists today as the Georgia Hussars of Savannah. In 1757 Jones was named colonel commanding the Georgia troops; in the same year, he was selected as a member of the first King's Council, later serving under the governors, once as president. The first General Court of Georgia was presided over by him as judge. True to the old flag and to the King who had shown him so many favors, Jones nevertheless gave a son to the patriot cause, Brother Noble Wimberly Jones, Speaker of the Assembly and an active member of the Sons of Liberty. The son, as well as a son of his, George Jones, were also members of Solomon's Lodge and doctors of medicine. Georgia has cause to be proud of the contribution these three brethren made to the history of the commonwealth.

The lodge organized at Savannah in February, 1734, assembled according to the "old customs," *i.e.*, a number of Masons gathered and observed Masonic ceremonies in keeping with time immemorial practices. Oglethorpe, who as the first Master of the lodge held office for nine years, made a voyage to England March

23, 1734. All evidence points to the conclusion that the lodge charter was issued in 1735, during Oglethorpe's stay in England, and presumably at the time Roger Lacey received his warrant as Provincial Grand Master. Oglethorpe returned to Georgia February 5, 1736, bringing a charter with him, and the lodge was probably constituted some time between February 6 and 16, 1736.

The lodge at Savannah partook of the trials which beset the early colonists. They had no Grand Master from 1738 to 1760. Oglethorpe had left in 1743, and the government was in unstable hands. Says Clarke:

The Conditions existing in the Colony brought it to a state of desperation. Jews and Roman Catholics were denied the right of citizenship. To the south the Spaniards in Florida were ever massing larger number of troops in preparation for the destruction of the Colony. This continued threat kept many new settlers away, and many of those in the Colony removed to South Carolina. * * * The Indians ever threatened the annihilation of the Colonists. * * * The Colony dwindled until there were left less than five hundred souls.

In spite of the fact that the Craft suffered, and that in 1756 only seven members were on the lodge roster, the Grand Lodge of England records show that the lodge reported regularly and paid its taxes. Prosperity returned to the colony after 1757 and the Craft partook of it in great measure. We now come upon a turning point in Georgia Masonry.

Gray Elliott affiliated with Solomon's Lodge in 1757, although he evidently came to Georgia the year before and visited lodge many times in 1756. The opinion that Gray Elliott was appointed Provincial

Grand Master in 1757 has given way to the discovery that the exact date was October 20, 1760, as shown by an old charter of 1786 in the archives of the Grand Lodge of Georgia. The 1757 date arises from a statement in the present charter of Solomon's Lodge, issued in 1786 when the Grand Lodge of Georgia was formed, that Gray Elliott was appointed to Masonic office by Lord Aberdour, Grand Master of Scotland in 1755 and 1756, and Grand Master of England 1757 and 1758. Gray was a member of the "Ancient" Grand Lodge of England.

Noble Jones succeeded Gray Elliott as Provincial Grand Master in 1774. He in turn was succeeded by Samuel Elbert, but the desired details as to date and the like are not known.* The 1786 charter of Solomon's Lodge states that "the permanent Charter was voluntarily relinquished by the Right Worshipful Samuel Elbert, Grand Master." The assumption is that Elbert was appointed about 1776 by the officers of the Provincial Grand Lodge. This body apparently continued as a loosely organized group of Masons until 1786, when the present Grand Lodge of Georgia was formed. The brethren of Solomon's Lodge were active participants in the Revolutionary War, and contributed greatly to the stirring events of the times. One of the lodge members, George Walton, was a signer of the Declaration of Independence. Walton, a colonel in the Revo-

*"The manner of Elbert's appointment is unknown. It was recognized as legal by the Craft in Georgia. It is known that several of the Grand Masters of England issued warrants conferring the power to the Provincial Grand Master of appointing his successor until such authority was revoked. Gray Elliott perhaps received such a warrant and named Elbert as his successor until an appointment was made by the Grand Master of England. It appears that Jones was then appointed, in 1774, but, because of his death, did not serve and Elbert continued in the chair through the period of the Revolution and until the organization of the Grand Lodge."—*Wm. B. Clarke.*

lutionary Army, was wounded by grape shot in the British siege of Savannah in December, 1788.

Solomon's Lodge had been formed as a body under the obedience of the "Modern" Grand Lodge at London, and until 1785 made its returns accordingly, although its charter of 1757 from Gray Elliott was really an "Ancient" document. The "Ancients" in America were usually sympathizers with the Revolutionary cause, while the "Moderns" were generally loyalists. These prevailing tendencies were largely responsible for the action of Solomon's Lodge October 5, 1785, when it was resolved to remake and constitute "Solomon's Lodge as an ancient establishment for the future." This was done, and the "Modern" Masons were remade into "Ancients."

Following the cessation of hostilities, during which Solomon's Lodge had met at various places, some other brethren of "Ancient" sympathies desired to form a lodge at Savannah, and not wishing a modern document from the then existing Provincial Grand Lodge of Georgia, they applied to the Grand Lodge of Pennsylvania and on October 29, 1784, obtained Charter No. 42 as Hiram Lodge. This action aroused feeling among the members of Solomon's Lodge, who questioned the regularity of the new lodge; but as shown in the preceding paragraph, the Solomon Lodge brethren themselves became "Ancients," and after formal action by a committee appointed from the two lodges, the differences were amicably settled and the way paved for a convention which brought about the formation of the present Grand Lodge of Georgia, December 16, 1786. Charter No. 1, dated December 27, 1786 was issued to Solomon's Lodge and No. 2 to Hiram Lodge.

The ban against Jews and Roman Catholics becoming citizens of Georgia was not strictly observed. The Masons made no restrictions against them, and the eighteenth century records show that both sects were prominent in Craft affairs. "L'Esperance Lodge," formed in Savannah shortly after the Revolution, was, as far as is known, entirely of Roman Catholic refugees of French origin. The first Roman Catholic priest in Savannah, the Abbe Antoine Carles, an Austrian, was Chaplain of the French lodge.

Washington visited Savannah in 1791 and was received by Colonel James Gunn and Brigadier General James Jackson, both Masons. An address was made to Washington by the Grand Lodge of Georgia, through its Grand Master, George Houston, who said in part:

Happy indeed the Society, renowned for its antiquity, and pervading influence over the enlightened world, which, having ranked a Frederic at its head can now boast of a Washington as a Brother—a Brother who is justly hailed the Redeemer of his Country, raised it to glory, and by his conduct in public and private life has evinced to Monarchs, that true Majesty consists not in splendid royalty, but in intrinsic worth.

New lodges were formed by the Grand Lodge of Georgia and harmony prevailed until 1818, up to which time the Craft had assembled quarterly in Savannah. Later the September and December communications were held in Milledgeville, then capital of the state. Difficulty of travel, which caused non-representation, brought about a condition wherein different sets of officers presided at the Savannah and the Milledgeville meetings, making in effect two Grand Lodges. One would undo the work of the other, with the consequent result that nothing was accomplished. The situation

brought difficulties which were not adjusted until 1839, from which time harmony has always prevailed in the Grand Lodge of Georgia.

Bibliography

Practically all the material used in this chapter was taken from William Bordley Clarke's *Early and Historic Freemasonry in Georgia, 1733-1800* (Savannah, Georgia, 1924). Reference was also had to lengthy correspondence with Bro. Clarke from 1924 to date, of which much is available in his "An Old Georgia Charter," published in "The Builder," July, 1926. The story of the old records of Solomon's Lodge is also told in "King [*sic*] Solomon's Lodge" (title manifestly a publisher's error), by Wm. B. Clarke, in the "Master Mason," August, 1926. M. W. Bro. Melvin M. Johnson, P.G.M. (Massachusetts) has also touched upon Georgia Craft history in his *Beginnings of Freemasonry in America* (New York, 1924). Accounts printed before 1924 cannot be relied upon implicitly, as Bro. Clarke has shown by his scholarly researches and new evidence.

VIII

FREEMASONRY IN SOUTH CAROLINA, 1736-1817

FREEMASONS in South Carolina are fortunate in having had as their historian the famed Albert Gallatin Mackey, whose personal history and contributions to Freemasonry have received too scant attention from American biographers. He is America's outstanding Masonic historian, contemporaneous in his declining years with the great school which sprang up in England after 1860.

Mackey's *History of Freemasonry in South Carolina from its Origin in the year 1736 to the Present Time*, appeared in Charleston, S. C. in 1861; but the great fire which raged in that city during 1865 destroyed the main stock of the books; only a few had been sent out of the city.* What is related in the present article is taken primarily from Mackey's volume. Mackey disagrees with the earlier historian, Frederick Dalcho, M.D., in some details, and in his accustomed capable fashion, cites authorities to support his conclusions.

* In 1876 Grand Master Hoyt in his address to the Grand Lodge said: "By resolution of the Grand Lodge, adopted Nov. 20th, 1861, the Grand Secretary was appointed the general agent for the sale of the History. There is no record that the edition was ever actually delivered to him, but I am informed that several hundred copies were left by his direction at Townsend's bookstore, in Columbia, and the balance also left by his direction in the printing office, where they were unfortunately destroyed by the great fire in 1865. . . . An additional fact may be properly stated, in this connection, that the Grand Lodge does not possess a single copy of Mackey's *History of Freemasonry in South Carolina*, notwithstanding its value as part of the record." This latter statement has since been remedied by the purchase of a copy. (The great fire of 1865 was when Sherman burned Columbia.) *Wm. G. Mazyck, Grand Historian.*

The earliest authentic account of Freemasonry in South Carolina is found in the "South Carolina Gazette," a weekly journal of Charleston, which in its issue of Friday, October 29, 1736, has this to say:

Last night a Lodge of the Ancient and Honorable Society of Free and Accepted Masons was held, for the first time, at Mr. Charles Shephard'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.

The warrant for this lodge, known as Solomon's Lodge, was granted by Lord Weymouth, Grand Master of the Grand Lodge of England in 1735. According to Lane's *Masonic Records*, the lodge did not appear on the lists until 1760; it first had the number of 251, later taking the numerical designation of No. 74, originally belonging to a lodge at Bristol, England, erased in 1757. In 1770, it was No. 62; in 1780, No. 49; and in 1792, it made its final appearance on the English lists as No. 45. It passed to the South Carolina register when the Grand Lodge of South Carolina (Ancients) was formed March 24, 1787.*

Solomon's Lodge of Charleston has often been confused with Solomon's Lodge of Savannah, and until W. Bro. William Bordwell Clarke brought out his memorable volume, *Early and Historic Free-Masonry of Georgia* (1924), strong claims were made for the South Carolina lodge's priority.

The name of John Hammerton holds an honored place in South Carolina Freemasonry. He was a man

* Mackey, p. 507, says: "Solomon's Lodge bore the No. 1, on the provincial register." This was fifty years before the "Ancients" gained a foothold in South Carolina.

of distinction and attainments. In 1732 he was the Receiver General of His Majesty's Quit Rents, and in 1734, the Secretary of the colony. In 1738 he was appointed Register and Secretary of South Carolina for life. He is first encountered in the minutes of the Grand Lodge of England under date of December 15, 1730, when he was one of five signifying his willingness to serve as Steward. His membership was given as of the Horn Lodge in Westminster. He was appointed Provincial Grand Master of South Carolina in 1736 by the Earl of Loudoun, Grand Master. He was present at a meeting of the Grand Lodge of England April 6, 1738, in that capacity, and again on January 31, 1739.

Hammerton did not long retain the office of Provincial Grand Master nor that as the first Master of Solomon's Lodge, for he resigned July 21, 1737, prior to a temporary residence in England. The facts, together with those of interest as to his successor, are told in the "South Carolina Gazette" for Saturday, July 23, 1737:

Last Thursday, (21st July, 1737), *John Hammerton*, Esq., Receiver General of His Majesty's Quit-rents, Secretary and one of His Majesty's Honorable Council, who has been the first Master of the lodge of the Ancient and Honorable Society of Free Masons in this place, and intending to embark on board the ship *Molly Galley*, *John Caruthers*, Master, for *London*, at a Lodge held that evening, resigned 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 installed 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.

Mackey gives the following interesting facts about James Graeme, the brother who succeeded Hammerton not only as Worshipful Master but as Provincial Grand Master:

James Graeme, who was an attorney at law, held, at the time of his appointment as Master of the new Lodge, the position of Commissioner of the Market. Afterwards he was appointed a Lieutenant in the Second Company of Militia, which was enrolled in November, 1738, for the defence of the Province against an anticipated attack of the Spaniards of Florida. Subsequently he was a Representative from Charleston in the Commons House of Assembly, and finally received from the Crown the appointments of Chief Justice of the Province, Judge of the Court of Admiralty, and a seat in his Majesty's Council, offices which he held until his death, which took place on Saturday, 29th of August, 1752.

Hammerton returned to the colony in 1740, after which he was again elected Provincial Grand Master, holding office 1741-43, following James Graeme, 1737-38 and 1739-40, James Wright, 1738-39, and John Houghton, 1740-41.

The accounts appearing in contemporaneous newspapers, though perhaps inaccurate at times, are frequently the only records obtainable about early lodges. The newspaper already quoted mentioned the Craft frequently up to 1743, from which time, up to 1752, there is no reference whatever. This has been attributed to the promulgation of a decree by the Grand Lodge of England (1741) forbidding the printing of any part of the proceedings of a lodge, and was no doubt based upon the Mock Masonry of the decade in England.*

On August 21, 1737, is found the first reference to

* ("Mock Masonry in the Eighteenth Century," by W. J. Chetwode Crawley, LL.D., *Ars Quatuor Coronatorum*, Vol. XVIII, pp. 129-146.)

the Charleston Lodge by its designation as "Solomon's Lodge":

On Thursday night last, (18th of August), at the *Solomon's* Lodge in *Charles-Town*, a Deputation from the Right Worshipful and Right Honorable *John*, Earl of Loudoun, constituting and appointing a Provincial Grand Master of *South Carolina*, was read, when *James Graeme*, Esq., the present Grand Master of the said Province, proposed *James Wright*, Esq., to be Master of the *Solomon's* Lodge, which was unanimously agreed to by the Lodge.

The "South Carolina Gazette" of December 29, 1737, made mention of the St. John's Day celebration of that year:

On Tuesday last, being St. John's day, all the members of the Ancient and Honorable 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 clothed, under the sound of French horns, to wait on *James Graeme*, Esq., Provincial Grand Master, at his house in Broad st., 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. Here, 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., Deputy Grand Master, *Maurice Lewis*, Esq., Senior Grand Warden, *John Crookshanks*, Esq., Junior Grand Warden, *James Michie*, Esq., Grand Treasurer, and *James Gordon*, Esq., Grand Secretary.

The same day Mr. *James Crokatt* was unanimously chosen Master of *Solomon's* Lodge.

Reference was made to Henry Price as Provincial Grand Master of North America, appointed in 1733, in the chapter on Massachusetts. Price warranted lodges in various colonies, among them one in South Carolina. The "Gazette" of January 26, 1738, states:*

We hear that at Mr. *William Flud's*, at the sign of the Harp and Crown, is held a Lodge of the Ancient and Honorable Society of Free and Accepted Masons, belonging to the Lodge of St. John. Dr. *Newman Oglethorpe* being chosen Master.

The phrase, "belonging to the Lodge of St. John," is significant. Mackey held that it was evidence of a Price warrant, as Webb, in his *Monitor*, edition of 1808, p. 299, mentions South Carolina as a place where a lodge was warranted by Provincial Grand Master Price of the "St. John's Grand Lodge." Commenting on this, Mackey says:

*** But until I met with the paragraph above cited from the Carolina Gazette, I had found no other account of the Lodge instituted in South Carolina by St. John's Grand Lodge of Boston, than the mere announcement in Webb's *Monitor* that such a Lodge had been constituted. There is, however, no longer any doubt that the Lodge said to have been held in 1738 in Charleston, at "the Harp and Crown," received its warrant from St. John's Grand Lodge of Boston, and hence the journalist calls it a "Lodge of St. John." The phraseology of the paragraph seems to indicate that it had an existence anterior to the date of the notice. It was probably organized

* "I have found no further information of this Lodge than is given in this item in the 'Gazette.' None of the old city directories in the Charleston Library mentions the name of either Newman Oglethorpe or William Flud, nor can I find any mention of the 'Harp and Crown' tavern. My opinion is that this Lodge was located at Savannah, Georgia, as both of the names, Oglethorpe and Flud, are prominent in Savannah history." *Wm. G. Mazyck, Grand Historian (South Carolina).*

late in the year 1737, and was thus the second Lodge established in the Province. But as its Constitution was manifestly an interference with the prerogatives and jurisdiction of the Provincial Grand Lodge, it must have been soon abandoned, and hence it is that we find no further account of it in the subsequent Masonic proceedings of the Province.

The minutes of the Provincial Grand Lodge of Massachusetts, reprinted in a volume entitled *Proceedings in Masonry, 1733-1792*, (Boston, 1895), contain an entry showing that Price did warrant a lodge in Charleston in 1735. Charles Pelham, Grand Secretary of the Provincial Grand Lodge of Massachusetts, refers to South Carolina Masons in a letter written December 27, 1735, in which he says "about this time sundry Brethren going to South Carolina met with some Masons in Charlestown who thereupon went to work, from which sprung Masonry in those parts."

An interesting account of the customs and manners of the period is given in the "Gazette":

Yesterday being the Festival of St. John the Evangelist, the day was ushered in with firing of guns at sunrise from several ships in the harbor, with all their colors flying. At 9 o'clock all the members of Solomon's Lodge, belonging to the Ancient and Honorable Order of Free and Accepted Masons, met at the house of the Honorable James Crockatt, Esq., Master of the said Lodge, and at 10, proceeded from thence, properly clothed with the Ensigns of their Order, and Music 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., Deputy Provincial Grand Master; Mr. George Seaman, Senior Grand Warden; James Graeme, Esq., Junior Grand Warden; James Michie, Esq., Grand Treasurer, and Mr. James Gordon, Grand Secretary.

At 11 o'clock, both Lodges went in procession to Church to attend Divine Service, and in the same order returned to the house of Mr. Charles Shephard, 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 benefit arising therefrom to mankind. The assembly being dismissed, Solomon's Lodge proceeded to the election of their officers for the ensuing year, when Mr. John Houghton was chosen Master; Dr. John Lining, Senior Warden; Mr. David McClellan, Junior Warden, Mr. Arthur Strahan, Secretary, and Mr. Alexander Murray, Treasurer. After an elegant dinner, all the brethren were invited by Capt. Thomas White on board the Hope; there several loyal healths were drank, and at their coming on board and return on shore, they were saluted by the discharge of 39 guns, being the same number observed 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.

For about a decade from 1743 there is no mention whatever in the South Carolina press of Craft activities; but this is no proof of Masonic dormancy. Prince George Lodge of George Town was chartered in 1743, holding numbers 247, 101, 82 and 75 on the English registry. In 1751, a meeting of Masons was held at Beaufort, on Port Royal Island, to celebrate St. John's Day in Winter. A lodge was subsequently chartered there, by name of Beaufort, on September 15, 1756. It held the numbers of 250, 174, 140, 141 and 126 on the English roll prior to 1813, when it was erased.

The period under consideration also witnessed the publication of the first Masonic literary article in South Carolina, an "Essay on Masonic Symbolism." Mackey

attributes it to Bro. Hugh Anderson, who was at one time Master of Solomon's Lodge. It appeared in the "Gazette," March 30, 1752. A Masonic funeral, held January 29, 1754, is recorded in the press of the day, informing the world that Dr. Frederick Holzendorf "was decently interred, after the manner of the Freemasons, many of whom attended the funeral in procession, during which minute guns were fired."

Benjamin Smith succeeded John Hammerton as Provincial Grand Master when the latter finished his second term of office in 1742. Smith wore the insignia of his rank until 1744, when the Provincial Grand Lodge appears to have entered a period of dormancy. It was not revived until 1753, when William Burrows was elected as Provincial Grand Master, that a new era of Grand Lodge Masonry began. He was the forerunner of the Honorable Peter Leigh, appointed as Chief Justice of the Province of South Carolina by the Crown. A copy of his deputation still exists, the original having been destroyed, it is believed, in the Charleston fire of 1838. He arrived in Charleston, October 22, 1754, and immediately entered upon his official and Masonic duties. An order convening the Craft on December 27, 1754, was published in various papers of the community.

Up to 1756, six lodges had been constituted under authority of the Grand Lodge of England—Solomon's Lodge of Charleston (1736), Prince George's Lodge at Georgetown (1743), Port Royal Lodge at Beaufort (Sept. 15, 1756), St. George's Lodge at Dorchester (prior to 1754), Union Lodge at Charleston (May 3, 1755), and an unnamed "Masters' Lodge" at Charleston (March 22, 1756). One of these became dor-

mant or extinct, for in 1758, only five are mentioned as existing. It was replaced five years later by the warranting of a new lodge, St. Mark's No. 299, the charter being dated February 8, 1763, and located at Saxe Gotha, now Columbia. Marine Lodge of Charleston became the seventh, constituted December 22, 1766.

Craft affairs in South Carolina pursued the even tenor of their way until the American Revolution engrossed the attention of the colonists. An interesting high-light of the period is an old playbill, announcing the tragedy "Cato," at the New Theatre, May 11, 1774, "for the benefit of the Charity Fund of the Union-Kilwinning Lodge, appropriated to the Relief of all the Members of the Society of Free Masons, their Wives, Widows, Children and Orphans, when in Distress." The occasion was marked by "An Eulogium on Masonry," spoken as an epilogue, by a Mr. Goodman. Prices were as follows: Boxes, 35s., the pit, 25s. and the gallery 20s. Computed at twenty-five cents per shilling, the proceeds for Masonic charity should have been large.

The political feeling engendered during the trying times prior to open hostilities caused Sir Egerton Leigh, the Provincial Grand Master, to leave for England with his family June 19, 1774, but he did not resign his office. The absence of a leader brought about the election of the Hon. Barnard Elliott in 1777 as "Grand Master of Masons in this State," and marks the beginning of the Independent Grand Lodge of South Carolina, according to Mackey. This historian takes issue with other historians of his time who attribute the formation of the Grand Lodge of South Carolina to 1787, a body which Mackey asserts "was an irregular body,

deriving its authority from Lodges constituted through the Dermott or Athol Grand Lodge of England, now universally acknowledged to have been spurious, or in the technical language of the institution, clandestine.”

As will be shown later, there was much bitterness in South Carolina ranks in later years, and no doubt Mackey reflected some of the attitude when he wrote more than a half century afterwards. Mackey's *History* and his *Encyclopedia* show a decided hostility to Laurence Dermott and the “Ancients.”

The success of the British at the siege of Charleston in 1780, and their retention of the city until December 14, 1782, were instrumental in reviving the Provincial Grand Lodge. Apparently many of the Craft were loyalists, for the existence of the Independent Grand Lodge was ignored. The following notice, without signature, was published in the “Royal Gazette,” November 21, 1781:

The office of Provincial Grand Master being vacated by the death of the Honorable Sir Egerton Leigh, Baronet, the Masters and Wardens of the several regular constituted Lodges throughout the Province are requested to meet at the house of Brother James Strickland, in Charleston, on Saturday, the 1st of December next, at 6 o'clock in the evening, to consider of a fit and proper brother to fill that high and important station, and of other matters of the greatest importance to the Craft.

John Deas was elected Provincial Grand Master December 27, 1781. John Wells was Grand Secretary, and was later succeeded by John Ballantine. In the year 1783, Grand Lodge again assumed an independent character, using the title “The Grand Lodge of the Most Ancient and Honorable Society of Free and Ac-

cepted Masons of and for the State." Wells, the loyalist Grand Secretary, had left the city when it was evacuated by the British, and it was very likely that other loyalist brethren left also or else maintained a discreet attitude.

Mackey does not mention Lodge No. 27 chartered by the Grand Lodge of Pennsylvania; he may not have known of the records which later historians have uncovered. As is related in the chapter on Maryland, the lodge was granted a Pennsylvania warrant April 4, 1780, it being a part of the Maryland line. When General Mordecai Gist, Master of the lodge, took his command to South Carolina, the lodge accompanied the troops, losing its charter and effects at the Battle of Camden, August 16, 1780. These were not recovered until the British evacuated Charleston during December, 1782.

Four years later, Gist communicated with the Grand Lodge of Pennsylvania, and brought about the establishment of Lodge No. 27 at Charleston. Gist was re-elected Master of the revived lodge, which, it has been believed by some, was formed for the sole purpose of making a fifth lodge of "Ancients" in South Carolina, so that an "Ancient" Grand Lodge could be formed. This theory does not seem tenable, because the lodge does not appear to have participated in the formation of the "Ancient" Grand Lodge, which consisted of Pennsylvania lodges Nos. 38, 40 and 47, and two English lodges, Nos. 190 and 236. Yet Gist appears as Deputy Grand Master of the newly formed Grand Lodge of 1787, holding that office continuously until 1790, when he appears as Grand Master. He was re-elected in 1791. The story of No. 27 and its illustrious Master

presents some baffling questions which future generations may be able to answer from records not now at hand.

The year 1783 is noteworthy in South Carolina Craft annals because of the first notice of a second Masonic body. Mackey designates it as a schismatic organization, which brought about a rival Grand Lodge in 1787 and for thirty years vied with the older body for Masonic supremacy. Just when the roots of the second body were first imbedded in South Carolina soil is difficult to ascertain; Dalcho said there were four "Ancient" lodges in the state when the Revolution ended, but gave no precise facts. It seems there were five lodges with "Ancient" workings in existence in 1787, of which three had Pennsylvania warrants, Marine Lodge No. 38 at Charleston, St. Andrew's Lodge No. 40 of Charleston, and Lodge No. 47 at Winnsborough. The other two were lodges at Charleston, Nos. 190 and 236, of the "Ancient" Grand Lodge of England. These five lodges formed the "Grand Lodge of Ancient York Masons for the State of South Carolina" on March 24, 1787.

Mackey, who ranks as one of the foremost Masonic jurists of his time, credits the newly formed Grand Lodge with introducing practices hitherto unknown. "It admitted Past Masters to membership in the Grand Lodge, and thus destroyed the representative character of that body. . . . The York Grand Lodge also introduced the abominable system of proxies, never heard of in South Carolina until 1787."

Much more could be written of the activities of the Craft in South Carolina; but too much space cannot be allotted to these brief sketches. Furthermore, the story

has gone beyond the scope of the present series; yet it should be said, that as early as 1807 steps were taken to inaugurate a union of the rival bodies. On September 5, 1808, a joint committee adopted articles of union, and these were formally adopted by the respective bodies later in the same month. While the details were being worked out, an interesting occurrence took place. On October 24, 1808, the Grand Masters of the two Grand Lodges officiated at the corner stone laying of the factory of the Carolina Homespun Company in Charleston, probably the only instance on record where two Grand Masters united in such a ceremony.

The united Grand Lodge began its formal existence in 1809, but there was some objection to the clause which provided that "Modern Masons" could visit "Ancient York Masons" without being "remade." Some of the "Ancient" brethren agitated the matter and stirred up difficulties which severed a union of only four months duration, and two Grand Lodges were again in the field. The circumstances created nationwide interest among the Craft, as is shown by action taken in other Grand Lodges. Finally, new articles of union were agreed upon January 11, 1817, and from that time on the "Grand Lodge of Ancient Freemasons of South Carolina" has had an harmonious existence.

Bibliography

Albert G. Mackey's *The History of Freemasonry in South Carolina* (Columbia, S. C., 1861) was drawn upon in the main for the story told herein. Melvin M. Johnson's *The Beginnings of Freemasonry in America* contains all known newspaper references to the South Carolina Craft published prior to 1750. The Proceedings of the Grand Lodge of South Carolina, 1916, pp. 117-23, contain an interesting article on the age of the Grand Lodge, with which

should be read Samuel Oppenheim's "An Early Masonic Document of South Carolina," ("The Builder," July, 1923). A pamphlet worthy of mention is the "Address on the History of Freemasonry in South Carolina, delivered before M. W. Grand Lodge of A. F. M. of South Carolina," by M. W. Wilmot G. De Saussure, P.G.M., on 10th December, A. L. 5878 (Charleston, S. C., 1878). This is based entirely upon Mackey's fine work.

Marshall De Lancey Haywood gives a sketch of Provincial Grand Master John Hammerton in his *The Beginnings of Freemasonry in North Carolina and Tennessee* (Raleigh, 1906), pp. 38-41.

For the early history of Lodge No. 40, which was instituted in Florida, see the preface to this volume. The information was gleaned from Julius F. Sachse's *Old Masonic Lodges of Pennsylvania*, Vol. II, Chapters XLVII and LIII.

IX

FREEMASONRY IN NORTH CAROLINA, 1735-1813

CONFLICTING statements are met with at the very outset when attempting to ascertain the facts of early Freemasonry in the colony. In Stillson & Hughan's *History of Freemasonry and Concordant Orders* the statement is made that "At the same time (1735) that the warrant was granted to the Charleston Solomon's Lodge, a warrant was granted for a lodge of the same name at Wilmington, North Carolina. By some mistake the Charleston lodge was not entered on the Register, while the Wilmington was." No authority is given for the assertion, and efforts to verify it by examination of other accounts have been fruitless. Lane, in his *Masonic Records*, gives an unnamed lodge at Wilmington (New Hanover) on Cape River (Cape Fear River), North Carolina, as the first one recorded on the English Register. It was warranted in March, 1754, and its constitution paid for June 27, 1754.

The foremost historian of Freemasonry in North Carolina is Marshall De Lancey Haywood. Quoting his *The Beginnings of Freemasonry in North Carolina and Tennessee*, we read this:

The history of Freemasonry in the British Colonies of North America (now the United States) may be traced back to a very early period, and prior to 1735 the Craft was actively at work in North Carolina. In the year just mentioned, enough Masons had assembled in the Cape Fear settlement

(near the site of the present city of Wilmington) to form a Lodge. This was SOLOMON LODGE, chartered by Thomas Thynne, second Viscount Weymouth, Grand Master of the Grand Lodge of England. In the *History of Freemasonry and Concordant Orders* it is stated that application was made for charters for Solomon Lodge at Cape Fear, and Solomon Lodge at Charleston, in South Carolina, at the same time. Solomon Lodge at Cape Fear was duly entered on the roll of the Grand Lodge in England; but, by some oversight, Solomon Lodge at Charleston was omitted. Some years later, however, this injustice to the Lodge in South Carolina was remedied, and it was properly enrolled, with precedence from 1735. It is believed by some that the present Saint John's Lodge at Wilmington is an outgrowth of Solomon's Lodge at Cape Fear. If this be true, it is probable that Solomon Lodge ceased to exist, under that name, in 1754, when Saint John's Lodge was chartered by the Grand Lodge of England.

Accepting Bro. Haywood's conclusions, we reach firm ground in 1754, when the first North Carolina lodge appears on the English Register. Though unnamed by Lane, it is the present Saint John's Lodge, now No. 1, but which carried the numbers of 213, 158, 126, 127 and 114 on the English records until dropped in 1813.

An item of interest in connection with this lodge, is the following extract from the will of Joshua Toomer, dated August 22, 1761:

To my Brethren the Freemasons—I shall be glad if they will do me the honour of attending my corpse with their jewels and aprons.

The name of Royal White Hart Lodge at Halifax awakens memories of the famous White Hart Tavern of London, revered by Masons because it was the scene of many lodge meetings in its day, and dear to lovers of good literature because it has been immortalized in

Dickens' *Pickwick Papers*. It would be interesting to know how this old Carolina lodge received its name.

The record of this famous lodge does not show by what authority it was originally established. If, as has been claimed, it was "By Virtue of a Letter of Authority obtained from Cornelius Harnett, Grand Master of the Lodge at Wilmington," it may have been done by him as Master of St. John's Lodge No. 213, at Wilmington, North Carolina. No evidence exists to show the authority of Harnett to issue a dispensation or a warrant; but as shown under Virginia, there are instances of one lodge starting another. Again, the lodge may have been formed by inherent right, as has also happened. Cornelius Harnett later (1772-1776) became the successor of James Milner as Deputy Provincial Grand Master in North Carolina.*

The original officers of the Royal White Hart Lodge were Frederick Schultz, Grand Master; Daniel Lovel, Deputy Master, William Martin, Secretary; Robert Goodlow, Senior Warden; James Mathews, Junior Warden; William Wilson, Senior Steward, and John Geddy, Junior Steward. The remaining members were Henry Dowse, Joseph Long, Joseph Montfort, David Stokes and Peter Thompson.

A charter from the Grand Lodge of England (Moderns), was issued August 21, 1767. The lodge began meeting under this authority May 20, 1768, with a new

* "Harnett was one of the most celebrated statesmen of his time, and finally fell a martyr to the cause of freedom. In addition to the high offices held by him prior to the Revolution, he took a leading part in the deliberations of the patriots during that war, and was finally chosen president of the Council of the entire Province of North Carolina. Being captured by the British while seriously ill, he was placed in an uncovered stockade at Wilmington and there died in the Spring of 1781." *Marshall De Lancey Haywood.*

set of officers, among whom were Joseph Montfort, Master; Joseph Long, Senior Warden and Mathew Brown, Junior Warden. The original number of the lodge was 403; it changed in the renumbering of lodges on the English Register to 338 in 1770, 264 in 1780, 265 in 1781 and 223 in 1792. Students of Masonic history, chancing upon conflicting or confusing numbers, should bear in mind that the roster of the Grand Lodge of England was consolidated from time to time, and lodges renumbered accordingly.

The next lodge to attract our attention is the First Lodge, Crown Point, Pitt County, which was formed about 1766. It received a charter from Jeremy Gridley, Provincial Grand Master, of Boston, Massachusetts, whose authority extended over North America where no other Grand Lodge held sway.

The first recorded Master of the First Lodge was Thomas Cooper, who was also commissioned as Deputy Provincial Grand Master for North Carolina. This appointment came from Henry Price, Past Provincial Grand Master, who, as the chapter on Massachusetts shows, took the chair upon the death of Jeremy Gridley in 1767. Inasmuch as the text of the early American documents is of interest from many viewpoints, a copy of Brother Cooper's deputation follows, taken from the records of the Grand Lodge of Massachusetts:

(SEAL.) HENRY PRICE, G. M.

To all and every, our Right Worshipful and loving Brethren (Free and Accepted Masons), now residing or that may hereafter reside in the Province of North Carolina: We, Henry Price, Esqr., Grand Master of the Ancient and Honourable Society of Free and Accepted Masons of all such places in North America where no other Grand Master is appointed, send GREETING:

Whereas, Our Right Worshipful and Loving Brother, Mr. Thomas Cooper, of Pitt County, in the Province aforesaid, Merchant; obtain'd of the late Right Worshipful Jeremy Gridley, Esqr., Grand Master of Masons in North America, our Most Worthy Predecessor, a Deputation to be Master of a Lodge of Free and Accepted Masons in Pitt county aforesaid, and whereas our said Brother Cooper, did, (since he obtain'd the said Deputation) represent to our said Predecessor, that by reason of the great distance of some of the Brethren's abode from the place of their usual Assembling in Pitt county aforesaid, their Attendance on Lodges was very inconvenient and troublesome to those members, and the business of Masonry could not be carried on with that Regularity and certainty that it otherwise would.

For the remedy of these inconveniences, 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 Authorize, our 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 that no Person be admitted into any Lodge within this Deputation at any time, but regular made Masons. And that all and every the regulations contained in the Printed 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 to our Successors. That an Account in writing be annually sent to us, our Successors or our Deputys, or the Names of the Members of the Lodge or Lodges, and their place of abode, with the days and places of their meet-

ting, 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 practiced 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.

The annals of North Carolina Freemasonry contain an account of a very important commission that was issued by the Duke of Beaufort, Grand Master of England (1767-71) to Colonel Joseph Montfort on January 14, 1771.* His commission by its actual wording carried appointment as "Provincial Grand Master of and for America," yet there are capable Masonic scholars who hold that the words "of and for America" are an error of the copyist preparing the document, and that it should have read "North Carolina." This seems to be borne out by the fact that in 1770 the Duke of Beaufort had designated the Hon. Egerton Leigh as

* Joseph Montfort was born in England 1724, and died at Halifax, North Carolina, March 25, 1776. He was the first clerk of the Court of Halifax County, Treasurer of the Province of North Carolina, a Colonel in the Revolutionary Army and a member of the Provincial Congress. Associated with Montfort's name is that of Cornelius Harnett, who was Deputy Provincial Grand Master.

Provincial Grand Master for South Carolina, and in 1773 appointed the Hon. Peyton Randolph to like office in Virginia. Had Montfort's commission been effective as made out, Leigh would not have continued in his office, nor would Randolph have been subsequently appointed.

Very important evidence on this point has been discovered recently in London. Gordon P. G. Hills, Librarian of the United Grand Lodge of England, following a personal meeting in London with A. B. Andrews, Past Grand Master of North Carolina, sent him a letter October 13, 1927, in which he reports an entry in the minutes of the Grand Lodge of England under date of February 6, 1771, reading thus:

Joseph Montfort, Esq., on being appointed Provincial G. M. for North Carolina, 10:10:0.

The entry in question is a credit indicating the payment of the essential fee for the issuance of Montfort's commission.

Commenting on the subject, Bro. Hills expressed himself thus in the same letter:

With regard to the curious wording of Bro. Montfort's appointment, the theory about a clerical error is certainly ingenious, but it is not easy to come to a final decision.

There is no suggestion of any wider jurisdiction than North Carolina. The minutes also record at 7th February, 1770, in similar form the appointment of Hon. Egerton Leigh, as Provincial G. M. for South Carolina, yet the Deputation seems to extend the Prov. G. M.'s powers over "America," and it does not look like the writing of a clerical error; it is so clearly and deliberately written to all appearance. That roving commissions of a rather indefinite character were issued in those early days we have evidence, and one case in particular is worth noting in this connection.

Amongst other particulars in an old contemporary manuscript book there is an appointment as follows:

"John Rowe, Esq., P. G. M. for North America and the territories thereunto belonging where no other Provincial G. M. is appointed in the room of Henry Price, Esq., also resigns the chair, who resigns in favor of Mr. Row, 12 May, 1768."

This is a grant by the Duke of Beaufort, G. M., but we have no record of it in the minutes.

The researches of Bro. M. De Lancey Haywood have revealed the fact that the charter of Saint John's Lodge, New Bern, dated January 10, 1772, has been found. This clears a point upon which Lane was uncertain. It was issued by Joseph Montfort, Provincial Grand Master. Saint John's Lodge is now No. 3 on the roster of the Grand Lodge of North Carolina.

When the colony overthrew the Crown government, the meetings of the lodge were held in Governor Tryon's palace, a structure erected in earlier days as a residence for the royal governors. Title reverted to the state of North Carolina, and the building was ultimately lost by a disastrous fire in 1798, caused by an old negro woman who was hunting for eggs in the basement. Attempts were made to fasten the responsibility upon the Masons, it having been charged that they sought the destruction of the house because the state intended to sell it. This circumstance is another illustration of the anti-Masonic feeling which developed during the last decade of the eighteenth century, and fertilized the soil for the virulent opposition of 1826-1840 throughout the United States as a whole.

Lane is also uncertain as to the date of St. John's Lodge, Kinston; but Bro. Haywood is of the opinion that it was chartered shortly after St. John's No. 3 received its warrant. Consequently it must be 1772 or

later. It later became No. 4, and was dissolved in 1806. Records show that it was revived in 1827, when it received warrant No. 96. It is now No. 4 on the North Carolina roster, having had its early number restored in 1904.

Royal Edwin Lodge No. 5 was located at Windsor, Bertie County. Little is known of its early history; such accounts as are available are confusing and conflicting, and should have the attention of competent local scholars before its story is put into print.

Concerning Royal William Lodge No. 6, Winton, Bro. M. D. Haywood presents some interesting facts:

In Hertford County, at Winton, was ROYAL WILLIAM LODGE, No. 6, which went out of existence in November, 1799, and was probably never revived, as it is not now on the rolls of the Grand Lodge. Its Worshipful Master, and one of its representatives at the reorganization of the Grand Lodge in 1787, was Lieutenant-Colonel Hardy Murfree, one of the most noted officers of the Continental Line in the War for Independence, and an original member of the Society of the Cincinnati. After being a member of Royal William, Brother Murfree joined a new Lodge, with a name probably more to his liking, it being American George Lodge, No. 17, of Murfreesborough, which was chartered by the Grand Lodge, and which was incorporated (after Murfree had left the State) by Chapter 69 of the Acts of Assembly for 1812. Brother Murfree removed to Tennessee in 1807. He was a faithful Craftsman up to the time of his death, which occurred near Franklin, Tennessee, on April 6, 1809. Several months thereafter, on July 9th, a public ceremony, with Masonic rites, was held at his grave. The town of Murfreesborough, Tennessee, is named in his honor, but Murfreesborough, North Carolina, was named for his father. One of the colleagues of Hardy Murfree from Royal William Lodge, when the Grand Lodge was reorganized, was William Person Little, afterwards a member of Hiram Lodge, No. 24, of Williamsborough, in

Granville County. Like Murfree, Brother Little has a municipal namesake, the town of Littleton, in Halifax County being named for him, or rather for a country-seat called Littleton which he built.

American George Lodge No. 17, mentioned in the foregoing extract, was chartered by the present Grand Lodge of North Carolina on June 24, 1789, with Bro. Hardy Murfree as Master, as shown in the original document. This charter was apparently lost or mislaid a few years after its issue, for a second one was granted, dated December 25, 1801. The original document was recovered, for it was in possession of the lodge as recently as 1926.

Unanimity Lodge No. 7, of Edenton, held its first meeting on November 8, 1775. Its charter was also issued by Joseph Montfort, Provincial Grand Master, although its colonial number is not known. An interesting fact concerning this lodge is that for more than one hundred years it has held its meetings in the old Colonial Court House of Chowan County.

Union Lodge No. 8, of Fayetteville, became Phoenix Lodge No. 8 shortly after the American Revolution. Nothing is available as to its history.

Old Cone Lodge No. 9 was located at Salisbury, and is one of the early American lodges which became defunct many years ago. It numbered some prominent men of their time in its membership, among them Junior Grand Warden Montfort Stokes (1797) who later became Senior Grand Warden and ultimately Deputy Grand Master. He was United States Senator 1816-23 and Governor of North Carolina 1830-32.

Quoting Bro. Haywood again:

Old Cone Lodge, in Salisbury, is also recorded as present at this meeting (organization of Grand Lodge of North Carolina) December, 1787, with John Armstrong as its delegate; but this must have been an erroneous entry, for it was nearly a year later when Old Cone received its authority by the following action of the Grand Lodge, 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." Perhaps old Cone Lodge was under dispensation in 1787.

Brother Haywood has given us this account of two other lodges located in Warren County:

We learn from an entry on the proceedings at the time of the reorganization of the Grand Lodge in 1787 that a memorial was received from DORNOCH LODGE, No. 5, of Warren County, asking for recognition. In response to this, its two representatives, Brothers John Macon and Henry Hill were welcomed to the floor, but were not given the privilege of voting in the election of Grand Lodge Officers, etc., Dornoch Lodge not being held to be legally constituted. ***

Warren County was a part of the old Colonial county of Bute, and there was also a Lodge in that section called Blandford-Bute Lodge.

Correspondence on the subject of Dornoch Lodge resulted in the following statement from a writer who has made a close study of Freemasonry in colonial times:

It is hardly probable that this lodge was formed by authority of Brother Cornelius Harnett, during the Revolution. Its leading members were known to be connected with Blandford-Bute Lodge during the closing years of the war period. The two lodges were in old Bute County, and located not

far apart. I believe that no mention of Dornoch Lodge appears in the records of Blandford-Bute Lodge until May 6, 1785, when an invitation was extended the former to unite with the latter on June 24, 1785, in commemoration of St. John the Baptist. On the latter date, Blandford-Bute Lodge authorized a summons to certain members of Dornoch Lodge to appear at their monthly meeting on August 5, 1785, and render certain explanations, etc. These brethren thus summonsed had long been active members of the old lodge (Blandford-Bute).

John Macon and Henry Hill who were permitted to sit in the Grand Lodge at its formation in 1787, were known to have been members of Blandford-Bute Lodge for years.

These brethren evidently became members of Johnston-Caswell Lodge No. 10, at its formation; and John Macon was elected Junior Grand Warden in December, 1793; being advanced to Senior Grand Warden in 1794. He became Grand Treasurer in 1796. Henry Hill was elected Junior Grand Warden in 1796. He was initiated in Blandford-Bute Lodge in 1767. His brother, Rev. Major Green Hill, Paymaster during the Revolution, and pioneer Methodist Minister of two states, North Carolina and Tennessee, was also initiated therein in 1767.

Blandford-Bute Lodge was established in what was then Bute County, in the Province of North Carolina, December 7, 1766, by authority of a letter of deputation (not dispensation), emanating from Blandford Lodge at Petersburg, Virginia, December 23, 1766. The latter lodge was then working under a Scottish charter issued September 9, 1757; it afterward became No. 3 on the Virginia roster. The minutes of this lodge, held in Warrenton, North Carolina, contain the following:

Resolved, That if the State of Virginia has made choice of a Grand Master, that the Proceedings of Blandford Lodge of 23 Dec'r. 1766, for a copy of the Dispensation given this Lodge in order that a charter be had from that date.

The theory is held that Blandford-Bute Lodge and Dornoch Lodge merged after the formation of the Grand Lodge in 1787 to form Johnston-Caswell Lodge No. 10, of Warrenton, which was the first to come into existence after the Revolution. Lodge No. 10 was named in honor of Governors Samuel Johnston and Richard Caswell, the first two Grand Masters of North Carolina. Of Dornoch Lodge nothing seems to be known but its name; it may have been organized originally as a "time immemorial" body, or it may have had a Scottish warrant of some kind. One conjecture is as good as another in the absence of known facts.

It has also been conjectured that a portion of the brethren who formed Blandford-Bute Lodge were formerly members of its "Mother" lodge, and the name was elected to compliment the old lodge, and also designate its location. The lodge worked under its deputation of 1766 until the charter for Johnston-Caswell Lodge No. 10 was produced in 1788, when it was dissolved and the new lodge duly organized. The record of both lodges for some years is in the same minute book.

Correspondence concerning Military Lodge No. 20 brought the following interesting letter from Charles Comstock, Past Grand Master of Masons in Tennessee:

This warrant was issued by the Grand Lodge of Pennsylvania, probably during the latter part of 1779, to brethren of the North Carolina Line, then serving in Washington's army. It is said that when they were ordered to South Carolina in 1780, the Lodge Warrant accompanied them, and it is supposed to have been lost or captured by the British, during the campaigns in that section.

The writer, after due consideration, craves the privilege of dissenting from this view.

It is an established fact that a lodge existed and functioned in what is now Sullivan County, Tennessee, while it was still under the authority of North Carolina, and during the brief career of the historic State of Franklin, which bore the name of "North Fork Lodge No. 20."

However, the exact date when its activities commenced is veiled in the obliterated records of the past. We have ample evidence of its existence, and believe that its labors began soon after the close of the Revolution.

It was located near the North Fork of Holston River, whence its name was derived, and not far from the present progressive city of Kingsport. One of its leading officials undoubtedly, and probably its most prominent member was Colonel John Anderson, a veteran of the Revolution, and an early pioneer of Sullivan County, who served as Associate Justice of the State of Franklin. His name appears in the early records of Whiteside Lodge No. 13, located at Blountville, Tennessee, the County Seat of Sullivan County, where he is reported on several occasions as a visitor from North Fork Lodge No. 20.

When Greenville Lodge, No. 43, of North Carolina (now No. 3 of Tennessee) was formed under dispensation in 1801, two brethren were admitted by affiliation, from North Fork Lodge No. 20: one was Benjamin Crow, and the other, John Sevier Jr., son of Governor John Sevier, Tennessee's noted pioneer.

Kindly note the following: Brother John Rhea, one of the heroes of King's Mountain, and later a leading member of Congress from Tennessee, with eighteen years service to his credit, was a charter member of Tennessee Lodge No. 41 (No. 2 of Tennessee), which was formed under dispensation issued by Grand Master William Polk of North Carolina, in 1800. He was also a charter member of Greenville Lodge No. 43, in 1801, and its first Junior Warden. In 1815, he became the first Master of Whiteside Lodge No. 13, under dispensation issued October 4th by the Grand Lodge of Tennessee. This lodge was located at Blountville, where he resided for many years, and was but a few miles (possibly twenty) from the location of North Fork Lodge No. 20.

In the latter part of 1787, Brother Rhea visited Philadelphia and while in the city desired to visit one of its lodges. He applied to Lodge No. 3, and on examination, they concluded that he was a clandestine Mason. Thereupon at the suggestion of its officers, he filed a petition for initiation, December 18, 1787. On January 16, 1788, he was regularly initiated and passed, being raised to the Sublime Degree of Master Mason January 19, 1788.

Here is the conjecture regarding Military Warrant No. 20.

Instead of being lost or destroyed in South Carolina, it was probably preserved by some brother who escaped imprisonment, and the writer believes was present at the battle of King's Mountain, whence it was brought to Sullivan County, and formed the authority for North Fork Lodge No. 20.

The writer has made dilligent search for another source whence this pioneer lodge may have obtained the number "20," but in vain. It was not chartered by Virginia or North Carolina; neither did it emanate from Georgia. The only conjectural source whence the number could have been derived is from Pennsylvania's Military Warrant No. 20.

This was vacated by the Grand Lodge after the war, but these loyal brethren in Sullivan County did not know it. They believed it was still in force, and consequently when Brother "Johnny" Rhea presented himself at the doors of Lodge No. 3, in Philadelphia, seeking admission as a member of North Fork Lodge No. 20, and disclosed the nature of the document under which the Lodge was working, they pronounced it a clandestine lodge, and he was accordingly re-initiated.

When he returned to Sullivan County, he found that North Fork Lodge was still recognized locally as regular, and it so continued until after 1816.

Is this a wild conjecture, or is it plausible?

It has not been proven that the Warrant was lost in South Carolina. Neither view can be absolutely proven today.

If the conjecture is not good, where did North Fork Lodge obtain the number "20"?

It is probable that Governor John Sevier, as well as his son and several other well known Tennessee pioneer Masons,

possibly including Andrew Jackson, were members of North Fork Lodge No. 20. The writer is confident that at least one, if not two Grand Masters of Tennessee were initiated in that mysterious lodge.

The account of this important event is concisely told by François Xavier Martin, in his *Ahiman Raxon and Masonic Ritual*, published at New Bern in 1805:

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 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, 5787, (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, on the 9th of December following, when 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.

Officers of the new Grand Lodge were chosen on December 11, 1787, as follows: Samuel Johnston (later Governor) Grand Master; Governor Richard Caswell, Deputy Grand Master; Richard Ellis, Senior Grand Warden; Michael Payne, Junior Grand Warden; Ab-

ner Neale, Grand Treasurer, and James Glasgow, Grand Secretary.

It is heartening to know that the scholarly brethren of North Carolina have been working on their Masonic history for many years. The Grand Lodge of North Carolina has appropriated liberal funds to be used in a co-operative effort with Tennessee brethren, who have also been given funds by their Grand Lodge, in ascertaining the facts of early North Carolina and Tennessee Craft history. The history of the two groups is closely interwoven; in fact, for a long time after Tennessee was carved out of what had been the western part of North Carolina, the Craft of two states were under one Masonic control, that of the "Grand Lodge of North Carolina and Tennessee." This continued for some years. Tennessee lodges met in convention in December 2, 1811, at Knoxville, and petitioned the Grand Lodge of North Carolina for a separate Grand Lodge in their state. This petition was granted, and on September 30, 1813, was issued the only document chartering a Grand Lodge in America.

Bibliography

Marshall De Lancey Haywood's *The Beginnings of Freemasonry in North Carolina and Tennessee* (Raleigh, 1906) and his "Historical Synopsis" in the *Constitution of the Grand Lodge of North Carolina A. F. & A. M. With Regulations* (Oxford, N. C., 1924) have been drawn on almost entirely, through their author's fraternal permission, for the facts presented herein. Lane's *Masonic Records* has been used, as have the *Proceedings* of the Grand Lodge of A. F. & A. M. of North Carolina. Reference was also had to standard Masonic histories, but which must be taken with caution in light of Bro. M. D. Haywood's subsequent researches.

X

THE FIRST MASONIC LODGE OF VIRGINIA

THE study of Freemasonry in Virginia presents many difficulties. Some arise from the lack of original records, destroyed by officials who could plead no acceptable excuse for their unwarranted acts. Others may be attributed to actions of earlier writers in vitalizing erroneous concepts through unchecked repetition. Some of the assertions made in the past challenge the doubt of the critical student, because they are so obviously improbable.

John Dove, M.D., (1792-1876) Grand Secretary of the Grand Lodge of Virginia (1835-1876), the first Virginian to write an extensive account of the Fraternity in the Old Dominion has well said:

The great paucity of Masonic records, the chariness of writing too much which characterized all our elder brethren, added to the vandal character of the British in firing all our towns and public buildings during the war, has deprived posterity of many valuable documents which could enlighten us on this most interesting period of our early Masonic history. The first page of our record says, "We find that the Lodges in this State hold their Charters from five distinct and separate authorities, viz: the Grand Masters of England, Scotland, Ireland, Pennsylvania and America (the last at second hand)." But which of the Lodges, or how many, were attached to each jurisdiction they do not say; nor have we any means of stating their origin with more precision than we have already done.

The story of the first Virginia lodge concerns itself with the numerous claims made on behalf of what has been known as Norfolk Lodge No. 1, Norfolk, Virginia, which was granted this number by the Grand Lodge of Virginia in 1786. Norfolk Lodge No. 1, still in existence today, has its origins involved in some traditional bodies, with alleged dates of 1729 and 1741, of which no thoroughly acceptable evidence can now be found, and also in two known lodges, one of English origin (1753) and the other of Scottish constitution (1763). With this foreword, each of these claims can be investigated.

It is unfortunate that there are discrepancies in the numbers used by various writers in describing the Norfolk lodges. No. 172 is frequently used for the correct number of 173; number 82 is attributed to the lodge which was No. 83. This will account for the seeming errors in numbers when reading this article, because both are used. The erroneous numbers are not corrected in the small type extracts representing quoted texts. The date of 1733 has also been used erroneously for 1753.

a. Royal Exchange Lodge No. 173 (1753)

Writers on Virginia Masonry have very generally accepted Dove's statement that some brethren applied "for a Charter to hold a Lodge in the Village of Norfolk, in Virginia, on the 22nd day of December, 1733,"* which is said to have "the name, title and designation of the Royal Exchange Lodge No. 172,

* This quotation is from the third (1866) edition of Dove's *The Virginia Text Book*. The word "village" was subsequently corrected to read "borough."

and held its meeting on the above borough on the first Thursday of every month." Dove apparently found the dates, or at least a confirmation satisfactory to him in the *Free Mason's Pocket Companion*, Edinburgh, 1765, because he refers to this book in his historical account of Virginia Freemasonry.

Another statement of Dove's deserving of examination is the following:

We have before us a copy of Wor. Brother Jonathan Scott's Manual and History of Masonry, printed at London in 1759, in which is given what is unquestionably authentic upon that subject, a list of all the regular lodges on the registry of the Grand Lodge of England, and among them we find the Royal Exchange Lodge, No. 172, chartered in the town of Norfolk, in the state of Virginia, December 22d, 1733—meetings held first Thursday in every month, so that it must have gone into operation and reported its code of by-laws.

A writer whose exhaustive researches in Virginia history command respect and admiration is Charles H. Callahan, P.G.M. On pages 258-59 of his *Washington the Man and the Mason*, he states:

In the Freemason's Pocket Companion, published by Auld and Smellie, Edinburgh, 1765, under the heading, "An exact list of regular English Lodges, according to their Seniority and Constitution," we find recorded: No. 172, The Royal Exchange, in the Borough of Norfolk, Virginia; first Thursday, December, 1733. No. 204 in Yorktown, Virginia; 1st and 3rd Wednesday; August 1, 1755.

Thus it is shown that Masonry existed in organized form in the Old Dominion as early as the days of Major Price, or in 1733, and according to Masonic customs of the day, these Lodges were legally constituted.

Bro. Callahan evidently drew on Dove for his information, as he refers to Auld and Smellie's *Pocket*

Companion of 1765. Comment on this will be made later.

A work much consulted by American Masons is the seven volume Mackey-Clegg *Revised History of Freemasonry* (1921). On page 1621, this statement is made:

The date of 1733 is challenged by several writers as being a misprint, and they say it should have been 1753. We have seen no cogent reason for this correction but must submit to the weight of authority as we have no corroborative evidence to sustain the earlier date of Bro. John Dove, the Grand Secretary of the Grand Lodge of Virginia, who was very sure that it was correct.

1733 or 1753—Which?

Several historical works have been cited which are entitled to serious consideration. It is evident that Dove's claims are the basis upon which those of later historians rest. Let us proceed to examine the evidence.

Beginning with the 1759 edition of J. Scott's *The Pocket Companion and History of Free-Masons*, published in London (a second edition of the first Scott, which appeared in 1754), we find Dove referring to a certain volume as "Brother Jonathan Scott's Manual and History of Masonry, printed at London in 1759." Failure to find such a book in Wolfstieg's *Bibliographie* or in the Worcester *Catalogue* convinces one that Dove had J. Scott's *The Pocket Companion and History of Free-Masons*, London, 1759, in mind. He could not have had it before him—if this is the work—because the lodges in the list therein are not numbered; the only reference to Norfolk is the line "Norfolk in Virginia, 1st Thursday." The earliest lodge list refer-

ence to the Royal Exchange Lodge at Norfolk *as such* appears in the 1762 *Edinburgh Pocket Companion*. It is evident that Dove is in error here, and therefore cannot be considered dependable for this phase of the investigation.*

Dove also calls attention to the 1765 edition of the *Edinburgh Pocket Companion*, citing Lodge No. 172, Village of Norfolk, Dec. 22, 1733. This looks dependable, even though we do not have a 1765 edition before us, because the 1762 edition †—available in the Iowa Masonic Library—shows this record on page 283 as a part of “An exact LIST of regular ENGLISH LODGES according to their Seniority and Constitution”:



172 The Royal Exchange in the Borough of Northfolk in Virginia, 1st Thursday, Dec. 22, 1733.

Ordinarily, such a date would be acceptable, and there is nothing to warrant suspicion as to its accuracy when it stands alone; but keeping in mind that the entry is arranged according to “Seniority and Constitution,” and is preceded by Lodge No. 171, with date of Dec. 20, 1753, and followed by No. 173 as of Jan. 31, 1754, one suspects that it is a printer’s mistake, and that it first appeared as an error in the 1762 edition of the *Edinburgh Pocket Companion*. The list of English lodges in the 1761 edition ends with Lodge No. 145.

* Dove’s erroneous citation of the “Manual and Pocket Companion” in 1866 was apparently called to his attention, as the reference mentioned was later deleted. It is left in the present chapter because the quotation has been questioned by a Virginia critic of the author’s treatment of Norfolk Masonic history.

† *The History of Masonry or the Free Masons Pocket-Companion*. . . (The Third Edition) Edinburgh: Printed by William Auld. MDCCLXII.

But contenders for Virginia's alleged lodge of 1733 cite another authority, *A List of Regular Lodges, according to their Seniority & Constitution, by Order of the Grand Master*, published for 1764. This is one of Cole's engraved lists. The reproduction herewith shows Lodge No. 173, the Royal Exchange in the

170	Evangelists Lodge at Antigua			Nov. 10 1753
171	At Amsterdam			Nov. 30 1753
172		At Prestot Lancashire	Wed. next before full Moon	Dec. 20. 1753
173	The Royal Exchange in the Borough of Norfolk in Virginia		First Thursd.	Dec. 22 1733
174				Jan. 31 1754
175		Mansel Str. Goodman's Fields	2. 6. 4. Wednesd.	Feb. 9 1754

Borough of Norfolk in Virginia, meeting the first Thursday of each month, and chartered Dec. 22, 1733. Again we encounter the date of 1733; but it must also be disposed of as an error for 1753. Its appearance between lodges chartered in 1753 and 1754 indicates this; further, we can point to a similar error in the printed lists already cited. Finally, we have Jno. Lane's personal check of the official records of the Grand Lodge of England, which disposes of the sus-

picion that so many similar errors point to a probability of their not being errors after all.

William James Hughan, one of the foremost Masonic scholars of the English school, has shown that Lodge No. 236, warranted December 22, 1753, paid for its charter March 8, 1754. An entry to this effect is to be found in the records of the Grand Lodge of England.

Hughan, when making an earlier reference to the Norfolk Lodge of 1753, had this to say in a letter published in "The American Tyler Keystone," issue of April 15, 1900, p. 562:

In the "American Tyler" for March 1st it is stated that an "exchange" says that Norfolk, Va., is now claiming the distinction of having the oldest Lodge in the United States. This certainly is a startling claim, as the first Lodge on the English Register for any part of America was St. John's Lodge, Boston, Mass. The assertion that "Norfolk Lodge No. 1, was instituted in 1729, and was chartered under the name of the 'Royal Exchange Lodge,'" No. 172, but surrendered its charter in 1741, is wholly incorrect.

The first Lodge for Virginia, constituted by authority of the Grand Lodge of England was for Norfolk, Dec. 22, 1753, and was numbered 236, becoming 173 in 1756, then 137 in 1770, and 111-2 in 1780-81, the final number of the English roll being 102, until its removal in 1813. Long before that, however, it had left its mother Grand Lodge; only before the union of December, 1813, Lodges which did not return their warrants of constitution from abroad were kept on the list. The No. 172 of 1738 is now the "Peace and Harmony" Lodge No. 60, London.

Mention has been made of Auld & Smellie, as the publishers of the 1765 edition of the Edinburgh *Pocket Companion*. Hughan ("The New Age," Washington, D.C., June, 1907), in replying to H. L. Turner's ar-

gument regarding Norfolk priority, in which Auld & Smellie were cited, says this:

Auld and Smellie's List is wrong; which can be easily detected by examining our Engraved List of the period, or the Grand Lodge Register, or Bro. John Lane's "Masonic Records 1717-1894." (The latter work is based on the two former.)

It is very apparent, in view of all this, that the 1733 date attributed to the Royal Exchange Lodge of Norfolk is a Scottish printer's error, and one which an English engraver of two years later unwittingly made himself when preparing a new list, unless it can be shown that the engraved lists of earlier years had the same error. These lists are of excessive rarity. The Grand Lodge of Massachusetts, which has an edition of 1761, replied that the Norfolk Lodge listed there is No. 173 and is given the date of Dec. 22, 1733. *The Bye-Laws of West-India and American Lodge* of 1761 (now Lodge of Antiquity No. 2 and formerly No. 1 of the Four Old Lodges) contained a list of lodges by years down to No. 255 in 1760. The lodges from Nos. 171 to 175 are the same as in the engraved list of 1761, but the date of No. 173 is correctly given as 1753.

The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons, 1756, edited by John Entick—an official publication of the premier Grand Lodge of England—assigns the date of 1753 to the Royal Exchange at Norfolk. This is still further evidence of the correctness of this date.

b. St. John's Lodge No. 117

This is the name and number of the lodge warranted at Norfolk by the Grand Lodge of Scotland in 1763.

There was nothing unusual about the Grand Lodge of Scotland issuing a charter to a lodge in a community where another already existed having a warrant from another Grand Lodge. The doctrine of "exclusive territorial jurisdiction," of which we hear so much today in the United States, had not developed to its present state.

Little is known about this Scottish lodge, beyond the fact that it was dropped from the rolls of the Grand Lodge of Scotland in 1816.*

Records show that it contributed to the charity fund of the parent Grand Lodge in 1764, as reported in Alex. Lawrie's *The History of Freemasonry*, Edinburgh, 1804:

GRAND ELECTION, Nov. 30, 1764. (List of officers given.) In the Course of the year two guineas were transmitted to the charity fund, by St. John's Lodge in Virginia. Facts of this nature, apparently trifling, are mentioned for the information of those who represent the benevolence of Free Masons as counterfeited and hypocritical. We have seen, in more instances than one, that the wide Atlantic, even, cannot separate the hearts of the Brethren.

* This action was not influenced by that of the Grand Lodge of England in dropping lodges when it consolidated the lists of the "Ancients" and the "Moderns" in 1813, nor was it caused by the War of 1812 between England and the United States, as has been conjectured. It was solely due to the rearrangement necessitated by the healing of the schism of Mother Kilwinning and the addition of her extant lodges to the roll of the Grand Lodge of Scotland in 1807. Article III of the Union provided that "Kilwinning Lodge shall be placed at the head of the roll of Grand Lodge under the denomination of Mother Kilwinning ('without number' stated the first draft) and her daughter lodges shall in the meantime be placed at the end of the said roll, and as they apply for confirmation, but under this express declaration, that as soon as the roll shall be arranged and corrected, which is in present contemplation, the lodges holding of Mother Kilwinning shall be entitled to rank according to the dates of their original charters and those granted by Grand Lodge." The new arrangement was not completely carried out until 1816, when a considerable alteration was made in the position of many of the older lodges and also the dropping of such American and foreign lodges as had either become dormant or had been absorbed by the recently erected Grand Lodges in their own lands.

Reference to the same incident is made in William Alexander Laurie's *The History of Freemasonry and the Grand Lodge of Scotland*, Edinburgh, 1859, thus:

1764. NOVEMBER 30. Ten pounds were transmitted by the Lodge of St. Andrew, Jamaica, and two guineas by the Lodge St. John, Virginia, to the Charity Fund. Facts of this nature, apparently trifling are mentioned for the information of those who represent the benevolence of Free Masons as counterfeited. We have seen, in more instances than one, that even the wide Atlantic cannot separate the hearts of the Brethren.

It will be seen that the second text has been altered somewhat from the 1804 account.

Consideration of St. John's Lodge No. 117 would not enter into this study were it not for the fact that the date of June 1, 1741, has been attributed to it, in spite of the fact that the records of the Grand Lodge of Scotland unmistakably show that 1763 is correct. Currency to the 1741 claims has been given through the use of Dove's narrative, who asserts that the 1765 *Pocket Companion* records a lodge chartered by the Grand Lodge of Scotland at Norfolk. This is Dove's version:

We find in a list of regular Lodges under the Grand Lodge of Scotland, St. John's Lodge, No. 117, chartered for Norfolk in Virginia, June 1, 1741, and one for Blanford in Virginia, about the same date, under the same authority, No. 83.

Aside from the fact that the Blandford Lodge was No. 82, and not No. 83, something with which we are not concerned for the moment, nothing has been found anywhere to *substantiate* the 1741 date. Yet there is one circumstance which merits consideration, namely, the action of a Virginia Grand Lodge Committee of

1786, which assigned the date of June 1, 1741, to Norfolk Lodge No. 1, as shown by the Proceedings of the Grand Lodge of Virginia for October 27, 1786:

Resolved, That a committee be appointed to regulate the rank of the several Lodges—when,

The Worshipful Grand Master was pleased to appoint the Rt. Worshipful Deputy Brothers, Andrew Buchanan, Gustavus B. Wallace, James Campbell and Richard Dixon.

On the following day, it reported:

The committee appointed to consider and regulate the rank of the several Lodges within this state dependant on the Grand Lodge, made their report, which report being agreed to by the Grand Lodge—

Resolved, That the Lodges stand in the following order, viz:

No. Lodge	When Constituted
1—Norfolk	June 1st, 5741
2—Port Royal Kil. Crosse	December 1st, 5755
3—Blandford	September 9th, 5757
4—Fredericksburg	July 21, 5758
5—Hampton St. Tamminys	February 26, 5759
6—Williamsburg	November 6th, 5773
7—Botecourt	November 6, 5775
8—Cabin Point Royal Arch	April 13th, 5775

Other lodges to No. 17, and including two new ones chartered that session, were continued on the list in seniority.

The question again arises, Why the date of June 1, 1741? Lack of any corroborative evidence reluctantly compels us to disregard the action of this Committee; until some irrefutable evidence can be produced, claims for chartered Masonic priority in Virginia must rest upon the English warrant of December 22, 1753, ante-dated, of course by such authentic evidence as we have

in the minutes of Fredericksburg Lodge No. 4, which go back to September, 1752. It may have been that there was a more or less continuous line of Masonic existence in Norfolk from 1729 to 1753, and may have partaken of gradual mergings and complete absorptions until Lodge No. 236 of the "Moderns" came into existence. But such assumptions must be separated from demonstrable fact.

The claim that the Norfolk lodge worked as No. 173 from 1733 to 1741 is disposed of in two ways: first, the Norfolk lodge had the number 236 in 1753, and would not take a deferred place on the list when renumbered if it were a lodge of circa 1733; second, that the first lodge to have No. 173 on the rolls of the Grand Lodge of England ("Moderns," because the "Ancients" did not appear until 1751-53) was the lodge at Gordon's Punch House, New Exchange in the Strand, chartered in 1738. It was erased in 1745, as shown by Lane.

c. The 1729 Theory

Henry L. Turner, writing in "The New Age" for January, 1906, states:

The *Freemason's Companion*, published in London in 1736, has a list of the various Masonic Lodges then working under the Grand Lodge of England, and among them Norfolk Lodge No. 107, which according to that list, *was instituted in 1729*, and continued under dispensation until 1733, when it appears to have been formally chartered under the name and title of the Royal Exchange Lodge No. 172 [*sic*]. The Lodge continued to work under this charter until 1741, when probably owing to the large number of Scotchmen who had located in the Old Borough, it applied to the Grand Lodge of Scotland for a charter, which was granted by that Grand

Lodge in 1741 under the name of St. John's Lodge No. 117. (The Grand Lodge of England however continued it on the rolls until 1813.)

Here we have some loose statements. Needless to say, the Grand Lodge of England would not be carrying any Scottish lodges on its rolls; there is nothing to show that the Grand Lodge of Scotland issued a charter in 1741. We have seen there was one of 1763, about which there is no question.

The *Pocket Companion* of London, 1736, which work Vibert describes as a re-issue printed by Torbuck, was not available for inspection; but the original Smith edition of 1735, *A Pocket Companion for Free-Masons*, London, shows this:

70. Duke's Head, Lynn-Regis in Norfolk, 1st Friday Oct. 1, 1729.

In the 1738 edition of Smith's *Pocket Companion* the same numbered lodge is described thus:

70. Lion in Lynn Regis in Norfolk, 1st Friday Oct. 9, 1729.

Lodge No. 107, mentioned in the extract quoted, is "Dale's Coffee-House, Warwick-street, 2d and 4th Thursday, Dec. 1732," so that cannot be Norfolk Lodge No. 107, as Bro. Turner claims.

Lodge No. 70 was therefore a body located in Norfolk, England. Furthermore, its history is known—it was erased in 1786, after having had numbers 70, 53, 31, 29 and 26. And so far as Lodge No. 107 is concerned—considering it herein because Bro. Turner mentioned it—we find from Lane that it was warranted December 12, 1732, and surrendered its warrant after uniting on May 25, 1742, with King's Arms Lodge No. 38 of London, now number 28.

There being no Norfolk lodge with the numbers as indicated, it could not continue "under dispensation until 1733" as claimed, to say nothing about lodges in those days first receiving dispensations and later warrants, as today.

Turner no doubt drew upon Dove for his assumption, for Dove has said: "I find on the Registry of the Grand Lodge of Scotland that St. John's Lodge No. 111, was constituted at Norfolk, Virginia, in 1741." The facts are that Lodge No. 111 was Thistle of Glasgow, chartered March 16, 1762, which is still working today as No. 87, as shown by the 1926 *Proceedings* of the Grand Lodge of Scotland.

It has also been averred that the alleged lodge of 1733 surrendered its charter in 1741, but it would seem that such assertion is advanced to bolster the claim for a Scottish warrant of 1741, and to offer a plausible explanation for the disappearance of a lodge chartered in 1733 which had never been granted such a document. That the 1733 date is incorrect has been shown in preceding paragraphs.

Though we have no authentic records of a Norfolk charter prior to December 22, 1753, it is nevertheless likely that there were Masons in the community prior to that date. The early Norfolk brethren may have met as a St. John's lodge—that is, according to ancient custom, without a charter. This practice has been encountered in other places. There is also a possibility of a charter having been granted by Mother Kilwinning Lodge of Scotland, for between 1677 and 1758 there are eighteen of such recorded, with apparently forty-five more unaccounted for.

Mention has been made by several writers of a

"Freemason Street" in Norfolk, which seems to have been so named prior to 1746. While there is no question as to the existence of a street so designated, it does not prove the existence of a *lodge* of Masons in Norfolk, whether by Scottish or English charter, or "time immemorial" practice. Attention has been also invited to the transfer of property to Masons of Norfolk in 1764, and which is identified as a part of a parcel conveyed in 1748. It was sold again in 1794, when it was mentioned as having been known as the "Free Masons Lott."

Contenders for the existence of a lodge earlier than 1753 cite hearsay evidence which is neither complete nor definite; an old lease is called into evidence, but no dates are mentioned. The document itself has been misplaced, or an examination of it would bring out a definite date. A 1736 *Pocket Companion* is cited as having "Lodge No. 172" meeting in the "Royal Exchange in the Borough of Norfolk on the first Thursday of the month" with a warrant dated 1733. An examination by Masons in England of the 1735-36 and the 1738 editions of this book fails to reveal a lodge No. 172, the highest number in it being 126 of London. There are no American lodges in either of the editions.

Conclusion

Until definite evidence is found, claims for Norfolk priority must rest upon Royal Exchange No. 236, chartered in 1753, and which became No. 173 when the lodges were renumbered in 1755. Lodge No. 117, Scottish Register, enters only because the date of 1741 has been attributed to it. The date of 1733 is an error

for 1753; and 1729, also encountered, has no foundation insofar as any claims worthy of serious consideration have been advanced.

The one unsettled element which warrants the student to consider an earlier date than 1753 (outside of the possibility of a St. John's lodge having been organized prior to the issuance of a charter from an authentic source) is the action of the Grand Lodge Committee of 1786 in assigning the date of June 1, 1741 to Norfolk Lodge when it was entered upon the Virginia register as No. 1. It would still leave Norfolk Lodge No. 1 at the head of the list to accept only the English charter of 1753. One cannot help but believe that the 1786 committee had something definite upon which to base its findings and recommendations, and it is to be hoped that Virginia Masonic scholars who are searching the old records will be able to discover what determined the specific date of June 1, 1741. It is both possible and probable that Freemasonry had a vigorous existence in Norfolk as early as 1741, for there were lodges working in other leading towns of the colonies in the previous decade, if not still earlier. The fires which raged in Norfolk January 1, 1776, set by British marines and sailors, no doubt destroyed records which have a bearing upon the present discussion.

It is very apparent that the student of early American Freemasonry encounters numerous difficulties. What has been written herein is not necessarily final; evidence unknown to the present writer may shed new light on the subject.

Addendum

As the present volume was being prepared for the press, an article appeared in various publications entitled "Some Sidelights on Virginia Masonry," written by James M. Clift and William M. Brown, of Virginia. It has an interesting bearing upon the contents of this chapter; the following extracts are quoted:

"Originally Masonic lodges in Virginia were chartered by the Grand Lodge of England and were designated by either English or Scotch names. When the Grand Lodge of Virginia was organized, however, in 1778, all such names were discarded and lodges were designated by location-name only. This system served very well until the Grand Lodge began to charter two or more lodges at the same place, when it became necessary to adopt a new method of naming the lodges in order to avoid confusion.

"It is not very generally known that, even after the organization of the Grand Lodge of Virginia, there were lodges in this commonwealth which did not come under authority of the Virginia Grand Lodge. Just how many such lodges there were will probably never be known. There were three in Norfolk—The Royal Exchange, St. John's, and a French lodge known as 'Loge de la Sagesse.' This last came under Grand Lodge authority in 1786 and its name was then changed to 'Portsmouth Wisdom Lodge No. 16!' All of its members appear to have been French and the work was undoubtedly conferred in the French language. Its Virginia charter was 'lost' after the first few years of its existence, and it sent its old French 'warrant' up to Grand Lodge, asking for a duplicate or a renewal of its charter. Strangely enough, none of the officers of the Grand Lodge could read the French document and they took it for granted that the lodge was simply signifying its intention of withdrawing from the jurisdiction of the Grand Lodge. The name was accordingly 'written off the Grand Lodge register.' The next year

the Master of the lodge appeared, representing his lodge, discovered the error, translated the former request, and was accordingly seated, first as a 'visitor,' and then, after suitable explanation, as a regular representative.

"It is not unreasonable to suppose that the 'Loyalists' (or Tory element) in the lodge at Portsmouth were the cause of the charter's being 'lost.' Several lodges had this misfortune during the period between 1780 and 1795. Cabin Point Lodge was one of these. Chartered originally in 1775 by Joseph Montfort, Grand Master of America, a majority of its members appear to have been thrifty Scotchmen and loyal to the King. Most of these left the country after the Revolutionary War and the lodge, after being carried on the Grand Lodge rolls for a number of years, finally became extinct.

"The Royal Exchange Lodge, of Norfolk, received its charter in 1741. The charter was destroyed, however, in the conflagration of January 1, 1776, caused by Lord Dunmore's fleet in its attack on the town. A statement to this effect is made in a report to the Grand Lodge of Virginia, sent in by Norfolk Lodge (the new name for the Royal Exchange Lodge) in 1789 and signed by the Master, Senior and Junior Wardens, and Secretary of the lodge. This paper is now on file in the archives of the Grand Lodge of Virginia."

Bibliography

The basis used for this study of Virginia Masonic history is John Dove's *The Virginia Text Book*, 3rd edition (Richmond, 1866) in which appears *A History of the M. W. Grand Lodge of Virginia, . . . delivered Oct. 26, 1853*. John K. Read's *The New Ahiman Rezon* (Richmond, 1791) covers the history of the Grand Lodge from the Convention of Delegates May 6, 1777 to October 28, 1790. The 1874 reprint of the *Proceedings Grand Lodge of Virginia, 1777-1823* was also consulted.

The official publications of the Grand Lodge of Scotland, the histories of Lawrie, Laurie and Lyon, as well as the various editions of the *Pocket Companion* have been cited in the text. Jos. L. Carson, one of the ablest Masonic students of Virginia, better known to the older generation than to present day writers, has had good use made of his "The Pre-Grand Lodge—Lodges of Virginia," pub-

lished in the "Virginia Masonic Journal," February 15, and May 15, 1915. Henry L. Turner's "Historical Sketch of the Oldest Lodge in the United States, Norfolk Lodge, No. 1, A. F. & A. M., Norfolk, Va.," in "The New Age," Washington, D. C., January, 1906, and "The Oldest Lodge in America," in the same publication, October, 1906, were consulted, as were William James Hughan's replies, "Boston or Norfolk, U. S. A.?" April, 1906, and "Early Lodges in the United States of America," June, 1907, likewise in "The New Age." Lane's *Masonic Records 1717-1894* is the statistical work *par excellence* on the English lodges. The 1764 *Engraved List* was produced in facsimile by Charles Sackreuter of New York in 1886; a copy is to be found in the Iowa Masonic Library.

Reference was also had to Lionel Vibert's *The Rare Books of Freemasonry* (London, 1923); Taylor and Hughan's *Catalogue . . . Worcester Library and Museum*, (London, 1891); and Wolfstieg's *Bibliographie der freimaurerischen Literatur* (Leipzig, 1911-1926).

Other notes on Freemasonry in Virginia are to be found in Stillson & Hughan's *History of Freemasonry and Concordant Orders*, (Boston and New York, 1891) page 298.

XI

OTHER EARLY MASONIC LODGES OF VIRGINIA, 1755-1773

THE eight lodges which formed the Grand Lodge of Virginia in 1778 have an interesting history. The origin and activities of Norfolk Lodge No. 1 have been told in the preceding chapter; herein details about some of the others will be related.

The five European Masonic powers active in the Thirteen Colonies during the eighteenth century were the two Grand Lodges of England, the "Moderns" and the "Ancients," the Grand Lodge of Ireland, the Grand Lodge of Scotland and the Grand Orient of France. The authority of the Grand Lodges of England has been shown in the previous chapters. The Grand Lodge of Ireland displayed its interest through the military lodges, which had no fixed place of abode; French influence enters in the last quarter of the century; Scottish charters were issued about 1755, so far as known records have been found. That this date may be carried back earlier is readily conceded by students now at work in the field.

At the present writing, Kilwinning Crosse Lodge No. 2, Bowling Green, Virginia, possesses the oldest Scottish charter in the Old Dominion. It is dated December 1, 1755, and issued to "Killwinning Port Royal Crose Lodge."

Blandford Lodge No. 3 held a Scottish warrant dated March 9, 1756; Fredericksburg Lodge No. 4,

in which Washington was made a Mason November 4, 1752, still cherishes among its treasures the warrant issued by the Grand Lodge of Scotland July 21, 1758.

Evidences also exist which show that there were lodges with Scottish warrants at Tappahannock, Essex County, Virginia (1758), and at Falmouth. Little is known of the Tappahannock Lodge other than the fact that "Meriwether Smith, John Edmunston and James Edmunston," served as "assistants from Tappahannock Lodge" at a Stewards' Lodge which met on October 30, 1778, immediately preceding the installation of the recently elected officers of the newly formed Grand Lodge of Virginia.

In addition to Norfolk Lodge No. 1, which had been given a warrant December 22, 1753 (there was also a Scottish warrant for this lodge dated 1763), another lodge of English origin was Williamsburg Lodge No. 6 (originally No. 457 of the "Moderns") warranted November 6, 1773. Of the remaining lodges, St. Tammany's No. 5 of Hampton had constituted itself a lodge by the doctrine of inherent right in February, 1759. It received its Virginia charter in 1787; just how it satisfied the Grand Lodge Committee of 1786 as to its 1759 origin has not been ascertained.

Botetourt Lodge No. 7 presents some interesting circumstances. It was brought into existence by Fredericksburg Lodge No. 4, claiming a dispensation dated 1757. It was granted a warrant No. 458 from the Grand Lodge of England ("Moderns") November 6, 1773, and retained on the English rolls until 1813, although it had participated in the formation of the Grand Lodge of Virginia in 1778. The lodge continued an uninterrupted existence until 1816; it was

entered as dormant in 1820, but rechartered in 1857, and permitted to retain its old name and number.

The lodge takes its name from the town in which it was situated, it in turn being named after Norborne Berkeley, Baron de Botetourt, the English governor of Virginia. Some time between 1768 and 1770, Lord Botetourt presented a richly carved mahogany chair to Williamsburg Lodge (Williamsburg was the capital of the colony). This chair was in service when the Grand Lodge of Virginia was formed, and was occupied by Washington when he visited Williamsburg Lodge. President Arthur also used it when present at the dedication of the Yorktown Monument in 1881. This chair was used by Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, in Bruton Parish Church, Saturday, October 5, 1907, on the occasion of the presentation of the Bible donated to it by Edward VII, King of England (Grand Master of Masons in England 1874-1901), and the lectern by Bro. Theodore Roosevelt, then President of the United States.

Mention should also be made of lodges which derived their authority from the Provincial Grand Lodge of Pennsylvania. These were Lodge No. 12, Winchester, warranted October 4, 1768, now Hiram Lodge No. 21, Winchester, Virginia, in which William McKinley was made a Mason by Confederates in 1864 while a Union officer; Lodge No. 39, warranted February 3, 1783, and which became Alexandria Lodge, No. 22, in 1788, with George Washington named as its first Master; and Lodge No. 41, at Portsmouth, warranted June 26, 1784, charter surrendered and renewed in 1790, and vacated April 7, 1806, according to the rolls of the Grand Lodge of Pennsylvania. In

1808, the Grand Lodge of Virginia issued a charter to Portsmouth Lodge No. 82, it having previously given a dispensation as of March 4, 1807. No. 41 of Pennsylvania thus became No. 82 of Virginia.

As we have seen in the quotation from John Dove in the preceding chapter, he mentions the derivation of lodges from "five distinct and separate authorities, viz: the *Grand Masters* of England, Scotland, Ireland, Pennsylvania and *America* (the last at second hand)." The italics are used advisedly, for the words which they emphasize have important meanings.

The authority of the various English Grand Masters in the colonies was limited to specified areas. Jeremiah Gridley had the widest scope but even his commission had a restrictive clause, to wit: "for all North America, where no Provincial is appointed." As we have seen in the chapter on North Carolina, there was also issued a commission which gave Joseph Montfort authority as "Provincial Grand Master of and for America." Though this is now believed to have been an error of the copyist drafting the document, and was intended to read North Carolina (as Montfort himself indicated was the case) the fact remains that his authority was used through the action of Deputy Provincial Grand Master Cornelius Harnett when the latter issued a charter for Cabin Point Royal Arch Lodge on April 13, 1775 at Cabin Point, Virginia. It was this lodge which Dove no doubt had in mind when he included "America" in his five sources of Virginia Masonic origins.

Corroboration of such "American" origin is shown in North Carolina, where Unanimity Lodge was chartered by Montfort in 1775.

The influence of the French in America also extended to Freemasonry, and is shown especially in the higher degrees. For present purposes, we are interested in the Loge la Sagesse (Lodge of Wisdom) No. 2660, chartered by the Grand Orient of France at Portsmouth in 1786. There was also another French lodge, established about a decade later, at Petersburg. The lodge at Portsmouth was accorded some attention in 1799 through a sermon of Rev. Jedediah Morse of New England, in which he pointed out the dangers to our government in the organization of the Illuminati, erroneously associated in the public mind with Freemasonry.

The call for the formation of a Grand Jurisdiction in Virginia came from Williamsburg Lodge, within whose hall representatives from five lodges met on May 6, 1777. Four later meetings—May 13, June 23, October 3 and October 30—were held before the first Grand Master, John Blair, was installed. Of the eight lodges which participated in the final meetings, six are still in existence. Hampton St. Taminy's Lodge No. 5 became dormant; later Cabin Point Royal Arch Lodge No. 8 was suspended. It apparently continued to work, however, for in the Virginia *Proceedings* (original) of 1800 the statement is made:

This Lodge has been suspended from the authority of working, ever since the year 1796, and consequently all its operations, since that period, have been *irregular*.

Kilwinning Crosse Lodge No. 2-237 has the distinction of holding the oldest charter in Virginia, dated, as we have seen, December 1, 1755. Its first meeting was held April 12, 1754, without dispensation or char-

ter. It was nameless and numberless, and met according to the ancient practice of "time immemorial" lodges of the pre-Grand Lodge era. On June 8, 1754, it adopted the name of "Port Royal Cross Lodge," and some months later, when applying for a charter to Scotland, gave its name as "Kilwinning Port Royal Cross Lodge." "Cross" was spelled "Crosse" in the charter, and thus it remains to this day.

What may seem a strange practice to us of the present generation was the action of the lodge in chartering another one August 14, 1756, to be held by "the brethren in and near Hobb's Hole." The authority for this has been presumed by some to lie in the Scottish warrant, reading:

And not to desert the said Lodge hereby constituted nor form themselves into separate meetings without the consent and approbation of their Masters and Wardens for the time being.

The membership of the Hobb's Hole brethren was continued in Kilwinning Crosse Lodge, it having been the intention of the new lodge to obtain a charter from some source not indicated, but presumably Scotland.

Our colonial brethren evidently did not mind "work," as the following minute of 1767 shows:

This being a Master's Lodge a Petition was presented from the Secretary of our Lodge, Brother Brown, praying that he might be by us raised to the degree of a Master, which being agreed to he was accordingly raised in the usual manner and the business of the Lodge of Masters being gone through, the Worshipfull the Master opened a Fellow Craft Lodge with the same members.

On the humble petition of Brothers John Miller, William Buckner, William Johnston, Andrew Leckie and Archibald Clark, that they might by this Lodge be passed as fellowcrafts,

the question was put for each severally and the Lodge having agreed to their request, they were severally passed accordingly. This Lodge having finished their business and the Lodge being shutt as usual a petition from brothers James Somerell and Henry Thomas was presented to the Master and praying that they might be passed as Fellow Crafts, on which the Master again opened a Fellow Craft Lodge (the same members present as in the last) and the vote being put and the petitions agreed to by the Lodge, the said James Somerell and Henry Thomas were accordingly passed as Fellow Crafts in the usual manner, after which the Worshipfull, the Master, having closed the Fellow Craft Lodge and opened an Entered Apprentice Lodge &c.

Among those present at this meeting was George Weedon, who had been made a Mason in the lodge May 3, 1756, and later became a brigadier general in Washington's army. Brother Weedon settled in Fredericksburg in 1767, and mention is made of him in that year when a joint meeting of Fredericksburg and Kilwinning Crosse Lodges were held December 28, for "all adjourned to Brother Weedon's to dinner" after having walked to church, "where Brother Mildrum gave us an excellent discourse upon the benefits arising from Masonry."

The lodge received a second charter from the Grand Lodge of Virginia December 3, 1796, based upon its participation in the formation of the Grand Lodge of Virginia in 1777. A third charter was issued December 12, 1855, following its revival after being suspended December 12, 1848, and ultimately erased in 1849. An attempt to restore it was fruitless until 1855. It lived four years, failing to make any returns after 1859. The Lodge is now operating under a fourth charter, No. 237, issued December 14, 1881.

All of these charters are in the possession of the present lodge.

During the Civil War, Union troops raided the lodge room, and carried away many of its belongings, notably jewels and regalia. Some of the articles were restored in 1885 and 1887, among them some of the old charters and a few of the first jewels, which had originally come from Scotland. The records from 1754 to 1859, which had disappeared during the war, were found in a Philadelphia antiquarian shop in 1909. It is from these writings that the facts herein presented have been garnered.

"The Lodge at Fredericksburg" holds an unusual interest for American Masons, as it was the Mother Lodge of George Washington. The story of Washington as a Mason has been told a countless number of times; let it be said here that he was initiated November 4, 1752, his entrance fee having been two pounds three shillings. He was "pass'd fellow Craft" March 3, 1753 and raised as Master Mason August 4, 1753. In spite of all assertions to the contrary, Washington maintained his interest in the Craft until his death, as is attested by authenticated records in many places. Among other activities he laid the corner stone of the capitol at Federal City (now Washington, D. C.) September 18, 1793, wearing an apron which had been presented to him by his Masonic brother, General Lafayette.

Washington became a charter member and the first Master of Alexandria Lodge No. 22, holding office from April 28, 1788 to December 27, 1789. He was Master of his lodge at the time he was inaugurated President of the United States on April 30, 1789.

A tour of the Southern states was made by President Washington in 1791. He was the recipient of many Masonic honors in various cities. In keeping with the customs of the time, he was presented with congratulatory addresses, among them one by his former comrade in arms, General Mordecai Gist, in his capacity as Grand Master of Masons in South Carolina. The original manuscript of this address is now one of the treasures reposing in the Iowa Masonic Library at Cedar Rapids, it having been acquired as a gift in 1927 through the offices of a brother whose modesty equals his generosity.

Washington was buried with Masonic honors at Mount Vernon four days after his death. With one exception, all the pallbearers were members of Lodge No. 22.

Washington's lodge is still in existence at Fredericksburg, Virginia, and the Bible upon which our first Masonic president was obligated is one of its priceless possessions. Incidentally, this lodge has the earliest known minute of the conferring of the Royal Arch Degree, December 22, 1753. It chartered lodges at Falmouth, Virginia (no longer in existence), and Botetourt Lodge, Gloucester County, Virginia. The right of Fredericksburg Lodge to issue these charters was recognized by the Craft of that period.

Williamsburg Lodge No. 6 is deserving of a chapter by itself. It was chartered by the premier Grand Lodge of England November 6, 1773, as lodge No. 457. Peyton Randolph, who was the first president of the Continental Congress in 1775, and who died October 22 of that year, was the first Master; he was succeeded by John Blair, who later became the first

Grand Master of Virginia. Lodge No. 6 furnished many of the notable patriots of the Revolution and leaders of the new government following the Declaration of Independence.

It was Williamsburg Lodge which called the convention resulting in the formation of the Grand Lodge of Virginia in 1778. Its minute book, for many years in the Library of Congress, was returned by joint resolution dated April 19, 1816, and covers the period from June 24, 1774, to June 24, 1779. Another manuscript volume of the lodge is still in Washington. A notation in the latter record, as of November 6, 1775, reads:

Capt John Fleming & James Monroe recommended as fit persons to be admitted members of the lodge & the motion seconded.

Unfortunately, the next page is a blank, and is followed by the minutes of May 6, 1777; hence we are still in darkness as to the identity and the actual Masonic record of the James Monroe referred to. The impression that it was the Monroe who later became President of the United States is difficult to substantiate, for if the candidate were the same brother, he was elected when not yet eighteen years of age, for Monroe was born April 28, 1758.

Cabin Point Royal Arch Lodge No. 8, one of the lodges whose origin was shrouded in the mists which have gathered about many of our early and now defunct lodges, was chartered by Cornelius Harnett, Deputy Provincial Grand Master by appointment of Colonel Joseph Montfort, his principal, April 13, 1775. The original document, lost for many years, came to

light in 1928 in the archives of the Grand Lodge of Virginia, being discovered by James M. Clift, Grand Secretary. The upper left hand corner bears the signature of "J. Montfort," a much faded red seal, and the designation "No. 7," which would indicate that this was probably the seventh charter issued. It was issued at Halifax, North Carolina, "By the Provincial Grand Master's Command, Cornelius Harnett, D.G.M.A. Witness: W. Brimage, P.G.Sec."

The name of this lodge has caused some writers to consider it as a Royal Arch Chapter, but this is erroneous, as there is a letter on record written May 15, 1789, by James Belcher, Senior, as *Master* of the lodge. Had it been a chapter, the title would have been High Priest.

Cabin Point Royal Arch Lodge was suspended in 1796 for not paying its Grand Lodge arrearages.

Virginia, so well known as the "Mother of Presidents," is also the mother jurisdiction of many great Americans who were members of the Craft during the times of which we write. James Mercer served as Grand Master 1785-87; his Deputy was Edmund Randolph, governor of the state, and who himself became Grand Master the following term; John Marshall, the first Chief Justice of the United States Supreme Court and biographer of Washington, was Grand Master 1793-95.

These names, with many others which will be recognized when encountered, scintillate in dazzling beauty upon the pages of American history, and also add luster to the annals of Freemasonry. In spite of some exaggerations made by fervid orators in the inspiration of their hour, American Freemasonry is abundantly

able to prove that its members were not found wanting as patriots and citizens during the trying times of the eighteenth century, even if it must be granted that there were far less than fifty-two Masonic signers of the Declaration of Independence, that all of Washington's generals were not Masons and that the Masonic delegates to the Constitutional Convention of 1787 did not test every thought, word and action by ritual of the Craft, as some would have us believe. The escutcheon of Freemasonry shines all the brighter when the actual truth is known.

Bibliography

In addition to some of the books listed in the preceding chapter, reference was had to Jos. L. Carson's article, "The Grand Lodge of Virginia—1777 to 1790," as published in the "Virginia Masonic Journal" of January 15, 1915. His "The Pre-Grand Lodge Lodges of Virginia," (February 15 and May 15, 1915) and "Old Williamsburg Lodge Minutes," (September 15, 1917) were also utilized. Acknowledgment is made to Bro. Wm. L. Boyden, Librarian, Supreme Council, 33°, A. & A. S. R., Washington, D. C., for assistance in locating other references, among them John B. Donovan's "History of Botetourt Lodge No. 7" (*Proceedings*, Grand Lodge of Virginia, 1910); Jas. B. Sener's "Kilwinning Crosse Lodge Nos. 2-237" (*Proceedings*, Virginia, 1901), but which should be read in connection with the later and more reliable account by W. L. Andrews, "Historical Sketch of Port Royal Kilwinning Crosse Lodge, No. 2, Taken From Its Old Records" (*Virginia Proceedings*, 1910). Appreciation is also due Bro. Wm. L. Boyden, for citing "*La Sagesse Loge No. 2660. Tableau des F. F. qui composent la loge provinciale Francaise, 5794.* (Norfolk, 1794); *same*, (Norfolk, 1795); *Tableau*, etc., (Norfolk, 1798), French and English text, Hartford, 1799.

Brethren interested in Virginia Masonry must not overlook John J. Lanier's *Washington the Great American Mason* (New York, 1922), an interesting work which contains much of value to the student.

Lucian J. Fosdick's *The French Blood in America* (Boston, 1906) has an entire chapter on the French in Freemasonry. The

anti-Masonic activities of the period are related in J. Hugo Tatsch's "The Rise and Development of Anti-Masonry in America, 1737-1825." ("The Builder," August, 1926). A detailed account of the Loge la Sagesse is given in Jedediah Morse's "A Sermon . . . delivered at Charlestown, April 25, 1799," (New York, 1799).

Material on Washington as a Mason can be found in John J. Lanier's *Washington the Great American Mason*, (already cited); Chas. H. Callahan's *Washington, the Man and the Mason* (Alexandria, Virginia, 1913); and Julius F. Sachse's *Washington's Masonic Correspondence* (Philadelphia, 1915). One of the best condensed accounts is the Washington number of the "Grand Lodge Bulletin" (Iowa) for October, 1925.

XII

THE STORY OF THE CRAFT IN MARYLAND, 1750-1783

THE historian of the Craft in Maryland is Bro. Edward T. Schultz, whose four volume work, *History of Freemasonry in Maryland*, contains more material than any other treatment of the subject. Yet like many another writer in Masonic fields, he was handicapped by the lack of records, for Maryland Masonry did not escape the misfortunes of other early American Grand Lodges. Bro. Schultz says:

When, some years ago, our old "Masonic Hall," on St. Paul Street, was sold and delivered to the City of Baltimore, by reason of unwarrantable thoughtlessness, many old record books, documents, manuscripts, etc., the accumulation of many years, stored in the attic of the old building, were suffered to find their way to the paper mills and there destroyed, whereby much interesting historical matter relating to Freemasonry in Maryland was forever lost to the fraternity.

Records still extant indicate that Maryland received its Masonic lifeblood from three sources, namely, the Provincial Grand Lodge of Massachusetts, the Grand Lodge of England (Ancients) and the Provincial Grand Lodge of Pennsylvania. Scottish influences may also have been at work, such as existed in Virginia; but traditions of German Freemasonry must be disregarded, insofar as any official acts are concerned. There may have been individuals who received their work in Germany, but it is highly improbable that any Ger-

man body warranted lodges in America.* (See page *xiii*).

Annapolis appears to have been the location of the first lodge in Maryland. The only records concerning it were found in the archives of the Grand Lodge of Massachusetts. The lodge was sometimes mentioned as "Maryland Lodge" and at other times as "the Lodge at Annapolis."

5750, Aug. 12. At the Pettition of Sundry Brethren at Annapolis in Mary Land, Our Rt. Wors'l Grand Master, Bro. Thos. Oxnard, Esqr. Granted a Constitution for a Lodge to be held there, and appointed the Rt. Wors'l _____ first Master.

Fryday, July the 13th, 1750. For the Lodge at Mary Land, Bro. McDaniel, D. G. M. app'd & pd. for their Constitu'n £13.9.

The Massachusetts records thus quoted also contain a letter of unusual interest which has already been reproduced in the chapter on New Jersey (see pages 52-53).

The lodge in Elizabethtown, referred to in this let-

* Gould, in his larger *History of Freemasonry*, dismisses the Maryland account with the following: "Lord Baltimore, who was proprietary Governor from 1715 to 1751, resided in the Province from 1732 to 1734. This nobleman was made a Mason in 1730, and seven years later assisted in forming the "Occasional Lodge," at which Frederick, Prince of Wales, was initiated; but with these exceptions his Masonic record is a blank, and it is altogether unknown whether or not he was a supporter of the Craft in America. Lodges were warranted from Boston in 1750, England in 1765, and three—in 1759, 1761, and 1763—of uncertain origin. Ten more—the first dating from 1766, and the last from 1782, derived their existence from the Prov. G. L. of Pennsylvania. A Lodge at Baltimore (without date) is shown on an Irish list, and it is traditionally asserted that there were two others of foreign origin—besides a Lodge near Newmarket, in 1776. The former are assigned to Georgetown and New Bremen, with the dates of 1737 and (before) 1789 respectively. The earlier of these—supposed to have been composed of Scottish Masons—is believed to have opened a branch Lodge at Joppa in 1751. The Lodge at New Bremen is said to have derived its constitution from Germany. Robert Molleson was Prov. G. M. under England in 1776, and Henry Harford in 1783; but there is no evidence to show that either of them exercised any authority under the appointment.

ter, was not a Maryland Lodge, as erroneously assumed by Webb in the first edition (1797) of his *Freemason's Monitor*, but was located at Elizabethtown, New Jersey.

Accounts in the "Maryland Gazette," Annapolis of June 25, 1761, December 26, 1763, and June 24, 1764, indicate that the Annapolis lodge celebrated St. John's Day, and these furnish contemporaneous evidence of its existence. No traces of the lodge have been found after 1764.

The Provincial Grand Lodge at Boston warranted a lodge in Charles County, at Port Tobacco, some time prior to 1759. Another was founded at Leonardtown, St. Mary's County, about 1759. It may have had an earlier existence, but the only record books extant date from June 6, 1759, to June, 2, 1762. The old minutes indicate that the social functions of the Craft were not overlooked, something not unexpected when recalling that the puritanical influences of New England did not prevail among the descendants of the Maryland cavaliers. The minutes of June 25, 1759, record this:

*** Being assembled, after hearing a Polite, Acurate, and most Edyfyng discourse delivered by our Rev'd Brother, John McPherson, we returned to the Lodge Room in the above order. In the evening was a Genteel Ball, At the opening of which was sung by the Members of the Lodge, Locked in a Circle, the Entered Apprentices' Song. In the morning of the 26th the members again repaired to the Lodge Room where it was ordered that the money due to the Lodge be applied towards the expences of the Ball, and what may remain undischarged to be collected from the members.

Apparently this was an affair that lasted throughout the whole night—a marked contrast from some of the

other records encountered, in which brethren were admonished to be home by nine o'clock! The "Ball" was put on at an expense of £49-19-0, of which a balance due was defrayed by members contributing £39. Upon a similar occasion, two years later, it is recorded:

As there is at present no Jewells belonging to this Lodge, and as there is no Clergyman to perform divine Service on this occasion, there cannot be any procession, nevertheless it is ordered that the Clerk of the Parish read the Evening Service and that Brother Bate thereafter read the Mason's Charge.

A ball followed, and on the morning of the next day the brethren returned and closed lodge.

Schultz, in his Maryland history, reproduces the records of Joppa Lodge No. 1 from a book of proceedings found August 20, 1848, in Joppa, Baltimore County, when some old buildings were torn down. It contains the text of a charter issued by Lord Blaney, Grand Master of the Grand Lodge of England, dated August 8, 1765. Though it called itself an "Ancient" Lodge, it was carried on the rolls of the Grand Lodge of England (Moderns) as No. 346. It later had the numbers of 286, 228, 229 and 195—the last in 1792.

Though this lodge is known as Joppa No. 1, it would seem that there was another Joppa Lodge, known as No. 2. The only evidence of its existence is a certificate and receipt, dated August 25, 1764, which has among its opening words this phrase: "We, the Master and Wardens of Lodge No. 2, Baltimore County, Maryland," etc. It is signed by Richard Wagstaffe, as Master; but we also find a Richard Wagstaff as Senior Warden of No. 1 a year later.

Joppa Lodge No. 1 is mentioned in the records of Lodge No. 2, A.Y.M. of Philadelphia. On May 13,

1766, Richard Wagstaff tried to visit No. 2, but being a "Modern," he was not admitted to the "Ancient" lodge. He had better success in visiting Lodge No. 3, as is shown by the minutes of Joppa No. 1. On February 16, 1782, the lodge was granted a Pennsylvania charter as No. 35.

A lodge existed at Talbot Court House, Talbot County, chartered prior to 1763 by the Provincial Grand Lodge at Boston; but this must not be confused with the one warranted by the Provincial Grand Lodge of Pennsylvania July 2, 1781, as No. 34, also located at Talbot Court House (now Easton).

As shown in the Chapter on Pennsylvania, the Grand Lodge of England, "Ancients," warranted a Provincial Grand Lodge of Pennsylvania in 1764. This body chartered ten lodges in Maryland, as follows:

No.	Location	Date
6	Georgetown Became No. 1 on the Maryland Roster in 1787, but ceased in 1793.	May 23, 1766
7	Chestertown Became No. 2 on the Maryland Roster. Ceased in 1794.	May 23 to June 24, 1766
15	Fell's Point Now No. 3 on the Maryland Roster ("Washington Lodge.")	June 28, 1770
16	Baltimore Became No. 20 on Maryland Roster in 1795. Ceased in 1796.	Sept. 21, 1770
17	Chester Mills, Queenstown Became No. 4 on the Maryland Roster. Ceased about 1792.	Sept. 16, 1773

- 27 In the Maryland Line April 4, 1780
 29 Cambridge May, 1780
 Became No. 5 on the Maryland Roster.
 Ceased about 1792.
- 34 Talbot Court House (Now Easton) July 2, 1781
 Became No. 6 on Maryland Roster. Ceased
 about 1794.
- 35 Joppa Feb. 1, 1782
 Met at Harford-Town, Joppa, and Bel-Air,
 in same county until May 8, 1794, then took
 a Warrant, No. 14, from G.L. of Maryland.
 Became dormant in a few years. Is stated to
 have been "revived" in 1811 as "Mount Ara-
 rat Lodge" which is still in existence.
- 37 Princess Anne Dec. 23, 1782
 Became No. 7 on Maryland Roster. Ceased
 about 1793.

Brief references to these lodges will not be out of place.

Very little is known of lodges Nos. 6 and 7. The only records of their existence are such as are found in the archives of the Grand Lodge of Pennsylvania.

Lodge No. 15 of the Provincial Grand Lodge of Pennsylvania, and later Washington Lodge No. 3 of Maryland, is now the oldest existing lodge in the Jurisdiction. Its early records are missing, but a copy of its old by-laws have been preserved. One of them is of particular interest to us in view of Bro. C. C. Hunt's article on "Signing the By-Laws," which appeared in the Grand Lodge Bulletin for May, 1927:

That those, our Bye-laws shall be Read to every Brother made here or Entered amongst us the first Night of their being

so made or entered, and it is expected they will sign them, or they cannot be looked upon as Members of this Lodge, and consequently cannot be entitled to any of the Benefits arising from our Charity Fund, etc.

Lodge No. 16, now Baltimore Lodge No. 20, is worthy of special mention as it is the mother lodge of General Mordecai Gist, of Revolutionary fame. He was initiated March 14, 1775, passed April 11 and raised April 25. Later he became first Worshipful Master of Army Lodge No. 27, Maryland Line. He was president of the convention of army lodges held at Morristown, New Jersey, January 9, 1780, at which it was recommended that George Washington be chosen General Grand Master. In 1790, he was elected Grand Master of Masons in South Carolina.

This lodge, as indicated in the preceding list, was warranted September 21, 1770. The date is erroneously given as 1779 in the Reprint of the Minutes of the Grand Lodge of Pennsylvania. Some time after the British evacuated Philadelphia, question arose as to the regularity of the lodge's charter. An examination was ordered, but this proved it legal and genuine, and dated as shown herein. The old roll book of Lodge No. 16, beginning with entries of May 17, 1773, and ending November 20, 1781, is now in possession of the Maryland Historical Society.

Lodge No. 17 was the last to be formed prior to the Revolution. It was organized by John Coats, who later became the first Grand Master of Maryland.

The difficulties with the mother country interfered with the rapid establishment of further lodges, although we know that Freemasonry itself was not weakened. The brethren in the field kept up their Masonic

relationships by the formation of military lodges, and Maryland is represented by Lodge No. 27, headed by one of Washington's generals, as already shown, with Col. Otho Holland Williams as Senior Warden and Major Archibald Anderson as Junior Warden. Williams became adjutant general under Gates in his Southern campaign, and Congress later gave him a commission as brigadier general. He received his Masonic degrees in American Union Military Lodge, at Roxbury, Massachusetts—initiated February 26, passed March 11, and raised March 13, 1776. He was elected Junior Deacon the night before he received his Master Mason degree.

The lodge encountered the misfortunes of war, for at the Battle of Camden, fought August 16, 1780, the warrant and other property of the lodge were captured by the British, and not recovered by General Gist until after the evacuation of Charleston December 14, 1782. He retained possession of it, and in 1786 opened correspondence with the Grand Lodge of Pennsylvania, resulting in the formation of Lodge No. 27 at Charleston, South Carolina, on the basis of the military warrant. Its further story is a part of South Carolina Masonic history, and is covered in the chapter on that state.

Lodge No. 29, located at Cambridge, Dorchester County, had its origins in a military lodge—Pennsylvania-Union No. 29, chartered by Pennsylvania July 27, 1780. The dispersal of the members after cessation of hostilities in 1781 interfered with the meetings of the lodge, and the warrant was carried by the Master to Wyoming, Pennsylvania. This came to the attention of Grand Lodge in 1783, which "Unanimously Agreed,

That *all* travelling Warrants heretofore granted by this Grand Lodge, be called in by the Grand Secy."

Other members of the lodge then residing at Cambridge had previously petitioned Grand Lodge for a charter, and were granted one with the same number as the one they had when meeting as a military lodge. The exact date is not known, but it was some time in 1782.

Lodge No. 34, located at Talbot Court House, now Easton, Maryland, had its origin in a petition to the Grand Lodge of Pennsylvania dated *circa* June 8, 1780, which was received and considered June 24, 1780. It was laid over until July 2, 1781, when the request for a charter was granted. The charter was surrendered in 1787, for on April 17, 1787, the lodge became No. 6 on the roster of the newly formed Grand Lodge of Maryland. It ceased functioning about 1794.

The town of Joppa enters again when lodge No. 35 was chartered February 1, 1782. The old lodge, Joppa No. 1, which had been meeting occasionally at Hartford Town, as well as at Joppa and Belle Air, was a "Modern" lodge. It suspended meetings during the Revolution, but was revived May 2, 1781. The refusal of Lodge No. 15 at Fell's Point to admit one of the Joppa members because he was a "Modern" made the brethren of his lodge "unwilling to continue Modern Masons any longer and for their Satisfaction sent their Warrant by the hands of Mr. Robert Moore of Baltimore Town to the Grand Lodge of Philadelphia to have their important opinion of the matter. It was their opinion that it was a Modern Warrant."

The Grand Lodge of Pennsylvania, meeting in emergent communication October 18, 1781

Resolved, That it appears to this Grand Lodge that the Warrant is a modern one; but that if on proper application, some of the members of the Modern Lodge so held at Joppa are found worthy, and enter'd, pass'd, and rais'd in one of the ancient Lodges at Baltimore, that then, on the Recommendation of that ancient Lodge to this Grand Lodge, we shall think it conducive to the Benefit of the Craft to grant them a new Warrant if they Surrender their Modern one, and in the mean time, We recommend it to the Lodges to be cautious in not admitting them to sit with them while remaining Moderns.

The Joppa brethren were advised to "go over the ground again," that is, to be "healed," which several did in Lodge No. 16 at Baltimore and became "Ancient Master Masons." They aided others in a similar manner, until a sufficient number of Ancient Masons were found to petition for a new charter. Following their election, the officers went to Lodge No. 15 at Baltimore, and were installed in a Past Masters Lodge.

Though invited to take part in the conventions for the formation of the Grand Lodge of Maryland, it does not appear that the lodge did so. Old record books of the lodge show that it met until 1792. About a year later, some of the brethren applied for a dispensation to form a new lodge, and in May, 1794, Belle Air Lodge No. 14 was founded. It became dormant in a few years, its last recorded meeting being that of June 2, 1798. It is believed that Mount Ararat Lodge, formed in 1811, is a revival of No. 14.

The last Pennsylvania lodge in Maryland, No. 37, at Princess Anne, was warranted December 23, 1782. It later became No. 7 under the Grand Lodge of Maryland, in the formation of which it participated, but it ceased functioning in 1793.

The emergence of the American colonists from a

state of dependence to one of freedom from outside rule also injected difficulties into the Masonic life of the times. Our brethren of Maryland were especially circumspect in their actions. Though they held an assembly on June 17, 1783, for the purpose of organizing a Grand Lodge, they did not consider the project thoroughly established until four years later. The preliminary meeting was followed by one on July 31, when Dr. John Coats, Past Deputy Grand Master of Pennsylvania, was elected Grand Master. He carried on correspondence with the Provincial Grand Lodge of Pennsylvania which reflects the uncertainty that prevailed in Masonic channels as to the propriety of the colonial lodges establishing their own Grand Lodges.

It must be remembered that there were only two local precedents to follow. Massachusetts had formed a Grand Lodge March 8, 1777, and Virginia did likewise on October 30, 1778. Pennsylvania, with whom Maryland was corresponding, did not establish its Masonic independence until 1786. It is to the credit of the Maryland brethren that they moved as deliberately as they did, and when the Grand Lodge was definitely organized April 17, 1787—in a manner practically the same as the organization of 1783—there was no question as to the propriety of the action.

Five lodges participated in the first meeting of 1783, namely Nos. 7, 17, 29, 34 and 37. At the 1787 meeting representatives were present from Nos. 6, 7, 29, 34 and 37, with two visitors from Lodge No. 18.

Bibliography

The two principal sources of Maryland Masonic history readily available to the student are Edward T. Schultz's *History of Freemasonry in Maryland*, 4 vols. (Baltimore, Md., 1884) and Julius F. Sachse's *Old Masonic Lodges of Pennsylvania*, 2 vols. (Philadelphia, Pa., 1912). John Lane's *Masonic Records* (London, 1895) has also been used for statistical information.

XIII

FREEMASONRY IN DELAWARE, 1759-1808

DILIGENT inquiry for material on Delaware Masonic history has resulted in nothing more than references to standard histories, and to brief mention of lodges in histories treating of other Masonic subjects. All accounts that were found refer to a Union Lodge, warranted in 1764 by the Grand Lodge of Scotland as No. 121, and erased in 1809. It was apparently established in General Marjoribank's Regiment, as indicated in the Scottish Registry; but what connection that regiment had with Delaware is something that has not been ascertained. Gould is authority for the statement that "except between 1688 and 1691, (the regiment was) in the Dutch service from 1586 until 1793. In 1794, it became the *fourth* English regiment numbered the 94th, and was disbanded in 1818."

More satisfactory results are obtained when attention is directed to the Provincial Grand Lodge of Pennsylvania. One year after the "Antient" Provincial Grand Lodge was formed, it issued warrant No. 5 for a lodge to be held at Cantwell's Bridge, Delaware, the document being dated June 24, 1765. Ten years later the lodge was removed to Middletown, in New Castle County, where the brethren met at Bro. Thomas Sculley's.

Though the warrant of the lodge is dated June 24, 1765, it is evident that the lodge began work earlier.

The lodge still has in its possession some of the old record books, in one of which it appears that William Bradford, Peter Hyatt, Duncan Beard, John Hanson, William Smyth, Senior, Nicholas Belvel (or Belville) and Richard Curtis were *entered as members* as of May 25, 1765, and those of John King, James Anderson, William Fowler, Joseph Anderson and Joseph Jacquet as of June 6th—both of these dates antedating that of the charter. It is safe to conclude that these brethren were charter members of the lodge.

Still further evidence lies in Section 33 of the old laws, reading:

33d. The Comitee of the Lodge Meet according to Appointment to Consider of the Buisness Referred to them on the first Thirsday in March 1759, and after Mature Consideration Agreed that in as Much as the Stock for Charity has a reasonable & Sufficient Fund According to the Circumstance of the Body and Likewise Remembering that the Brn. has been a Considerable Expence from time to time in providing for and Baring the Necessary Expences of the Lodge, it is therefore thought Reasonable and Agreed to Accordingly, (etc.).

This would indicate that as early as 1759 the lodge had ample funds for charitable purposes, and such funds could not have been available unless the lodge had been in existence for some time.

The minutes of the lodge for August 12, 1775, contain an interesting reference:

Mark McCall, George McCall and Henry Bell, being well recommended to this Lodge, and having some pretensions to the Fraternity, were upon examination found to be Antient Masons, but clandestinely made, therefore by their requests they were entered—past and raised to the degree of Master

Mason, and received Certificates to enable them to obtain a warrant for holding a lodge at Dover.

The lodge at Dover became No. 18.

The brethren of No. 5 also encountered the trials incident to war times, for on September 27, 1777, it was recorded that the confusion caused by the landing of the British at Elk prevented them from meeting the month before. The records of the period also show that soldiers of the Continental forces were admitted to membership at emergency meetings, the customary rules being suspended in such cases.

The lodge took part in the formation of the Grand Lodge of Pennsylvania in 1786, and was the first to pay any money into the new treasury. It met with a period of adversity from 1791 to 1797, but was revived and in 1816, ten years after the Grand Lodge of Delaware was formed, became Union Lodge No. 5 of that Jurisdiction. The Delaware charter is dated January 24, 1816.

The location of the lodge at Christiana, New Castle County, No. 14 on the Pennsylvania registry, is that of the present city of Wilmington. The warrant was issued December 27, 1769. The records of the lodge for the first ten years of its existence have been lost; but the Grand Lodge of Pennsylvania has two old minute books covering the period from November 18, 1779, to December 16, 1784, as well as some other related material.

The fees paid for the degrees during Colonial times varied greatly, as entries in the old minute books show. Lodge No. 14 received four candidates in 1780 who paid \$224 each. Obviously, this was in depreciated Continental currency, representing the existing equiv-

alent of £3-5-0 in gold, silver or exchange. At the close of the year, the currency had depreciated still more, for Bro. John Nowland is recorded as having "paid his fees £3-5-0 Hard or Exchange, with 650 Dollars as an Equivalent."

The attendance problem, so grave a concern today, also perplexed our colonial brethren. In 1782, Lodge No. 14 directed the secretary to give notice to those who had been absent for three months that they would be obliged to attend the next meeting or suffer excommunication.

Lodge No. 14 participated in the formation of the Grand Lodge of Pennsylvania in 1786, but its warrant was forfeited in 1806 for proceedings in the establishment of the Grand Lodge of Delaware, which action the Pennsylvania brethren considered irregular. An account of this will be given at the close of the chapter.

Lodge No. 18, Dover, has the distinction of meeting at the first inn named after Washington, for in the minutes of the Grand Lodge of Pennsylvania it is recorded that the lodge was opened and established "at the Sign of General Washington," in Dover on October 11, 1775. Among its first acts was the initiation of two brethren who "had heretofore been initiated into a Lodge of Masons in a clandestine Body without Warrant or any Authority." During the following year, the lodge entered into an agreement with others in the locality agreeing not to receive any candidate residing near other lodges without having a recommendation as to his suitable character from the Master of the body nearest to which he resided, "thereby to prevent any unworthy person gaining admittance by traveling abroad."

The fortunes of war affected the lodge at times, for many of its members were in the patriot army, and at one time no meeting could be held because the Master and other officers were actively opposing the enemy. Throughout the records are continuing entries reporting the departure of members for military service.

The establishment of lodges throughout the Revolution indicates clearly that Freemasonry was not a dormant institution. Lodges were springing up continually, and that they were not mushroom growths is shown by their survival of the trying times and their participation in the formation of independent American Grand Lodges in subsequent years.

Lodge No. 33, New Castle and Christiana Bridge, indicates this thoroughly. It was founded December 18, 1780, by the Provincial Grand Lodge of Pennsylvania in response to a petition from brethren who were members of Lodge No. 5 at Cantwell's Bridge, Delaware. It had the hearty endorsement of the Master of No. 5, and accordingly was unanimously granted. A peculiar circumstance in connection with the warrant was the authorization to hold meetings at two places—New Castle, at the head of Delaware Bay, and Christiana, on the Creek by the same name, the head of tide water navigation. The arrangement was not satisfactory, however, and permission was granted to the lodge to fix upon New Castle as the permanent place of meeting.

Like lodge No. 14, the charter of No. 33 was also vacated for "unmasonic conduct" in forming the Grand Lodge of Delaware in 1806.

The location of Lodge No. 44 A. Y. M., Duck Creek Cross Roads, is that of the town of Smyrna, the

name having been changed by an act of the Delaware legislature in 1806. Lodge No. 18 endorsed the application of local brethren, members of Lodges No. 5, 6 and 18, for a charter, and this was granted June 23, 1785. The new lodge started with a membership of ten.

The original charter of the lodge was surrendered in 1790, and a new one from the Grand Lodge of Pennsylvania, organized in 1786, issued immediately thereafter. Apparently the lodge was already on the wane at the time, for it made returns for only one year thereafter, and from 1791 on nothing is known of it.

The story of the Craft in Delaware is not complete without mention of Lodge No. 63 at Lewistown, chartered May 28, 1794, and Lodge No. 96, Delaware Hiram Lodge at Newark, December 6, 1802, both with Pennsylvania charters. The Newark lodge participated in the formation of the Grand Lodge of Maryland, and as a result lost its Pennsylvania charter.

Another lodge which must be included is St. John's Lodge of Laureltown, Sussex County, which received a Maryland charter September 18, 1792. It forfeited the document June 13, 1800, by becoming delinquent in payments to the Grand Lodge. A petition of 1806 for revival was refused; but Hope Lodge was chartered on the same day, at the same place.

The action of the Pennsylvania Grand Lodge in vacating the numbers of four of its lodges for participating in the formation of the Grand Lodge of Delaware is of more than passing interest, for such unusual action arouses one's curiosity to a high pitch. The story is told in detail in the reprint volume of the minutes

of the Grand Lodge of Pennsylvania for 1801-1810. It appears that a meeting was held at Wilmington, consisting of nine brethren representing Lodges No. 14, 33 and 96 of Pennsylvania and No. 31 of Maryland, and a committee of five appointed to prepare a set of regulations for the government of the proposed Grand Lodge of Delaware. On the following day, twelve brethren met and proceeded to appoint Grand officers pro tem, and opened the Grand Lodge of Delaware in due form and solemnity according to the ancient usages of Masonry "without any previous installation, etc." New warrants were authorized, whereby No. 14 became No. 1; No. 33 was designated No. 2; No. 96 took No. 3 and No. 31 appeared as No. 4. An election of officers then followed, and those present were installed.

The remainder of the story is best told in the original language of the record:

Your Committee have also examined the regulations contained in the said Pamphlet and find that besides many irregularities, the 7 Sect. of Art. II contains the following: The Grand Master, Deputy G. M. and G. Wardens shall severally at the Time of their installation make the following declaration: "I solemnly promise upon the Honour of a Mason, strictly in the Office of ——— I will according to my best abilities, strictly comply with the Laws and Regulations of this Grand Lodge and all other Ancient Masonic Usages."

Your Committee are conscious that the R.W. Grand Lodge of Pennsylvania would see with pleasure a Grand Lodge established in a Sister State, whereby Masonry would be highly benefitted, the works of the Lodges would be better superintended and the mode of working would become more uniform. But such Grand Lodge, before it can be Acknowledged, must be regularly established agreeably to the Ancient Usages handed to us from so many ages, which we are all bound to support.

Your Committee are sensible that Five Lodges at least are indispensably necessary to form themselves into a Grand Lodge; and the regular proceedings in that case if not sufficiently known by the Brethren, can be easily obtained from the Officers or Members of any Grand Lodge. Every subordinate Lodge must know that previous to their withdrawing from the Jurisdiction of their Mother Grand Lodge they should apply to them, settle their Dues and impart to them their intention and motives, in order to part from them in a Brotherly manner, obtain the necessary information and assistance which is never refused.

Your Committee see with pains that of the Four Lodges who have so irregularly endeavoured to form themselves into a Grand Lodge, Three, to wit: No. 14, 33 and 96 were at the Time of the proceedings aforementioned, working under Warrants from your R.W. Grand Lodge; that they have not settled their Dues which must be considerable, and have not given the least Notice of their intentions and doings.

Your Committee would not do justice to their own feelings, and would be wanting in their duty and respect to the R.W. Grand Lodge, were they to dwell any longer upon the so many striking irregularities and wants of knowledge displayed throughout the proceedings analyzed in the present Report. They beg leave to offer the following Resolutions:

Resolved, That this R. W. Grand Lodge cannot recognize the pretended Grand Lodge of the State of Delaware, nor any other Grand Lodge until the Brethren have formed themselves in that regular manner pointed out by the Ancient Constitutions and agreeably to the known usages of Masons.

Resolved, That the Warrants of Lodges No. 14, 33 and 96 have been superceded by their joining in the Establishment of the said pretended Grand Lodge of Delaware, and that the same be vacated. Philadelphia, September 15th, 1806.

The Grand Lodge of Maryland also disapproved of the Delaware action as indicated by its minutes of May 12, 1807:

Your committee view with regret, the striking irregularity and the obvious departure from the Landmarks of our Order, with which this new association stands charged. And they cannot recognize as legal the act of a Masonic body, when the ancient Constitution, that palladium of Free-Masonry has been disregarded, and innovation introduced. The committee are therefore of opinion that the said "Grand Lodge of Delaware," is and ought to be declared an illegal body.

And that the said Lodge No. 31, to wit, "Hope Lodge," at Laurel Town, Sussex County, be summoned, to appear before this Grand Lodge, at its next session in course, to answer to the premises, and their cause, if any they have, why their charter shall not be annulled, and themselves suspended from Masonic privileges, or otherwise proceeded against agreeably to the regulations of our order.

The minutes of May 3, 1808, contain this resolution:

Resolved, That the Grand Secretary demand from Hope Lodge, No. 31, the charter granted to them by this Grand Lodge, together with the Tools, Jewels and Implements belonging to the Craft, and also the Records of said Lodge. Said Lodge has forfeited its charter, agreeably to the Constitution of the Grand Lodge of Maryland.

The action of the two Grand Lodges seemed to have no effect upon the Grand Lodge of Delaware, for it continued serenely on its way. The feeling engendered in 1806 apparently subsided by 1816, for in that year the Grand Lodge of Pennsylvania consented to Lodge No. 5 at Cantwell's Bridge joining the Grand Lodge of Delaware.

Bibliography

Material for this chapter was derived primarily from Julius F. Sachse's *Old Masonic Lodges of Pennsylvania*, 2 vols. (Philadelphia, 1913). *Reprint of the Minutes of the Grand Lodge of Free and Accepted Masons of Pennsylvania*, Vol. II, 1801 to 1810, (Phila-

delphia, 1896) was also used, as was Edward T. Schultz's *History of Freemasonry in Maryland*, Vol. 2 (Baltimore, 1885). *A Historical Sketch of Union Lodge No. 5, A. F. & A. M.*, compiled and written by Joseph C. Jolls, P.M. (Philadelphia, n. d.), was also drawn upon after the major portion of this chapter was in type.

XIV

FREEMASONRY IN RHODE ISLAND, 1749-1791

THE story of the Craft in Rhode Island is inseparably connected with the development of American Freemasonry because it has been alleged that there was a lodge at Newport as early as 1658. This phase was covered in Chapter I. There is nothing to support the claim; on the other hand, internal evidence shows that the account is improbable.

The student of early American Freemasonry has little to work upon. There are not many records extant, and such as exist are not readily available to writers at a distance. Hence one is dependent upon such fragmentary accounts as have been compiled in addresses or perhaps in a few stray volumes. The only acceptable account of the Craft in Rhode Island lies in Henry W. Rugg's *History of Freemasonry in Rhode Island*, published in 1895 as a memorial volume of the Grand Lodge centennial celebration held in 1891. The work will be found a desirable acquisition for any Masonic library.

St. John's Lodge at Newport has the distinction of being the oldest lodge in the Jurisdiction. It was chartered by Thomas Oxnard, Provincial Grand Master of St. John's Provincial Grand Lodge of Boston, December 27, 1749. The first Master named in the warrant seems to have been the cause of some trouble, for in the second charter issued May 14, 1753, we find the state-

ment that the "late Master, Right Worshipful Mr. Caleb Phillips, has used the said Lodge unbecoming a Mason, by withholding from the Lodge our Deputation, to him granted, as Master thereof, as also the Records of said Lodge, which being the foundation on which their Lodge is established, the withholding thereof has left them in the utmost confusion and uncertainty."

An interesting point arises in connection with these warrants, for they empowered the lodge to confer only the first two degrees. As is generally known, the Master's degree was not generally conferred in the early days, that being exemplified, when petitioned for at all, by occasional lodges which met for that purpose, and which later were chartered as Masters Lodges.* W. Bro. Arthur Heiron, L.R., Past Master of "Old Dundee" No. 18 of London, has ventured the suggestion that the members of the four old lodges which formed the Grand Lodge of England in 1717 "were merely Fellow-Craft Masons and that not one of them had ever been raised a Mason."

The Newport brethren, however, did not observe the limitations placed upon them by their charter, for they also conferred the Master's degree. They were called to account for this, but evidently presented such a good defense that they were issued a charter to hold a Master's lodge. This document is of sufficient historical interest to warrant reproduction herein; it should also be said that it was the second of three issued for Masters lodges, the others being the Masters Lodge of Boston, 1738, and the Masters Lodge in Albany, 1768.

* The Masters Lodge of Boston, chartered 1738, raised 84 brethren between 1739 and 1751, although 238 persons joined the Fellow Craft Lodge. (McClenahan, *History of Freemasonry in New York*, Vol. I, page 9.)

Jeremy Gridley, G. M.

To all Free and Accepted Masons that shall inspect this Deputation:

Know ye that Whereas a Considerable Number of Master Masons have from Time to Time congregated themselves at Newport in the Colony of Rhode Island and Providence Plantations within our district as a Lodge of Master Masons, and have therein raised some Brothers of the Fellow Craft to Master Masons, not thinking but they had Authority so to do, and have now Petitioned us to confirm the said Degree, and to Form them into a Master's Lodge.

We therefore by the Authority given us by the Grand Master of Masons, do hereby confirm the said Degree to which any Bro's have been so raised and do appoint Our Beloved and Right Worshipful Brother John Maudsley to be Master of a Right Worshipful Master's Lodge, to be held at New Port, he taking Special Care in Choosing Two Wardens and other officers necessary for the due reputation thereof, and do hereby give and grant to the said Lodge all the Rights and Privileges which any Master's Lodge of Free and Accepted Masons have or ought to have, enjoining them to send us an account of the Time and place of their Meeting, and a List of their Members, and Three Guineas for their Enrollment in the Grand Lodge Book in London.

Given under our Hand and the Seal of Masonry, this 20th day of March, A. D. 1759, A. L. 5759.

By the Grand Master's Command,

Robert Jenkins, D. G. M.

William Coffin, S. G. W.

Richard Gridley, J. G. W.

Witness: John Leverett, G. S.

Jeremiah Gridley, Provincial Grand Master, issued a warrant January 18, 1757, to brethren in Providence to form a lodge, which was also known as St. John's Lodge. Captain John Burgess was named Master, and authorized to choose his Wardens and other officers for

the first year. The charter is interesting reading, for among other statements we find the following:

Lastly, That they do regularly communicate with the Grand Lodge in Boston by sending to the Quarterly Communication such Charity as their Lodge shall think fit for the Relief of Poor Brethren.

It should not be overlooked that such contributions to the relief fund did not exempt the local lodges from calls on the part of their own members, or for charity to be expended locally in other ways. The minute books of early lodges contain numerous references to charity, showing that the exemplification of this virtue was not a perfunctory disbursal of funds, but an act in which sincere personal interest was taken by the members.

These two lodges were the only ones formed in Rhode Island during the rule of the British government. Both prospered, and their members showed typical Masonic zeal in their activities. The Newport lodge, according to tradition which has come down to the present day, held its meetings at one time in the Council Chamber of the Old State House. The Providence brethren held their first meetings at the "White Horse," a tavern located on North Main Street. Subsequent meetings were held at "The Two Crowns" and occasionally at private homes. Just before the struggle for American independence, meetings were held at the State House in Providence, the brethren in that respect following the example of their Newport brethren. (Rhode Island, it will be remembered, had two capitals up to very recent times.)

Bro. Henry W. Rugg, in his *History*, states that Freemasonry in Rhode Island was dormant during the

troubulous times beginning shortly before the Revolution and continuing until later years. However, the brethren individually did not lose their Masonic contacts; in fact, they used them to good advantage in their patriotic services.

One illustration is the story of the capture and destruction of the "Gaspee" on June 9, 1772. This was an eight-gun British schooner, patrolling Rhode Island waters for the examination of vessels and their cargoes in search of contraband. The "Gaspee" had gone ashore at Namquit (now Gaspee) Point during its pursuit of the "Hannah," a schooner commanded by Captain Benjamin Lindsay, who had refused to strike his colors. A band of colonists led by John Brown (among them Abraham Whipple, John Brown, Silas Talbot, John Mawney, Ephraim Bowen and John Bucklin, all Masons), descended upon the British vessel under cover of night and took it by surprise. Its heavy ordnance could not be fired; but small arms fire was exchanged before the King's men were forced to surrender. The crew was taken to shore after which the vessel was burned. The affair is of historical importance because it represented the first armed combat between the forces of King George III and the colonists. The fact that the assailants evaded arrest in spite of rewards of £1000 for leaders and £500 for each common perpetrator, is indicative of the public opinion of the times. The resistance in such marked fashion to the activities of the revenue collectors also tells its story of the bitter feeling toward the Crown.

A third lodge, King David's, was chartered in Rhode Island June 7, 1780, when Moses M. Hays, "Grand Elect Perfect Sublime Deputy Inspector General of

Masonry, Prince of the East, &c," formed King David's Lodge No. 1 by authority of George Harison, Esq., Provincial Grand Master of New York. Moses M. Hays was named the first Master; he later became Grand Master of Masons in Massachusetts. Two of his associates, Moses Seixas and Peleg Clarke, subsequently were Grand Masters of the Grand Lodge of Rhode Island. King David's Lodge thrived for about ten years, when it was merged with St. John's Lodge of Newport, just prior to the formation of "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations."

Freemasonry, like many other movements, was in a more or less unsettled condition immediately after the Revolution. The sporadic attempts to form a General Grand Lodge, first proposed December 27, 1779, in American Union Lodge No. 1, a military lodge then at Morristown, New Jersey, had not met with any favor. The Grand Lodge of Georgia had directed attention to the subject, and the receipt of a letter in Rhode Island from that body evoked an interest in the formation of a Grand Lodge for Rhode Island. This led to an exchange of correspondence between the local lodges, through which the Grand Lodge came into formal existence June 27, 1791. Officers had been elected previously, as follows:

Chris. Champlin, Grand Master.
 Peleg Clarke, Senior Grand Warden.
 George Sears, Senior Grand Deacon.
 John Handy, Grand Secretary.
 Jabez Champlin, Grand Marshal.

Henry Hunter and George Gibbs, Honorary Members.

The Lodge at Providence elected the following:

Jabez Bowen, Deputy Grand Master.

Daniel Tillinghast, Junior Grand Warden.

Ebenezer Thompson, Junior Grand Deacon.

Joseph Russell, Grand Treasurer.

Gershom Jones, Grand Sword Bearer.

John Brown and Benj. Bowen, Honorary Members.

The story of Freemasonry in Rhode Island cannot be dismissed without mentioning the visit of George Washington to Newport, in March, 1781. On July 10, 1780, the French fleet had landed a force of six thousand men at Newport under Comte de Rochambeau, where he was blockaded by a powerful British fleet. Washington went to Newport to confer with Rochambeau, arriving in the city March 6 and leaving March 13, 1781. The proposed visit was known as early as February 7, as on that date King David's Lodge appointed a committee to prepare an address to Washington. However, the address was not prepared, for the brethren reported "that on inquiry they find General Washington not to be a Grand Master of North America; as they supposed, nor even Master of any particular lodge. They are, therefore, of opinion that this Lodge would not choose to address him as a private brother at the same time, think it would not be agreeable to our worthy brother to be addressed as such."

It was voted to receive the report of the committee and that the address be entirely laid aside.

The circumstance is of importance because enemies of Freemasonry have seized upon this to bolster their

claims that Washington was not a Master of a lodge. The report of the Newport brethren was correct at the time it was written, for Washington was not elected Master of Alexandria Lodge No. 22 of Virginia until 1788.

Bibliography

Henry W. Rugg's *History of Freemasonry in Rhode Island* (Providence, 1895) is the only volume written on the subject. It is of value, not only for the early accounts, but because of its interesting treatment of early nineteenth century Masonry, in which such prominent American brethren as Thomas Smith Webb played an important part. The early history of Capitular, Cryptic and Templar Masonry in America is also elaborated in the volume.

A first hand account of the Gaspee incident, written by one of the participants, Ephraim Bowen, appears in *Men and Times of the Revolution; or, Memoirs of Elkanah Watson* (New York, 1856), pp. 21-23,

XV

FREEMASONRY IN CONNECTICUT, 1750-1789

THE story of Freemasonry in Connecticut is inseparably interwoven with the history of "Old Hiram," as Hiram Lodge No. 1, New Haven, is affectionately known by the brethren of the Nutmeg State. The lodge enjoys a remarkable history for it has had a continuous existence since 1750, and upon coming under the jurisdiction of the Grand Lodge of Connecticut, which it helped to establish in 1789, it has always been represented at the annual communications. Not only the brethren of Connecticut, but Masons everywhere in the United States, have reason to be proud of this lodge and its splendid record. It thrust its roots deep into the Masonic life of the colonies, and has contributed to American history some of the most illustrious names on its rolls.

The earliest record known of Hiram Lodge concerns itself with the petition of several New Haven brethren to the St. John's Grand Lodge of Boston, requesting that a lodge be established. This petition was received August 12, 1750, and a warrant granted as of November 12, 1750. R. W. Thomas Oxnard was the Provincial Grand Master at that time.

The first meeting of the lodge was held December 27, 1750. The record of the event, taken from the old minute book, is interesting reading:

At a Lodge of Free-Mason's, held at Jehiel Tuttle's in New Haven, at the festival of Saint John the Evangelist, A. L. 5750, the following brethren were present, viz:—David Wooster, W. M.; Samuel Mansfield, S. W.; John Elliot, J. W.; Nathan Whiting, Elihu Lyman, Archibald McNeil, Jehiel Tuttle, Joseph Goldthwaite, John Harpin, Eleazer Fitch, Benjamin Appleton, Israel Abbot.

Each brother paid 30 shillings; Benedict Westcut paid 100 shillings advance money; Lodge received of Bro. Lyman 2 doz. gloves, at £10 12s 6d—£21 5s.; received of Bro. B. Westcut in full for admittance, £9.

The old record books of the lodge have been well preserved; yet there is a gap from June 24, 1754 to April 10, 1765. This is not surprising, for when we ascertain that Captain Wooster (later Major General) was Master from 1750 to 1761, and recall the part which he and his associates took in the French and Indian Wars of the period, the absence of records and the extreme likelihood of irregular meetings are explained. As will be shown in a biographical sketch of Wooster, he was actively engaged in naval and military operations during this period; no doubt brethren of the lodge were among his active supporters.

Though the general records of Hiram Lodge are missing for the period mentioned, it should be said that there is a volume covering the activities of the Masters lodge connected with Hiram Lodge. As has been shown in the chapters on Massachusetts and Rhode Island, there were separate lodges in early times for conferring the Master Mason degree. Hiram Lodge had such attached to it as is indicated by the "Record of Hiram's Masters Lodge" from December 20, 1762 to November 11, 1805. Prior to 1790, the greater part of Hiram's members did not attain to the degree of

Master Mason. It was not necessary, for all business was transacted on the Entered Apprentice Degree, as it is even today in some European lodges.

The valorous but unfortunate Arnold was an affiliated member of Old Hiram, having joined April 10, 1765. The histories of the present day are treating this colonial brother of ours with much greater consideration than they did in earlier years, for though we all deplore his attempted betrayal of his country, we are not blind to his otherwise meritorious traits of character and his contributions to the patriot cause. His own realization of the contemptible act which forced him to flee was far greater punishment than any which could have been inflicted by his countrymen had he been captured.

The story of Hiram Lodge still awaits the attention of a capable historian, for tantalizing references are encountered in pages other than its own records. It was active during the trying times of the French Revolution and Napoleonic Wars for in October, 1798, the lodge petitioned Grand Lodge for some relief, saying "that from their local situation, and the general calamities of the war in Europe, they have many and frequent applications for relief, from distressed brethren, both of their own Lodge and others, and that their funds were almost exhausted by charitable donations." Nothing came of this, however.

Four years after Hiram Lodge had been warranted, Provincial Grand Master Oxnard issued a charter dated February 4, 1754, to brethren at Middletown, St. John's Lodge, (No. 2), Middletown.* The first meet-

* The date was ascertained from Massachusetts records; it is usually given as February 14.

ing of the lodge was held February 26, 1754, at Captain Michael Burnham's tavern.

The Lodge was ordered to meet every Wednesday evening, "till the members are all good workmen"; lodge closed at 9:00 P. M., or sooner, and "no brother was allowed to insist upon or force a brother to stay longer"; members and visitors paid one shilling for the privilege of attending lodge meeting; all money left at the end of six months after expenses were paid was put into a fund for the relief of poor brethren. The following regulations are worthy of quotation in full:

If any brother should be so void of shame as to disguise himself with liquor, or shall come disguised to the Lodge, he shall pay a fine of 2 shillings, and be dismissed for the night; and the next Lodge night that he comes he shall be severely reprimanded, and dealt by according to the manner of Masons.

Whoever promotes feuds or animosities among the brethren, or endeavors to disturb the tranquility of the Lodge, shall likewise be dealt by as seemeth meet unto the Master and his men.

As Masonry ought never to be neglected, and as true cement is necessary for keeping the Lodge in a firm state, so if any member be in town and absent himself of a Lodge night, he shall be charged his club, unless he give a satisfactory reason for his absence.

Connecticut was "open territory" for lodges, for in 1762 we see a lodge, St. John's Lodge (No. 3), Fairfield, established under the Provincial Grand Lodge of New York. R. W. George Harison appointed Bro. Eleazer Hubbell as Master of "Saint John's Lodge, in the County of Fairfield, and in the Colony of Connecticut." The lodge later removed to Bridgeport, where it is now located as No. 3. The date of its charter is February 12, 1762.

Twelve Hartford brethren petitioned R. W. Bro. Jeremy Gridley, Provincial Grand Master of Masons in North America, at Boston, for a deputation. This was granted and on January 19, 1763, St. John's Lodge was organized. It became Lodge No. 4 under the Grand Lodge of Connecticut in 1795. The original charter was dated March 21, 1762.

The next three lodges were created by the Provincial Grand Lodge of New York. Union Lodge was granted a warrant November 18, 1764, with authority to meet at Stamford, Horseneck and parts adjacent. In later years it met at Greenwich, but it is now Union Lodge No. 5 of Stamford.

St. John's Lodge of Norwalk was chartered May 23, 1765. It partook of the trying times of the Revolution, as is shown by the following regulation concerning fees in 1780:

Voted and agreed, that when any one shall be initiated into this Lodge, he shall pay to the funds of the same, Two Hundred Continental Dollars, and Ten Dollars to the Tyler; and also that the Tyler shall receive Ten Dollars per night during the pleasure of the Lodge.

In 1792, the minutes show that the tyler's fee was reduced to two shillings per night when lodge met, and one shilling when he came to meeting and lodge did not assemble.

The Stratford lodge (St. John's No. 8) was warranted April 27, 1766. It is to be regretted that one cannot have access to the quaint old records of these lodges. Entries such as the following whet one's interest:

October 16, 1766: The Lodge being open in due form and order, did unanimously agree and consent, that Bro. Abijah

Beach should see and take care that proper candle-sticks be provided for the Lodge; and for our deficiency we had a lecture from the Worshipful Master.

The American Revolution gave birth in Connecticut to one of the most famous lodges of our Craft history—American Union Lodge, subsequently of the Connecticut Line. It was a military lodge, receiving a commission from the Grand Lodge at Boston under date of February 15, 1776. Its story properly belongs in a chapter on military lodges, and will be treated accordingly; herein it can be said that the lodge assembled in Connecticut, New York and New Jersey, as it followed the fortunes of the patriot cause. General Washington was present at its St. John's Day meeting of June 24, 1779, held at Nelson's Point, New York, and again on December 27, 1779, at Morristown, New Jersey. It was at the latter meeting where a petition was read, relative to the formation of a General Grand Lodge, and which was sent to the Provincial Grand Masters in the several states.

On January 5, 1780, Jonathan Heart, Worshipful Master of American Union Lodge, addressed a letter to Joseph Webb, Grand Master of Massachusetts, endorsing the petition of eleven Danbury brethren for a lodge in that city. Worshipful Master Heart said, among other things, that American Union Lodge was a travelling lodge, confined to the army and unconnected with the State; the petitioners stated that "Chance, the fortune of war, or the tutelar deity of Masons has thrown together in this place a number of brethren, who, though members of different Lodges, feel themselves equally animated by a desire to improve their own minds, to edify each other, and to pursue the grand

work of the institution." They pointed out that they met from time to time, after careful examination, and that there was also occasion to fraternize with many brethren of the army lying near them. The petition was subsequently granted by R. W. John Rowe, "Grand Master for North America," and Union Lodge, now No. 40, came into existence.

Of Compass Lodge (No. 9), Wallingford, still on the rolls of the Grand Lodge of Connecticut, little can be ascertained for the period under consideration. It was chartered by the Provincial Grand Master at Boston, April 28, 1769; but its records for the time prior to the connection with the Grand Lodge of Connecticut have been lost. Yet one name stands out which is noteworthy in Western annals—that of Turhand Kirtland, who represented the lodge in the convention that framed the Grand Lodge Constitution in 1789. He later became the Master of the first Masonic lodge in the Western Reserve, Erie Lodge No. 47, located in Trumbull County, Ohio. He had previously been Master of Compass Lodge in 1783, 1789, 1795 and 1800.

Mention must also be made of King Hiram Lodge No. 12, Derby, and King Solomon's Lodge, No. 7, Woodbury. The former was founded January 3, 1783, by the Massachusetts Grand Lodge; but of the latter we have no early records. Wooster Lodge (No. 10) received a charter dated January 12, 1781, from the Massachusetts Grand Lodge, but this document is now lost. St. Paul's Lodge (No. 11) was first chartered by the Massachusetts Grand Lodge, June 1, 1781. This Grand Lodge also chartered Montgomery Lodge (No. 13) of Salisbury on March 5, 1783, and Fred-

erick Lodge (No. 14) of Farmington, as of September 18, 1787.

Connecticut also has traditions which deal with lodges no longer in existence, and concerning which little or nothing can be learned. It is claimed that there *was* a lodge in Waterbury as early as 1765, chartered by the St. John's Grand Lodge of Boston, July 17. E. G. Storer, Grand Secretary of the Grand Lodge of Connecticut, writing in 1859, said: "There are old Masons now living, who remember having heard their fathers tell what *their* forefathers had done in the old time before them, in the Lodge of Waterbury. * * * The minutes of this old lodge are not known to be in existence but the original copy of the by-laws, written in a beautiful round hand, and in good state of preservation, is now in possession of Harmony Lodge No. 42." They are dated December 25, 1765. One of the members of the lodge was Col. Joel Clark, who was the first Master of American Union Lodge in 1776.

The records of the St. John's Grand Lodge at Boston, for January 12, 1753, indicate that a lodge was established at New London at that time; but there is nothing further to support the tradition that a lodge existed in the county, working at both New London and Colchester. Union Lodge No. 31 appears on the scene about 1795.

A Massachusetts warrant was issued July 10, 1771, to brethren at Guilford. The lodge met for the first time September 19, 1771, and continued until 1776, when the war disturbances and the exposed situation of the town dispersed the brethren so that no meetings could be held. Organized Freemasonry returned to

Guilford in 1797, when St. Alban's Lodge No. 38 was formed.

A lodge was also established at Norwich in 1785 by the Massachusetts Grand Lodge, (charter dated June 24) but it became dormant after one year. An attempt to revive it in 1802 brought difficulties in its wake, and the Grand Lodge of Connecticut decided that all rights accruing to the old Columbia Lodge under its charter had been forfeited and voluntarily relinquished. Somerset Lodge No. 34 had been chartered in 1795, and objected to the belated attempt to revive the former lodge after the newer organization had been in the field for so many years.

Several conventions were held before the Grand Lodge of Connecticut came into formal existence in 1789. The first was held in New Haven April 29, 1783, following the recommendation of thirteen lodges which had met on the preceding March 13. Regulations were adopted, but no election of officers held. Another convention was agreed upon to be held at Middletown on the last Tuesday of the following September; but no records of this meeting exist, though it is presumed that it was held. The only evidence for such a conclusion is an entry in the minute book of St. John's Lodge No. 3 of Bridgeport, covering a meeting of lodges held January 14, 1784, "for the purpose of choosing a Grand Master," and other Grand officers. A Grand Master, Pierpont Edwards, was elected, with Brother Sallu Pell as Grand Secretary.

For reasons not now ascertainable, the first organization does not seem to have endured, for a subsequent convention was held at Hartford May 14, 1789, preparatory to organizing a Grand Lodge. A plan was

devised, which was carried into effect July 8, 1789, when the present Grand Lodge of Connecticut came into existence. Bro. Pierpont Edwards was again named as Grand Master, but the new Grand Secretary was Elias Shipman.

General David Wooster (1710-11—1777) played such an important part in the establishment of Freemasonry in his state, and contributed so much to the welfare of the colonies, that he deserves more than passing mention.

David Wooster was born at Stratford, Connecticut, March 2, 1710-11, and received his education amidst the stern and puritanical associations of his day. He graduated from Yale College in 1738. We meet him first in public life as a lieutenant, and later as captain, of the sloop "Defense" (1741-43), the first man-of-war ever built by order of the General Assembly of Connecticut. England was then at war with Spain, brought about by the British desire to monopolize the slave trade to the Spanish colonies. Pirates and smugglers had been attracted to the American coast by the protection afforded by England to the infamous traffic, and they did not hesitate to inflict themselves ruthlessly upon the American colonists. Connecticut, to protect its people against a possible attack from Spanish vessels and from the piratical marauders built the "Defense," which ran in and out of the many bays and inlets of the coast, and also stood out to sea in hope of finding an antagonist.

Political troubles in Europe caused martial conflict in the colonies of the New World. Troubles with the French and Indians brought Louisburg, on the Island

of Cape Breton, into prominence; from it the French and the Canadians went forth to massacre and pillage; from it sailed the cruisers which swept the colonial vessels from the sea and destroyed the fisheries.

At this time Governor Shirley of Massachusetts conceived the bold scheme of assailing Louisburg, an undertaking as audacious at that time as an attempt to take Gibraltar. Yet the colonists went into it with great unanimity and zeal. "It even assumed the character of an anti-Catholic crusade. Louisburg was not only the headquarters of a hostile race, but of a hated religion. A Romish priest had marshaled and led Indians against our Protestant brethren on the frontiers."

Connecticut raised an entire regiment for the expedition; Wooster was commissioned a captain, and was the first to recruit and arm his company, and report it ready for service. He sailed under convoy of the "Defense" on April 11, 1745. The expedition was met and reinforced by the British squadron under Admiral Warren. A siege of forty-eight days brought about the capitulation of the city and fortress of Louisburg on June 17, 1745.

Wooster not only won the respect and admiration of his associates and superiors by his courageous conduct during the various maneuvers and attacks, but also won the title of soldier's protector and friend by first remonstrating with and finally disarming a British officer after a sword combat when the latter had beaten one of Wooster's men with a cane.

Captured war trophies and prisoners were transported to England. Captain Wooster was entrusted with the command of a ship for this purpose, and upon his arrival in London was received with great acclaim.

He was also given a commission as captain in His Majesty's service, but returned to America *within a short time*.

The outbreak of the French and Indian Wars of 1754-63 brought Wooster into prominence again as a colonel of the third regiment of Connecticut. He joined an army of ten thousand regulars and provincials at Albany; but while their commander, the Earl of Loudon, idled in New York, disease and short rations decimated the ranks, and nothing was done. The following year a levy of five thousand men marched to the headwaters of the Hudson to combat Montcalm. Abercrombie, the British commander, "one whom a child could outwit, and a popgun terrify," blundered, and a second campaign went to naught. Wooster and his men acquitted themselves bravely in battle against great odds.

A third campaign was begun in 1759, when Wooster joined the successful expedition under General Amherst. Ticonderoga and Crown Point were abandoned by the French; Wolfe defeated Montcalm at Quebec. The conquest of Canada was accomplished by the capture of Montreal.

From 1763 to 1765 Wooster engaged in mercantile pursuits. He prospered exceedingly; he drew the salary of the office of collector which he held, and was also on half-pay as a captain in the King's service. He enjoyed all that wealth could bring him; yet he relinquished the comforts of opulence when the break came with the mother country. A high commission in the British Army was declined; on the other hand, he offered his services to a feeble colony and a penniless Congress.

The General Assembly of Connecticut appointed him major general and commander-in-chief of six regiments, with Joseph Spencer and Israel Putnam as his brigadiers. He departed with his command for New York, where the enemy was threatening the city. Shortly after there followed one of those inexplicable circumstances which have left unhealed wounds upon the hearts of many an officer. Congress accepted the Connecticut troops as a part of the army of the United Colonies, and instead of continuing Wooster in command of the Connecticut troops, commissioned Putnam as major general and offered a brigadier's commission to Wooster. Yet, in spite of this affront, and not looking back to the home he had left or the British commissions he had scorned, he accepted the lower rank and for eighteen months carried on a campaign in the North which tried him and his men to the utmost. He came into conflict with his superior officer, Major General Schuyler, and incurred his ill will—a circumstance that added further difficulties to his already trying position.

The border campaign need not be discussed in detail here. Schuyler's ill will continued; both he and Wooster referred their grievances to Congress. Wooster was recalled, and within a month the Americans were driven from Canada, defeated and disgraced. Wooster requested Congress for an investigation, through which he was acquitted unconditionally of all blame for the reverses the Americans had met. He thereupon returned to Connecticut, where he was again commissioned major general and commander-in-chief of the state troops.

Tryon, the Tory governor of New York, harassed the colonists by his incendiary expeditions into the sur-

rounding territory. In 1777 he burned Danbury; in 1778, Fairfield and Norwalk were fired; New Haven was visited in 1779. On April 25, 1777, a British expedition landed at Westport; the next morning Wooster had news of it, and with Generals Benedict Arnold and Silliman, a force of seven hundred men gave their attention to the enemy on the 27th. Wooster was with two hundred men who worried and harassed the British rear guard. They returned open fire with two fieldpieces. Rallying his men from this unfamiliar attack, he led them on; but was struck by a ball fired by a Tory; and died on May 2, 1777.

Congress after Congress appropriated money for a monument over his grave; but the work was not done until a rebuke by a prominent American writer—"He sleeps among a recreant people, for no monument rises above his ashes"—stung Connecticut into action. The State Legislature appropriated \$1,500; the Grand Lodge of Freemasons gave \$1,000; the citizens of Danbury raised the remainder of the \$3,000 required. The monument was dedicated with Masonic ceremonies on April 27, 1854, upon which occasion an effective oration was delivered by Brother Henry C. Deming, of Hartford, from which the foregoing text has been extracted.

The monument bears the following inscription on one of the panels:

BROTHER DAVID WOOSTER.

Impressed, while a stranger in a foreign land, with the necessity of some tie that should unite all mankind in a UNIVERSAL BROTHERHOOD, he returned to his native country, and procured from the PROVINCIAL GRAND LODGE OF MASSACHUSETTS A CHARTER, and first intro-

duced into Connecticut that Light which has warmed the widow's heart and illumined the orphan's pathway. Under this Charter, in 1750, HIRAM LODGE No. 1, of New Haven, was organized, of which he was the first Worshipful Master. Grateful for his services as the Master Builder of their oldest Temple, for his fidelity as a brother, and his renown as a patriot and soldier, the Free and Accepted Masons have united with his native State and the citizens of Danbury, in rearing and consecrating this monument to his memory. Erected at Danbury, A. L. 5854, A. D. 1854, DAVID CLARK, G. Master.

It is not known where Wooster was made a Mason; but upon his return from England, where he had gone with the Louisburg prisoners, he procured a charter from the Provincial Grand Lodge of Massachusetts for Hiram Lodge No. 1, New Haven, Conn. He may have been initiated in an ambulatory lodge, or may have received the degrees in London. Be that as it may, there is no doubt about his having been a Mason, and though we should like to know more of the facts we can depend upon the evidence which the old charter, still in the archives of the Lodge, preserves for us. In it he is named as the first Worshipful Master.

Bibliography

Eliphalet G. Storer's *The Early Records of Freemasonry in the State of Connecticut*, issued in five parts, 1859-61, and *The Centennial: One Hundredth Anniversary of the Most Worshipful Grand Lodge of Connecticut, 1889*, were drawn upon heavily for the material in this chapter. Walter S. Moyle's *Hiram Lodge No. 1, A. F. & A. M., 1750-1916, New Haven, Connecticut*, was also consulted. Other Connecticut lodge histories were examined, but very little was ascertained from them regarding the history of the Craft in the state prior to 1789. Henry Champion Deming's *Oration Upon the Life and Services of Gen. David Wooster*, delivered

at Danbury, April 27, 1854, when a monument *was erected to his memory*, furnished the facts for the biographical sketch.

Use was also made of Melvin M. Johnson's "The Story of Freemasonry in New Jersey," ("The Builder," April, 1924), *which contains valuable notes on American Union Lodge.*

XVI

FREEMASONRY IN NEW HAMPSHIRE, 1739-1789

"JANUARY 17th, 1739, the Right Worshipful Robert Tomlinson, visited the lodge at Portsmouth, New-Hampshire."

This terse statement by Lyman Spalding, M.D., Grand Secretary of New Hampshire a century and a quarter ago, is a fitting introduction to a study of New Hampshire Freemasonry, which made its appearance in Portsmouth as early as 1736. The archives of the Grand Lodge of Massachusetts contain the original petition for the first Masonic lodge in New Hampshire; the text reads:

To the Right worshipfull & Worshipfull—Henry Price
Grand master of the Society of free and Accepted Mason's
held in Boston, and to ye rest of the Brothers Greeting—

Wee The under named persons of the holy and Exquisite
Lodge of St. John do request a deputation and power to hold
a Lodge Acording to order as is and has been granted to faith-
full Brothers in all parts of the World; wee have our Con-
stitutions both in print and manuscript as good and as ancient,
as any that England can afford—

Worthy Sir—wee request ye above as a favour hearing that
there is A Superiour Lodge held in Boston, and if Granted, it
will encourage us, to keep a Constant coraspondance, by com-
municateing our brotherly affections, one to another once a

Quarter, which Concludes us as wee ought *Gentn.* Your
Obedient Servants—

Portshmouth February
ye 5 Day 1735

Robt Brough
Tho: Coleman
John F. Mills
Jonathan Nailer
Willm Canterbury
Willm Grogan

The date when this lodge was constituted is not known, but there can be no reasonable doubt that it was June 24, 1736. It is apparent from the phraseology of the petition that the lodge was already in existence at the time application was made.*

The earliest records extant of the first lodge at Portsmouth show that on October 31, 1739, "Regulations and by-Laws" were adopted. It is not known if any earlier records were kept, as nothing has been preserved for those who would rake the ashes of the years long since flown.† Yet we do find evidences of the

* In Preston's *Illustrations of Freemasonry*, first American edition, edited by Bro. George Richards, and published by W. & D. Treadwell, Portsmouth in 1804 (there was also a "first American edition" issued in the same year by Cottom and Stewart at Alexandria, Virginia) Bro. Lyman Spalding makes the following statement: "ST. JOHN'S LODGE, *Portsmouth*. A petition from the brethren resident in Portsmouth, New Hampshire, for the erection of a lodge there, to be denominated the 'Holy Lodge of St. John,' was presented to the St. John's Grand Lodge, at Boston, at the festival of St. John the Baptist, June 24th, 5734. The prayer of the petition was granted. This was the first lodge of Freemasons in New Hampshire." In view of the scholarly researches of Bro. Melvin M. Johnson, set forth in his *The Beginnings of Freemasonry in America*, we are reluctantly compelled to disregard the date of June 24, 5734, cited by Spalding.

† W. Bro. William H. Randall, P.M., Secretary of Saint John's Lodge No. 1, Portsmouth, New Hampshire, writes thus, upon reviewing this chapter: "We have no doubt that our Lodge was in existence many years before the letter was sent to Price, and that its existence and the Masons who composed it were just as regular as those who formed the Grand Lodge of England in 1717. There are no documents or records now in existence, known to the

lodge's activities from that time forward. As Past Grand Master Frederick W. Sawyer of New Hampshire has said:

Venerable Saint John's Lodge, with a history unexcelled, a record without a parallel. Born in a wilderness, when the war-hoop of savage still struck terror to the hearts of the settlers, nurtured and sustained by the heroic devotion and unswerving loyalty of its early members, standing firm when the fierce gales of oppression and conflict swept over it, keeping its light burning when dark clouds of intolerance enveloped it, taking on new life and new strength as the years went by, until today it proudly stands at the very summit of excellence and dignity. No trace of decay, no backward steps are to be found in the living history of this Lodge.

For nearly forty-five years, Saint John's Lodge was the only one existing within the confines of New Hampshire. An interesting event of this period is the record of meetings—October 26, 1749, and December 11, 1749—on the British frigate "America," a vessel of fifty-four guns, then under construction at Portsmouth. Upon one of these occasions, Mr. Farr was "made and passed," and Mr. Kipling "made."

A record has been preserved of the Masters of Saint John's Lodge, from which we learn that during the period of 1778 to 1788 no Master was elected, and that the lodge met but a few times. Hall Jackson appears on the records for 1778 and again for 1788 and 1789 as Master. In the following year, John Sullivan

writer, from which Spalding could have obtained the date of June 24, 1734. The letter to Price, and our first record of which you have a facsimile, are the earliest documents known to be in existence referring to our Lodge. But I am inclined to the belief, based upon the appearance of our first book of records, that a book covering the early activities of the Lodge previous to 1739, was lost. In our first book some of the members were referred to as 'R.W.,' indicating that at some time they must have been masters of a Lodge, and presumably Saint John's previous to 1739."

was elected. He had been elected the Grand Master of New Hampshire upon the organization of the Grand Lodge in 1789 some months earlier, as is shown in the sketch of General Sullivan at the end of this chapter.

The second lodge to be erected in New Hampshire, St. Patrick's Lodge, Portsmouth, was not founded until 1780. On March 7 of that year, several brethren petitioned the Massachusetts Grand Lodge for a charter. This was granted ten days later, when charter No. 14 was issued. The first meeting was held March 24, and Oliver Whipple elected Worshipful Master. The lodge met until the latter end of 1790; most of its members then affiliated with Saint John's Lodge. Spalding says:

St. Patrick's Lodge had never acknowledged the jurisdiction of the Grand Lodge of New-Hampshire, and the Massachusetts Grand Lodge, by the charter of St. Patrick's Lodge, claimed jurisdiction no longer than till a Grand Lodge should be formed in New Hampshire; therefore, St. Patrick's Lodge was not, at the time of its dissolution, under the jurisdiction of any Grand Lodge.

Concerning the Lodge at Cornish (Vermont), the records of the Massachusetts Grand Lodge read thus:

A petition from several Brethren, dated at Cornish, in the state of Vermont, was read, November 8, praying for the establishment of a Lodge in that place; whereupon, voted, that a charter be issued accordingly; "upon the same principles that charters heretofore have been granted by this Lodge, to petitioners from Newhampshire and Connecticut, where Grand Lodges have not been erected."

The lodge met a few times at Cornish; but subsequently, when New Hampshire claimed the town, the lodge removed to Windsor, Vermont, on the opposite

side of the Connecticut River, and took the name of Vermont Lodge No. 1.

On March 5, 1784, brethren at Keene, New Hampshire, petitioned the Massachusetts Grand Lodge for a charter, and "Rising Sun Lodge" came into existence. It surrendered this charter to the Grand Lodge of New Hampshire, and in lieu thereof received charter No. 3 dated August 3, 1792.

Faithful Lodge, Charlestown, New Hampshire, received charter No. 27 from the Massachusetts Grand Lodge by vote of that body on February 22, 1788. The charter was dated the following day. A new charter was granted by the Grand Lodge of New Hampshire on April 30, 1800, as No. 12.

Brethren at Hanover, upon petition to the Massachusetts Grand Lodge, were granted a charter for Dartmouth Lodge, Hanover, on December 18, 1788, the last one issued by that body for New Hampshire. The lodge had but a short existence; its funds and regalia, left in the hands of members, were lost.

An attempt to study Freemasonry in any community without consideration of local history is poor policy. Freemasonry has always been interwoven with the social and economic development of the locality in which it arises. New Hampshire and Vermont are no exceptions. Roads, river routes, commerce and the varied mingling interests of a district, and its relations with others near and far, all have a bearing on growth and progress. The Connecticut Valley witnessed strife and discord from the days when the Indians first harassed the settlers down to the times when political controversies raged. The separation of Connecticut Valley

territory into two states, Vermont to the west of the river and New Hampshire to the east, marked the culmination of old and bitter feelings—some of which had seemingly crept into the Craft relationships of the time. Those who would pursue the Masonic history of New Hampshire and Vermont further must keep the requisite facts in mind; a lengthy discussion is obviously out of place in these concise sketches.

Representatives from two New Hampshire lodges, St. John's of Portsmouth and Rising Sun at Keene, met at Portsmouth on July 8, 1789, and proceeded with the formation of the Grand Lodge of New Hampshire. The other lodges in the state at the time were not represented. John Sullivan was elected Grand Master, but was not installed until April 8, 1790, when Hall Jackson, who had been Master of Portsmouth Lodge during the troublous times of 1778-1788, and who had presided at the two previous Grand Lodge communications, invested the first Grand Master with his jewel of office. Bro. Jackson was appointed Deputy Grand Master, and was elected as Grand Master the following year.

The drab and matter of fact account herein presented takes on a brighter hue when we consider the men of the period and their surroundings. The first meetings of the Grand Lodge were held in the rooms of St. John's Lodge in the Earl of Halifax Tavern, still standing at the corner of Court and Atkinson Streets of Portsmouth. The proprietor of the establishment was John Stavers, and within the walls of the old building Washington and Lafayette were entertained.

The brethren of New Hampshire were not found wanting in the trying demands of the American Revolu-

tion. Among the Masons who made history were Generals Joseph Cilley, Henry Dearborn, Alexander Scammell, John Sullivan and William Whipple; Colonel Hall; Majors Adams, Bartlett, McCleary, McClintock, Sherburne, Tilley and others. Major McCleary yielded his life at the Battle of Bunker Hill on June 17, 1775, falling upon the same day that his illustrious superior, Major General Joseph Warren, Grand Master of Massachusetts, passed on to immortality. Major Sherburne was killed at the battle of Germantown.

Honor should also be accorded to another son of New Hampshire, whose name is more closely linked in history with Vermont—General Stark. Born at Londonderry August 28, 1728, he was made a Mason in Masters Lodge No. 2, Albany, New York, initiated, passed and raised on January 9, 1780. His fees were "5 pounds for initiation, 8s to Tyler, and 4s for extra Lodge."

The contributions of Major General John Sullivan to the development of the Craft are such that his name cannot be omitted from New Hampshire Masonic history.

As we are chiefly interested in Sullivan's Masonic record, the barest facts as to his nativity and services for his country will suffice herein. He was born in Berwick, Maine, February 17, 1740, and died in Durham, New Hampshire, January 23, 1795. He was of Irish ancestry, being related to Dermod, chief of Beare and Bantry, Ireland, who was killed in his castle of Dunboy in 1549. General Sullivan's father, Owen, a native of Limerick, settled in the American Colonies in 1723. The son studied and later practiced law, but

entered upon the career which made him famous when he received a major's commission in the New Hampshire Militia in 1772. He represented his state at the Continental Congress in 1774 and in June, 1775, when only thirty-five years of age, was commissioned one of the eight brigadier generals of the Continental Army. He was promoted to major general in 1776. His subsequent army services are on record in various encyclopedias. Strenuous service in the field shattered his health. He resigned his commission, but was sent by his state to the Continental Congress in 1780, where he did effective work in reorganizing the army and improving public credit. After peace was declared, he resumed the practice of law and from 1789 to 1795 was United States judge for his state.

General Sullivan received the Entered Apprentice and Fellowcraft degrees in St. John's Lodge at Portsmouth, New Hampshire, March 19, 1767. He was raised to the degree of Master Mason December 28 following. Sullivan has the distinction of having been elected Grand Master without having held office as Worshipful Master, but he was not installed as Grand Master until after he had been elected Master of St. John's Lodge December 3, 1789, and installed as such on December 28.

It is inevitable that stories should cling to the memory of such an illustrious patriot and Freemason. Like many prominent men of his day and of present times, public duties did not permit him to attend lodge regularly; but his interest in Freemasonry is evident when it is related that in the Rhode Island campaign of 1778 he granted permission to brethren of his command to participate in a St. John's Day celebration December 27

at Providence. It is said that General James Mitchell Varnum, also a Mason, and General Sullivan were present.

A Masonic letter to General Sullivan is still extant. It is of sufficient interest to warrant reproduction herein:

Durham, Septemr 5, 1790.

Brother Hall Jackson, Deputy Grand Master of the Lodges
in New Hampshire:

Dear Sir: My alarming State of health which once occasioned me to express my wishes to the Grand Lodge that I might be excused from the honor conferred on me by Electing me Grand master of the Lodge of free and accepted masons in New Hampshire, compels me at this time to notify you & through you the Grand Lodge of this state that, owing to Indisposition, I find myself unable to perform the Duties of The important office, and must therefore decline acting any Longer in the honorable Station which I have been honored with. I must now Intreat the Brethren to accept my most cordial thanks for the honor they have done me by the appointment & to believe that I shall ever Esteem and revere an order so respectable & to which I now feel I ever shall feel the strongest attachment.

Jno Sullivan.

Right Worshipful
Hall Jackson, Esqr., Deputy
Grand Master of free masons
in New Hampshire.

Bibliography

A short history of Freemasonry in New Hampshire is found in Appendix No. III, pages 355-362, written by Lyman Spalding, M.D., Grand Secretary, in William Preston's *Illustrations of Masonry, The First American Improved Edition, From Strahan's Tenth London Edition, edited by Brother George Richards, P.G.S.G.L.M.*, (W. & D. Treadwell, Portsmouth, 1804). The *Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons . . . of the Grand Lodge of Massachusetts* (Worcester, Mas-

sachusetts, 1798), was consulted for accounts of New Hampshire charters by the Massachusetts Grand Lodge. Melvin M. Johnson's *The Beginnings of Freemasonry in America* contains facts of great value and interest. The reprint volume of the *Proceedings of the Grand Lodge of New Hampshire*, Vol. I, 1789-1841 was of service, as were various accounts in later issues of the *Proceedings*. Files of the "New Hampshire Masonic Bulletin," Concord, New Hampshire, for the years 1921-1923 were also consulted. Other facts were gleaned from the centennial anniversary volume of Franklin Lodge, No. 6, A. F. & A. M., Lebanon, New Hampshire, 1896. Mention should also be made of the interesting article by Wor. Bro. William B. Randall, P.M., Secretary of St. John's Lodge, No. 1, entitled "Where St. John's Lodge Convened," published in the "Masonic Monthly Magazine" of New Haven, Connecticut, September, 1925.

XVII

MILITARY LODGES OF THE AMERICAN REVOLUTION

THE Grand Lodge of Ireland has the distinction of issuing the first warrant for a military lodge, granted November 7, 1732, to brethren in the first Battalion Royal. It was originally issued without a number, but later became No. 11 on the Irish Register. The story of Freemasonry in military and naval circles is one of the romances of The Craft. The presence of military lodges on American soil in the eighteenth century did much to establish the institution in various places. We have seen how three military lodges participated in the formation of the Massachusetts Grand Lodge in 1769; a military order was the foundation of Freemasonry in Ohio; and as the American people spread west in ever succeeding waves, the Masonic apron accompanied the flag. The waters of the Pacific did not stop progress; American Masonry was introduced in the Philippines by means of military lodges. Masonic lodges and clubs also flourished in the American Expeditionary Forces during the late World War.

It is difficult to compile a list of military lodges with the British forces in America, as it is known that some existed which did not make returns; but confining the subject to lodges chartered by Provincial Grand Lodges in the colonies, the first on record is an army lodge which accompanied the expedition to Crown Point. It was chartered May 13, 1756, by the Provincial Grand

Lodge at Boston. The same body chartered a lodge in the 28th Regiment of Foot on November 13, 1758, which met at Louisburg, Cape Breton, Nova Scotia. A third met with the 55th Regiment, which was at Crown Point; this was warranted March 12, 1762.

St. John's Regimental Lodge

Ten military lodges served to keep Freemasonry a vital force with the American troops in the Revolution. The first on the roster was St. John's Regimental Lodge, chartered by the Provincial Grand Lodge of New York July 24, 1775. It participated in the St. John's Day celebration at Morristown, New Jersey, December 27, 1779, with American Union Lodge of the Connecticut Line. At the close of the war, the warrant came to light at Clark's Town, Orange County, where it was again used for Masonic purposes and a lodge revived. This later became No. 18, located at Warwick, New York, but ceased to function after 1825.

American Union Lodge, Connecticut Line

American Union Lodge was chartered by the St. John's Provincial Grand Lodge at Boston. Fortunately, its records are still available, having been reprinted almost in their entirety in *The Records of Freemasonry in the State of Connecticut* (1859). The original members were Colonel Joel Clark (who became first Master), Colonel John Parke, Thomas Chace, Ensign Jonathan Heart, Captain Joseph Hoit, Captain William Coit, all Master Masons; Colonel Samuel Holden Parsons, Captain Ezekiel Scott, —— Whitteley, —— Cotton, Fellowcrafts and Colonel Samuel

Wyllys, Entered Apprentice. The warrant issued to the lodge is interesting reading:

JOHN ROWE, GRAND MASTER

To Joel Clark, Esq.—Greeting.

By virtue of authority invested in me, I hereby, reposing special trust and confidence in your knowledge and skill of the Ancient Craft, do appoint and constitute you, the said Joel Clark Esquire, Master of the AMERICAN UNION LODGE, now erected in Roxbury, or wherever your Body shall remove on the Continent of America, provided it is where no Grand Master is appointed.

You are to promote in your Lodge the utmost Harmony and Brotherly Love, and to keep up to the Constitutions, for the reputation of the Craft. In your making you are to be very cautious of the Moral Character of such persons, and also of visitors, and such as desire to become Members of your Lodge. (Such as were not made in it.) You are to transmit to the Grand Lodge a fair account of the choice of your officers, as well present as future. Any matters coming before your Lodge that cannot be adjusted, you are to appeal to and lay the same before the Grand Lodge for a decision. You are, as often as the Grand Lodge meets, to attend with your two Wardens; of the time and place the Grand Lodge shall meet, you will have previous notice.

In order to support the Grand Lodge, your Lodge is to pay into the hands of the Grand Secretary, each Quarterly Night, the sum of 12 shillings lawful money; all of which you will pay due regard to.

This Commission to remain in full force and virtue until recalled by me or my successor in office.

Given under my hand, and the hands of the Grand Wardens, (the seal of the Grand Lodge first affixed), this the 15th day of Feb'ry, Anno Mundi 5776, of Salvation 1776.

(L. S.)

Richard Gridley, D. G. M.

William Burbeck, S. G. W.

_____, J. G. W.

Per order of the G. Master. Recorded, Wm. Hoskins, G. Sec'y.

First located at Roxbury, Massachusetts, the lodge functioned in New York in 1777. In 1779, it met at Mrs. Sanford's, in Reading, Connecticut; at Robinson's House, Nelson Point, New York; Moore's Quarters, West Point, New York, and at Preston's in Morristown, New Jersey. It returned to Connecticut in 1780, meeting at Connecticut Huts; in 1782, we find it at the Block House, Verplanck's Point, N. Y., and at West Point the following year. As the warrant of the lodge had a restrictive clause which made it valid only "where no Grand Master is appointed," the brethren applied to the Dr. Peter Middleton, Deputy Provincial Grand Master of New York, for confirmation when it met within that jurisdiction in 1777. This was not granted, but a new warrant was issued as Military Union Lodge, No. 1. It did not meet with the hearty approval of the members, but it was accepted, though the lodge continued to meet under its old name.

The first Master, Joel Clark, having died in a British military prison, Samuel Holden Parsons was chosen in his place March 19, 1777. He was absent from many meetings, no doubt on account of the nature of his duties, but on February 15, 1779, when the lodge convened again on Connecticut soil, he was re-elected Master. Jonathan Heart succeeded him the following St. John's Day, when the lodge met at Nelson's Point, New York. The day was noteworthy by virtue of the St. John's Day celebration held at West Point, which General Washington attended. A similar celebration was staged at Morristown, New Jersey, on St. John's Day in Winter, 1779, at which Washington was also present. It was at this meeting that the proposal for a General Grand Lodge in the United States was made,

and the following letter ordered sent to all the "Deputy Grand Masters in The United States Of America:"

To the Most Worshipful, the present Provincial Grand Masters in each of the respective United States of America:

The petitioners, Ancient, Free and Accepted Masons in the several Lines of the Army of these United States, assembled on the Festival of St. John the Evangelist at Morristown, December 27th, 1779, to you, as the patrons and safeguard of the Craft in America, beg leave to prefer their humble address. With sincere regret we contemplate the misfortunes of War which have unhappily separated us from the Grand Lodge in Europe, and deprived us from the benefits arising therefrom, so essentially necessary for the well-being of Masonry, and which has in many instances been subversive of the very institution of the Order. At the same time we lament that political disputes and national quarrels should influence the exercise of charity and benevolence, and their several virtues, so necessary for our present and future happiness. Yet, considering the present situation of our Lodges, and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution, that some exertions are made for checking the present irregularities, restoring peace and harmony to the Lodges, for opening a way to the enjoyment of the fruits of benevolence, charity and brotherly love, and for the re-establishment of the Order on the ancient respectable foundation; which we conceive can never be done more effectually than by the appointment of a Grand Master in and over the United States of America.

We therefore most earnestly request that the present Provincial Grand Master, in the respective said United States would take some measures for the appointment of a Grand Master in and over the said Thirteen United States of America, either by nominating a person proper for that office, whose abilities and rank in life shall answer the importance of that conspicuous and elevated station, and transmitting such nomination to our Mother Lodge in Britain, that the appointment may be made, or in such other manner as shall to them appear most eligible. And we further beg leave to express our

wishes, that the several Provincial Grand Masters in these States would, in the intermediate time, enter into unanimous and vigorous measures for checking the growing irregularities in the Society, cementing the different branches, erasing the distinction between ancient and modern in these States, that the Craft may be established in unanimity, the established principles of its institutions more universally extended, and that our conduct may not only be the admiration of men in this world, but receive the final applause of The Grand Architect Of The Universe in the other, where there is nothing but Light and Love.

Voted, That the foregoing petition be circulated through the different Lines in the Army.

Voted, That a committee be appointed from the different Lodges in the Army, from each Line, and from the Staff of the Army to convene on the first Monday of February next, at Morristown, to take the foregoing petition into consideration.

Voted, that when the dividend of the expense of this day shall be paid, each brother will put into the hands of the Treasurer or Secretary what he shall see fit, for the use of the poor of this town.

Voted, That the money so collected be transmitted to Bro. Kinney, to appropriate to the necessities, first of the widows and orphans of Masons, next to soldiers' wives and children in distressed circumstances, if any shall remain he will apply it to those poor persons in this town whom he shall judge stand most in need thereof.

On March 6, 1780, the following communication was read:

At a Committee of Ancient Free and Accepted Masons, met this 7th day of the second month in the year of Salvation 1780, according to the recommendation of a Convention Lodge, held at the Celebration of St. John the Evangelist:

Present—Bro. John Pierce, M. M., delegated to represent the Masons in the Military Line of the State of Massachusetts Bay and Washington Lodge, No. 10; Bro. Jonathan Heart,

M. M., delegated to represent the Masons in the Military Line of the State of Connecticut and American Union Lodge; Bro. Charles Graham, F. C., delegated to represent the Masons in the Military Line of the State of New York; Bro. John Sanford, M. M., delegated to represent the Masons in the Military Line of the State of New Jersey; Bro. George Tudor, M. M., delegated to represent the Masons in the Military Line of the State of Pennsylvania; Bro. Otho Holland Williams, M. M., delegated to represent the Masons in the Military Line of the State of Delaware; Bro. Mordica Gist, P. W. M., delegated to represent the Masons in the Military Line of the State of Maryland; Bro. Prentice Brown, M. M., delegated to represent St. John's Regimental Lodge; Bro. John Lawrence, P. W. M., delegated to represent the brothers in the Staff of the American Army; Bro. Thomas Machin, M. M., delegated to represent the Masons in the Corps of Artillery.

The brothers present proceeded to elect a President and Secretary, whereupon Bro. Mordica Gist was unanimously chosen President, and Bro. Otho Holland Williams unanimously chosen Secretary of this Committee.

The Committee proceeded to take into consideration an address to be preferred to the Right Worshipful Grand Masters in the respective United States, whereupon Bro. Williams presented the following address:

TO THE RIGHT WORSHIPFUL

The Grand Masters of the several Lodges in the respective United States Of America.

UNION FORCE LOVE

The subscribers, Ancient Free and Accepted Masons in Convention, to you, as the patrons and protectors of the Craft upon the Continent, prefer their humble address.

Unhappily the distinctions of interest, the political views and national disputes subsisting between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquility which used to prevail in this once happy country, but in a peculiar manner affects our Society, by separating us from the Grand Mother Lodge in

Europe, by disturbing our connection with each other, impeding the progress and preventing the perfection of *Masonry* in America.

We deplore the miseries of our country-men, and particularly lament the distresses which many of our poor brethren must suffer, as well from the want of temporal relief as for want of a source of light to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain of charity, from which to the unspeakable benefit of mankind flows benevolence and love. Considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and almost abandoned condition of our Lodges in general, as well as the relaxation of virtue amongst individuals.

We think it our duty, Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to save us from the impending dangers of schisms and apostacy. To obtain security from those fatal evils, with affectionate humility, we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, upon the Continent; that the ancient principles and discipline of *Masonry* being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Master of said Lodge, a brother whose merit and capacity may be adequate to a station so important and elevated, and transmitting the name and nomination of such brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of *Masonry*; that the influence of the same in propagating morality and virtue may be far extended, and that the

lives and conversation of all true Free and Accepted Masons may not only be the admiration of men on earth, but may receive the final approbation of the Grand Architect of the Universe, in the world wherein the elect enjoy eternal light and love.

Signed in Convention in Morristown, Morris County, this seventh day of the second month in the year of our Saviour 1780, anno Mundi 5780. Which being read, was unanimously agreed to sign, and ordered to be forwarded with an extra copy of their proceedings, signed by the President and Secretary, to the respective Provincial Grand Masters. And the Committee adjourned without day.

As a matter of record, it should be said that the opposition of the Provincial Grand Lodge of Massachusetts effectively put a hiatus on the proposal, and thus the first of many attempts to form a General Grand Lodge in the United States failed. The continuous records of the lodge are broken from time to time through the movements of the Army; but the final entry was made in 1783. The brethren dispersed when the Army was disbanded, and nothing further was heard until October 22, 1791, when the warrant was revived to create American Union Lodge No. 1 at Marietta, Ohio. This lodge is still in existence; but its history belongs to the story of the Craft in the Ohio Valley.

St. John's Regimental Lodge and American Union Lodge were "Modern" lodges; all the others in the Revolutionary Army were "Ancients." One of these was chartered by the Massachusetts Grand Lodge, while the remaining seven received their authority from the Provincial Grand Lodge of Pennsylvania.

Washington Lodge, No. 10, Massachusetts Line

The earliest records of this lodge are those of October 6, 1779, being an extract from the minutes of the Grand Lodge of Massachusetts:

A petition of a number of Brethren, officers in the American army, praying that this Grand Lodge would grant them a charter to hold a traveling Lodge, was read, and General John Patterson, Colonel Benjamin Tupper, and Major William Hull, being nominated as Master and Wardens, voted, that a dispensation be granted them under the title of "Washington Lodge," to make Masons, past Fellow Crafts, and raise Masters, in this state, or in any of the United States where there is no Grand Lodge. But in any other state, where a Grand Master presides, they must apply for his sanction. The Brethren, chosen the third instant, were duly installed: viz., Most Worshipful Joseph Webb, Grand Master; Right Worshipful Samuel Barrett, Deputy Grand Master; Right Worshipful Paul Revere, Senior Grand Warden; Right Worshipful Thomas Crafts, Junior Grand Warden; John Lowell, Grand Treasurer; William Hoskins, Grand Secretary. An elegant dinner was provided, and the celebration was conducted with dignity and harmony.

The brethren named in the petition were at West Point, New York, in November, and on the 11th of that month, Bro. Jonathan Heart, Master of American Union Lodge, acted as the proxy for the Grand Master of Massachusetts and formally instituted Washington Lodge No. 10. It is not known what became of the original warrants, but the lodge functioned throughout the war. A list of the original officers and members of the lodge has been preserved, together with a list of the 104 members initiated therein. Lt. Col. John Brooks, one of the original members, later became a general in the American Army and Governor of Massachusetts.

Unity Lodge No. 18, A. Y. M., in His Britannic Majesty's 17th Regiment of Foot

Before taking up each of the Pennsylvania warrants issued to brethren in the American forces, mention should be made of a warrant issued by the Provincial Grand Lodge of Pennsylvania for a lodge in the British forces then operating against our troops. This seemingly inexplicable act is accounted for by the fact that it was done when the British soldiers were in possession of Philadelphia in 1777 and at a time when the patriots were either under cover or in safer areas outside of the city. The Tory members of the Pennsylvania Craft were in control, and it was through their sanction and action that the warrant to the British lodge was issued.

As the name indicates, the lodge was functioning in the 17th Regiment of Foot. It had originally been warranted November 12, 1771, by the Grand Lodge of Scotland as No. 169. The Scottish warrant was captured at the Battle of Princeton on January 3, 1777, and is now in the possession of Union Lodge No. 5, A. F. & A. M., Middleton, Delaware.

An interesting sidelight of the times is the story which revolves about the second (Pennsylvania) warrant of the lodge. There is nothing on record in the Pennsylvania archives to indicate that military warrant No. 18 had been granted; but its issue is shown by a fraternal act which took place following the attack on Stony Point, July 16, 1779, when the regiment was captured, and the warrant and regalia of the lodge brought to the notice of General Samuel H. Parsons, a

member of the American Union Lodge, Connecticut Line. He at once sent the captured Masonic material back to the enemy brethren, accompanied by the following letter:

West Jersey Highlands, July 23, 1779.

Brethren: When the ambition of monarchs or jarring interest of contending States, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept therefore, at the hands of a Brother, the Constitution of the Lodge Unity No 18, to be held in the 17th British Regiment which your late misfortunes have put in my power to restore to you.

I am your Brother and obedient servant

Samuel H. Parsons.

Addressed to Master and Wardens of Lodge Unity No. 18, upon the Registry of England.

Further evidence of the regiment's possession of a Pennsylvania warrant is shown by correspondence read at the quarterly communication of the Grand Lodge of Pennsylvania June 12, 1786, when a letter was received from the Master, Wardens and Secretary of the Lodge, written from Shelburne Barracks, Nova Scotia, where the regiment was stationed. It was then known as the Seventeenth or Leicestershire Regiment, a name assumed in accordance with orders received in August, 1782. The brethren had "heard a Report which is spread through this Province of Our Warrant being by you Cancelled & that one of the same Number has been Granted to a Lodge in Pennsylvania." A reply was made that the Grand Lodge of Pennsylvania did not consider the military lodge as a dropped body; but

nothing further developed, probably for the reason that the regiment left Nova Scotia for England in the fall of 1786. It there applied for a new warrant to the "Ancient" Grand Lodge of England, and received Warrant No. 237, dated January 24, 1787. This lapsed in 1792; but in 1802 an Irish warrant, No. 921, was granted to a lodge in the 17th Regiment. This was exchanged in 1824 for No. 258, under which the lodge worked until 1847. The Grand Lodge of Pennsylvania carried the lodge as No. 18 until 1809, when it was dropped.

Lodge No. 19, A. Y. M., Pennsylvania Artillery

As is also the case with warrant No. 18 issued to the British brethren, there is no record of No. 19 in the Pennsylvania archives. It was granted May 18, 1779, to Bro. Th. F. Procter on the same date that he was commissioned colonel of artillery in the army of the United States. Procter left on the following day to join General Sullivan in an expedition to relieve the settlers in the Wyoming Valley from the depredations of the Indians. A month later the army encamped on the present site of Wilkes-Barre, where a Masonic lodge was opened in Procter's Marquee June 24, 1779. Among the activities of the lodge was a funeral service for two brethren, Capt. Joseph Davis and Lieut. William Jones, who had been killed and scalped by the Indians the previous April. The bodies were raised from their temporary graves and reinterred with Masonic ceremonies July 29, 1779, at Wyoming. Records of the lodge are very meager, being gleaned for the most part from the Grand Lodge archives and from

contemporaneous accounts. Col. Procter installed the officers of Pennsylvania-Union Lodge No. 29, another military body, in 1780. Procter, though a capable officer, was irascible and difficult to get along with, and as a result of a quarrel, he resigned his commission in 1781. He returned to Philadelphia, and again became active in Lodge No. 2 of that city. In 1786, when a new lodge was needed in Philadelphia, Procter petitioned Grand Lodge to issue a new warrant, requesting that No. 19 be assigned to it, inasmuch as the original warrant for this number had become dormant upon the cessation of hostilities. This was granted, and the new No. 19 entered upon a career which has been unbroken from 1786 down to the present day. After Procter's resignation, the lodge was in charge of Major Isaac Craig, Senior Warden, who subsequently became Master. It is believed that Craig took the warrant with him in an expedition to the western part of Pennsylvania in 1780, and later to the falls of the Ohio, where Louisville now stands. However, it is known that the lodge worked at Fort Pitt (now Pittsburgh) in 1782.

Lodge No. 20, A. Y. M., North Carolina Line

Unfortunately, no records are extant of this lodge. It never made any returns to the Grand Lodge of Pennsylvania. It is conjectured that the warrant was issued at the same time as No. 19, or perhaps October 4, 1779, the action being explained by the fact that North Carolina troops participated in the New Jersey campaign of 1777, and later were encamped at Valley Forge. They were also at Monmouth; in 1780 they were ordered to join General Lincoln at Charleston, South

Carolina. Among the Carolina brethren was Major William Polk, who later became Grand Master of North Carolina. No trace of the warrant has been found, but it is believed that all of the lodge papers were lost when Charleston fell to the enemy May 12, 1780.

Lodge No. 27, A. Y. M., Maryland Line

The story of this lodge has been briefly told in the chapter treating of Maryland history, but it is repeated herein to have a continuous account.

The difficulties with the mother country interfered with the rapid establishment of further lodges, although we know that Freemasonry itself was not weakened. The brethren in the field kept up their Masonic relationships by the formation of military lodges, and Maryland is represented by Lodge No. 27, headed by one of Washington's generals, as already shown, with Col. Otho Holland Williams as Senior Warden and Major Archibald Anderson as Junior Warden. Williams became adjutant general under Gates in his Southern campaign, and Congress later gave him a commission as brigadier general. He received his Masonic degrees in American Union Military Lodge, at Roxbury, Massachusetts—initiated February 26, passed March 11, and raised March 13, 1776. He was elected Junior Deacon the night before he received his Master Mason degree. The lodge encountered the misfortunes of war, for at the Battle of Camden, fought August 16, 1780, the warrant and other property of the lodge were captured by the British, and not recovered by General Gist until after the evacuation of Charleston December

14, 1782. He retained possession of it, and in 1786 opened correspondence with the Grand Lodge of Pennsylvania, resulting in the formation of Lodge No. 27 at Charleston, South Carolina, on the basis of the military warrant. Its further story is a part of South Carolina Masonic history, and is covered in the chapter on that state.

Lodge No. 28, A. Y. M., Pennsylvania Line

Little is known of this lodge; even the date of its warrant is not recorded. It never made any returns to Grand Lodge. Bro. Julius F. Sachse gives the following account of it:

The warrant No. 28 upon the Registry of Pennsylvania, was granted to brethren in the "Pennsylvania Line," a body of troops composed of several Pennsylvania regiments in the Continental army. At the time when both warrants No. 28 and 29 were granted, there was considerable dissatisfaction among these troops, on account of being detained in the service, after their terms of enlistment had ceased, and they were unwilling to submit for a longer period to the usual privations of poor and uncertain pay, scanty food of bad quality, and wretchedly inadequate camp equipage and clothing. This condition culminated in a serious revolt, or mutiny, of a part of the Pennsylvania Line, at their camp at Morristown, New Jersey. On the night of January 1, 1781, they broke out in open revolt, and during the disturbance one of their officers was killed and another wounded. Under the leadership of their non-commissioned officers, they commenced a disorderly march for Philadelphia, but at Princeton were met by officers of the Supreme Executive Council of Pennsylvania; and, after a conference with the soldiers, a compromise was effected. This act, however, resulted in a reorganization of the Pennsylvania Line, the retirement and shifting of some of the officers, and undoubtedly acted adversely upon the brethren who held war-

rant No. 28 and expected to introduce the beneficence of Freemasonry in their battalions wherever located. Then again it may be that the brethren holding this warrant may have been ordered South early in the year 1781, and that their experience may have been the same as that of their brethren in the Maryland, North Carolina or Delaware Lines, who lost their warrants at the battles of Camden, Guilford Courthouse, Cowpens or Eutaw.

*Pennsylvania-Union Lodge No. 29, A. Y. M.,
Pennsylvania Line*

With this lodge the Craft historian fares much better than is usually the case with military lodges. Lodge No. 29 was granted a warrant by the Provincial Grand Lodge of Pennsylvania July 27, 1780, there being no less than forty-eight signatures to the petition, of which a duplicate copy is still extant. Major James Moore was named Master, with John Rogers, Surgeon, as Senior Warden and John Pratt, Surgeon, Junior Warden. A meeting of the lodge held in Philadelphia February 6, 1781 considered the relief of the widow and three children of Brother Adam Bitting, and arrangements proposed for the appointment of guardians for the eldest son, as well as to provide for his education. The lodge agreed to raise one hundred pounds "in the new limited State or Continental Currency," and bound itself to raise ten pounds annually for the youth until his education was completed and he able to procure a living for himself. Following the campaign of 1781 and the surrender of Cornwallis October 19, 1781, the Pennsylvania troops were separated. Some went South, while others were ordered to Maryland. On December 19, 1781, answering a

summons to appear at Grand Lodge in Philadelphia, the Master of the lodge, Thomas Bourke, expressed regret at the inability to do so, pleading the late arrival of the notice and the season of the year as his excuse. Two years later another communication from the lodge was received at Philadelphia, in which the vicissitudes encountered by the brethren were related, and explanation made why no meetings had been held since 1781. The warrant and other papers of the lodge had been taken to Wyoming, Pennsylvania, by Major Moore, the Master, and those still remaining in Maryland were unable to meet for work, to collect dues or to obtain dimits. Grand Lodge thereupon agreed that all travelling warrants heretofore granted be recalled; this action took place December 27, 1783.

A Second Lodge No. 29

It seems, however, that another warrant with the number of 29 was issued to some of the members of the older lodge, this taking place in 1782. There were two separate and distinct organizations with the number of 29, and both were located at Dorchester, Maryland. The officers of the second lodge were Thomas Bourke, Master; William Jameson, Senior Warden; John Stevens, Junior Warden, and Robertson Stevens, Secretary. Inasmuch as the name of Thomas Bourke also appears as Master of the first lodge No. 29—as seen by his letter of December 19, 1781, already mentioned—the subject is somewhat confusing. Lack of records prevent one from stating definitely what took place; various hypotheses can be erected in an attempt to find a satisfactory explanation. Be that as it may, the sec-

ond lodge participated in the attempts to form the Grand Lodge of Maryland between 1783 and 1787, and later became No. 5 on the Maryland roll. The lodge ceased functioning in 1792.

*Lodge No. 30, A. Y. M., Delaware,
Regimental Line*

Early writers on military lodges have overlooked the existence of this lodge, for the researches of Bro. Julius E. Sachse of Pennsylvania were not available to them. He discovered that No. 30 was a regimental warrant issued to Delaware troops. It is believed that the warrant was issued early in 1780, prior to the campaigns of that year in the South, in which Delaware and North Carolina troops fought the British in the Carolinas and Georgia. The Delaware brethren participating in the Battle of Camden, a victory for the British, lost their Masonic equipment. The following report was made to Grand Lodge about this:

The Warrant & Jewells of Hiram's Delaware Regimental Lodge were taken at the Battle of Camden the 16th of August, 1780, by the British Troops, & supposed by some of Col. Tarlton's Legion they being in a waggon brought into Camden the day after the action.

Geo. Purvis, Secy to said }
lodge & in Camden when }
ye waggon came in }

Col. David Hall, Master.

Lodge No. 36, A. Y. M., New Jersey Brigade

On September 2, 1782, the Provincial Grand Lodge of Pennsylvania granted a petition of twenty brethren

for a lodge in the Jersey Line. It is believed to be the only original American military warrant in existence, and as it contains restrictions not encountered in the ordinary lodge warrant, it is reproduced herein:

“That We, William Ball, Grand Master; Alexander Rutherford, Deputy Grand Master; William Adcock, Senior Grand Warden; William McIlvaine, Junior Grand Warden, present and legal successors to the above-named Provincial Grand Officers, as by the Grand Lodge Books may appear, by virtue of the power to us granted by the above in part recited Warrant, do hereby authorize and empower our trusty and well-beloved Brethren, the Rev. Andrew Hunter (present Chaplain to the New Jersey Brigade), Master; Captain Joseph Insley Anderson, Senior Warden; Captain Aaron Ogden, Junior Warden of a new traveling Lodge, Number Thirty-six, to be held in the respective Cantonments of the aforesaid New Jersey Brigade, and not elsewhere. And we do further authorize and empower our said Brethren, the Reverend Andrew Hunter, Master; Captain Joseph Insley Anderson, Senior Warden, and Captain Aaron Ogden, Junior Warden, to admit and make Free Masons according to the most ancient and honorable custom of the Royal Craft in all ages and nations thro-out the known World and not contrary-wise (and this Grand Lodge doth by the Powers vested in them, strictly enjoin and require that no citizens be initiated under the said Traveling Warrant Number Thirty-six while in the vicinity of any Lodge of Ancient Free Masons within the United States of America, excepted only when special Dispensations shall be granted for the purpose aforesaid by the Grand Master, or, in his absence, by the Deputy Grand Master of such Grand Lodge wheresoever this Lodge may be convened).”

The warrant cost the lodge six pounds ten shillings, as is shown by acknowledgment of its receipt in the Grand Lodge minutes of June 17, 1784. The record goes on to say that the money was applied in part pay-

ment for printing five hundred copies of Doctor Magaw's sermon. Samuel Magaw, D. D., was vice provost of the University of Pennsylvania and on December 27, 1783, preached a St. John's Day sermon before the Craft. As shown in the chapter on Delaware, he also delivered one December 27, 1781, prefaced with a eulogy to General George Washington.

Bibliography

Julius F. Sachse's *Old Masonic Lodges of Pennsylvania* (2 vols., Philadelphia, 1913) furnished fruitful sources of information. Gould's *Military Lodges* (London, 1899) and his larger history were also consulted. Vol. I of Charles T. McClenachan's *History of the . . . Free and Accepted Masons of New York* (New York, 1888) contains much material of value to the student. Chapter VII of Ossian Lang's *History of Freemasonry in the State of New York* (London, 1922) is also of interest. *Military Lodges*, by G. Alfred Lawrence, M.D., first published in "The Builder," and later as a brochure (Anamosa, Iowa, 1918), is a concise account on military lodges as a whole. Stray articles in the ephemeral Masonic press, and orations published in Grand Lodge proceedings, are also rich sources of information, but these cannot be set down in detail herein.

EPILOGUE

IT is a truism that an author is rarely satisfied with his work; he, above all readers, can find much to criticize in his own efforts. He knows how large the field is in which he works, and he knows how difficult it is to select the material which should go into the treatment of his chosen subject. As I review the proofs of these pages, and look back upon the hours and odd moments in which the manuscript was prepared, I have a mental picture of many books, voluminous correspondence and numerous conversations in various parts of the United States with brethren interested in the story of American Freemasonry. They, knowing how meagerly I have treated the colonial phases of the subject, are in excellent position to criticize the final result as here presented; yet it is not for them that the volume has been compiled. They do not need what I present within the covers of this book.

What I have brought together has been prepared for the "average Mason," whose number is legion, and whose support of the Craft, combined with that of three million and more of his brethren in the United States, enables the Fraternity to function so effectively as it does. He is not concerned with the technical details of origins, jurisprudence and practices which delight the specialist; what he seeks is a presentation which will give him a graphic picture of our Fraternity as a whole. This is what I have attempted to do with colonial Ma-

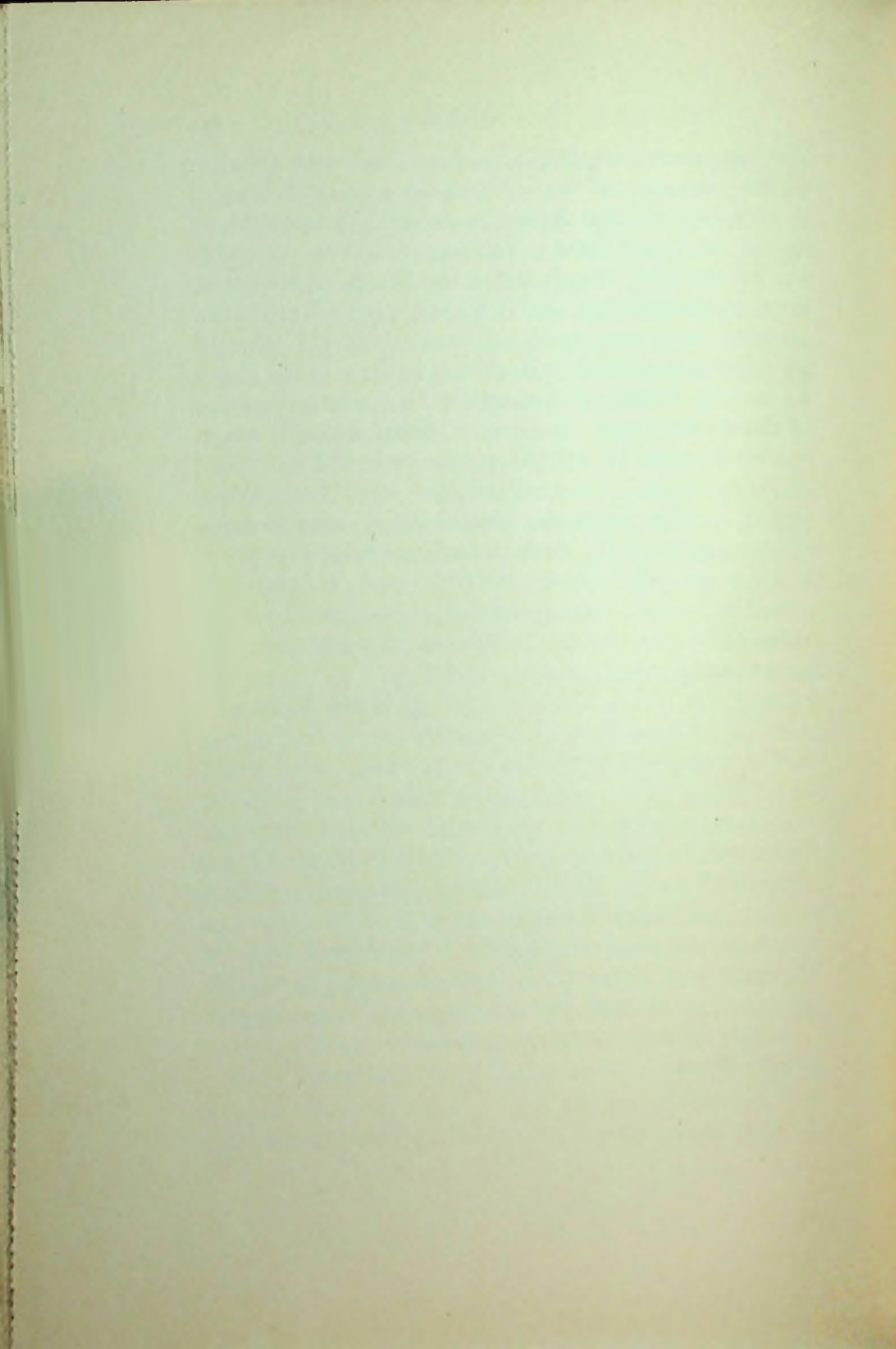
sonry in this volume, and it is with sincere regret that phases were omitted which really belong to the full treatment of the American Craft in colonial times.

Happily, these omissions will be apparent to the serious student. If he will continue where this book leaves off, availing himself of the material cited in the bibliographies accompanying each chapter, he can blaze a trail of his own in the literature dealing with Freemasonry in America. The statement has been made by thoughtless Craftsmen, many of them wearing the purple and holding high positions in the educational work of the Fraternity, that there is nothing left to explore in the domain of Freemasonry. This charge has been incontrovertibly answered by Gilbert W. Daynes, a member of the Inner Circle of Quatuor Coronati Lodge No. 2076, London, in his little volume, *The Untrodden Paths of Masonic Research*. He wrote primarily for English Freemasons, and while we in America cannot claim such ancient origins as appertain to the Craft in the British Isles, it is nevertheless true that there is much yet to be discovered about the Fraternity in the western hemisphere. Too many of us have overlooked the field at our very doorstep in yearning for the fanciful and mythical spheres of prehistoric times and legendary epochs. With a firm foundation such as can be built of the material which our eminent English, Scottish and Irish brethren have placed at our disposal so generously, there is no reason why American Masons cannot investigate our own history and customs, and place on record the facts which await discovery.

Each American Grand Lodge should have a capable brother on its official roster as Grand Historian, and this recommendation also applies to each local lodge. A

few progressive organizations have made such appointments, yet many of the brethren labor under difficulties because they do not have the essential co-operation of officers and members. The commonplaces of today will be the very things which the Mason of tomorrow wants to know about, and if we begin at once to at least preserve what we have, and then study the material gathered and present it in convenient form to the Craft, we shall be building substantially for the future welfare of the Fraternity. Until such official action is taken, the work must be carried on by interested individual brethren, content to work without official recognition, feeling satisfied with the reward which comes in doing a constructive task. It is to such individuals to whom I make appeal, and if this little book of mine will stimulate earnest Masons in various communities to develop their own fields, I shall feel that something has been accomplished.

J. HUGO TATSCH.



GENERAL INDEX

FOR the convenience of individuals and institutions availing themselves of this volume for genealogical research, names of individuals and places mentioned are grouped under separate headings. Masons tracing lodges will find all which have been mentioned in the text indexed in a specific group, arranged alphabetically. Reference should be made to the particular chapters when tracing the history of the Fraternity in any of the Colonies.

SUBJECT INDEX

- | | |
|---|--|
| <p>Ahiman Rezon and Masonic Ritual, 1805, 112</p> <p>Albemarle County, German Lodge in, xiv</p> <p>"American Tyler Keystone," 120</p> <p>American Weekly Mercury, Phila., 22</p> <p>Anti-masonry, xi, 19, 44, 61, 63, 104, 137</p> <p>Attendance difficulties, 161</p> <p>Bell, Henry, letter by, 19</p> <p>Bible presented by Edward VII, 135</p> <p>Bible used at Washington's inauguration, 71</p> <p>Bibliographie der f.m. Literatur, 117</p> <p>Book of Constitutions, 1723, 22</p> <p>Book of Constitutions, Massachusetts, 39</p> <p>Breed's Hill, 35</p> <p>Brunswick officers affiliated with lodge, xiii</p> | <p>Bulletin Grand Lodge Iowa, articles published in, xii</p> <p>Bunker Hill, 35</p> <p>Bunker Hill Monument, 39</p> <p>Camden, Battle of, 93, 153, 218, 220</p> <p>Canada, associated with Craft of Thirteen Colonies, xi</p> <p>Capitular degrees, 30</p> <p>Carmick MS., 1727, 19</p> <p>Carnegie Institution, 4</p> <p>Carolana, book on, 49</p> <p>Carolina Homespun Company, 95</p> <p>Carson MS., 1677, 20</p> <p>Catholicism, Roman, xi</p> <p>Charity, xvi, 67, 68, 91, 123, 171, 178, 179, 218</p> <p>Charleston, S. C. fire, 1838, 90</p> <p>Charleston, S. C. Siege of, 92</p> <p>Charter to Grand Lodge of Tennessee, 113</p> <p>Chichen-Itza, 4</p> |
|---|--|

- Clandestine Masonry, 111, 159, 161
 Columbia University, N. Y., 68
 Commerce, restricted, 13
 "Conscious Lovers," play, 67
 Constitutions, 1756, 121
 Constitutions, Anderson's, 22
 Constitutions, Book of, Massachusetts, 39
 Constitutions, Franklin Reprint, 22
 Constitutions of St. John's Lodge, Phila., 20
 Continental Currency, 160, 180, 218
 Cooper's Hall, London, 7
 Cornerstone laying, 95
 Cornwallis, surrender of, 218
 Cowpens, Battle of, 218
 Coxe, Daniel, book by, on Carolina, 49
 Coxe, Daniel, sketch of, 48
 Currency, depreciated, 57, 160, 180, 218

 Delegates, Constitutional Convention 1787, 144
 Devil Tavern, London, 48
 Distressed brethren, 74
 Drunkenness, penalty for, 179
 Duke of Chandois Arms, 48

 Earl of Halifax Tavern, 197
 Egypt, 4
 Engraved List of Lodges, 118, 119
 "Eulogium on Masonry," 91

 Federal Hall, N. Y., 71
 Fifty-fifth Regiment, 203
 First Regiment of Militia, Boston, 32
 Florida, associated with Craft of Thirteen Colonies, xi
 Franklin, State of, 110
 Freemason Street, Norfolk, Va., 128
 "Free Masons Lott," Norfolk, Va., 128
 Freemason's Monitor, 75, 87, 148
 Free Mason's Pocket Companion, 1765, 116
 French and Indian War, 12, 185, 187
 French lodge in New York, xvii
 French Lodge in Virginia, 130
 French lodges, 137
 French Revolution, 178
 Funeral, Masonic, 90, 98

 "Gaspee" incident, 172
 General Grand Lodge opposed, 181
 General Grand Lodge petition, 206
 General Grand Lodge proposed, 173, 206
 Georgia Hussars, 76
 German Freemasonry, 146
 German lodge in America, xiii
 Goelet, Capt. Francis, diary entry, 16
 Gordon's Punch House, London, 125
 Grand Lodge Bulletin of Iowa, articles published in, xii
 Grand Lodge of Scotland, 33, 35, 36, 37
 Green Dragon Tavern, 33
 Guilford Courthouse, Battle of, 218

- Harp and Crown Tavern, Charleston, S. C., 87
 Harvard College, 28
 Hessian lodge, xiii
 "History of Freemasonry" (Laurie) 1859, 123
 "History of Freemasonry" (Lawrie) 1804, 122
 Holland, 6
 Illuminati, 137
 "Illustrations of Freemasonry," 1804, 193
 Indian ravages, 68
 Indians, 77, 214
 Inns, colonial, 17
 Irish military warrant, 1732, 202
 Jews, 66, 73, 77, 80
 King's Chapel, Boston, 1720, xii, 8, 9
 King's College, New York City, 68
 King's Mountain, Battle of, 110
 Lectern presented by Theodore Roosevelt, 135
 Leicestershire Regiment, 213
 Le Plongeon theory, 4
 Lexington, Battle of, 36
 "Liber B," Philadelphia, 21
 Library Association of Philadelphia, 16
 Liquor in lodge, 42
 Liquor, use of, 179
 Lodges not numbered in Massachusetts, 40
 Lutherans, 73
 Marine Society, Boston, 32
 "Maryland Gazette," 148
 Maryland Historical Society, 152
 Masonic Ball, 148
 Masonic Hall, Baltimore, Md., 146
 Massachusetts Lodges, Boston, 36
 Massachusetts, lodges not numbered in, 40
 Mayas, 3
 Medals, Masonic, 23
 Military Lodges (see chapter XVII)
 Military Lodges, 31, 34, 37, 52, 57, 69, 152, 153, 158, 160, 162, 173, 181
 Military warrant, Irish, 1732, 202
 Minute book, Williamsburg, Lodge No. 6, Va., 142
 Mock Masonry, 85
 Montgomery Arms Tavern, N. Y., 61
 Mysteries, Sacred, 4
 Napoleonic Wars, 178
 "New Age, The," 120
 Newfoundland, lodges chartered by Massachusetts, x
 New Jersey, Grand Lodge formed by individuals and not lodges, 58
 New York "Gazette," 61, 63
 New York "Mercury," 63, 66
 Ninety-fourth Regiment, 158
 Norsemen, 3
 Nova Scotia, lodges chartered by Massachusetts, Nova Scotia, Freemasonry in, xii
 Nova Scotia Stone, 5
 Occasional lodge, 147
 "Old Hiram," 176
 Oxnard, Thos., biog. sketch of, 32

- Past Masters, 94
 Past Master's Degree, 30
 Past Master's Lodge, 155
 Pennsylvania "Gazette," 19, 21
 "Pickwick Papers," 99
 Play, "Cato," 91
 Play Masonic, 67
 Pocket Companion, 62, 63
 "Pocket Companion," 1736, 126
 "Pocket Companion and History
 of Free-Masons," 1759, 117
 Poorbox, xvi
 Priests, Dominican, suppress
 lodge, xi
 Princeton, Battle of, 212
 Protestant immigration, 73
 Puritanism, 12

 Quakers, 13
 Queen Moo, 4
 Quiches, 3

 Rainbow Coffee House, 28
 Regiment, General Marjori-
 bank's, 158
 Rhode Island Story, 1658, 6
 Ritual used in German Lodge,
 xv
 Roman Catholics, 77, 80, 186
 Royal Arch Degree, 141
 "Royal Gazette," 92

 St. Andrew's Grand Lodge,
 Mass., 42
 St. John's Day celebrated, 63,
 67, 86, 89, 108, 148, 181
 St. John's Lodge (general), 28
 St. Lucia, Windward Islands,
 thirty-fifth Regiment of Foot
 stationed at, xi
 Suffolk Resolves, 35
 Swiss, 73
 Symbolism, 5

 Sacret Mysteries, 4
 Savannah Fire, 1792, 75
 Scottish Rite Masonry, 172
 Sermon, Masonic, 55
 Seventeenth Regiment of Foot,
 212
 Ship "America," 194
 Ship "Defense," 185
 Ship "Gaspee," 172
 Ship "Hannah," 172
 Ship "Hope," 89
 Ship "Molly Galley," 84
 Signers, Declaration of Indepen-
 dence, 54, 78, 144
 "Sign of General Washington"
 Inn, 161
 "Sign of the Rising Sun" Tav-
 ern, 50
 Sixtieth Regiment, 66
 Society of the Cincinnati, 105
 Sons of Liberty, 76
 South Carolina "Gazette," 83,
 84, 86, 87, 88, 90
 South Carolina, schismatic Grand
 Lodge, 94
 Sphinx, Egyptian, 4
 State House, Providence, R. I.,
 171

 Table lodge, xvi
 Temple Bar, London, 48
 Theory, Le Plongeon, 4
 Third New Jersey Volunteers,
 lodge in, 57
 Thirty-first Regiment of Foot,
 xi
 Thirty-fifth Regiment of Foot,
 Windward Islands, xi
 Trinity Church, N. Y., 67
 Twentieth English Regiment of
 the Line, xiii
 Twenty-eighth Regiment of
 Foot, 31, 203

- Two Crowns Tavern, Providence, R. I., 171
 Tyler's fee, 180
 University of Pennsylvania, 222
 Virginia, German lodge in, xiii
 "Washington, the Man and the Mason," 116
 West Indies, associated with Craft of Thirteen Colonies, xi
 White Hart Tavern, London, 98
 White Horse Tavern, Providence, R. I., 171
 Wooster Monument, 189
 World War lodges, 202
 Yale College, Conn., 185
 York Grand Lodge, 94
 Yorktown Monument, dedication of, 135
 Yucatan, 4

MASONIC LODGES

- Aberdeen, Scotland, Lodge of, 47
 Alexander Lodge No. 22, Va., 174
 Alexandria Lodge No. 39-22, Va., 135
 American George Lodge No. 17, Murfreesborough, N. C., 105, 106
 American Union Lodge, 52
 American Union Lodge, Connecticut Line, 181, 203
 American Union Lodge No. 1, 183
 American Union Lodge No. 1, N. J., 173
 American Union Lodge No. 1, N. Y., 69
 American Union Lodge No. 1, Marietta, Ohio, 211
 American Union Military Lodge, 153
 Army Lodge No. 42, Conn., 183
 Army Lodge No. 27, Maryland Line, Md., 152
 Belle Air Lodge, No. 14, Md., 155
 Baskingridge Lodge No. 10, N. J., 54, 55, 58
 Blandford Lodge No. 3, Va., 108, 123, 124, 133
 Blandford-Bute Lodge, N. C., 107, 108, 109
 Botetourt Lodge No. 7, Va., 124, 134, 141
 Burlington Lodge No. 32, 56, 57, 58
 Cabin Point Royal Arch Lodge No. 8, Va., xvii, 124, 131, 136, 137, 142
 Carl zur gekroenten Saule Lodge, Brunswick, xiii, xv
 Columbia Lodge, Conn., 184
 Compass Lodge No. 9, Wallingford, Conn., 182
 Dartmouth Lodge, Hanover, N. H., 196
 Delaware Hiram Lodge, Newark, Del., 163
 Dorchester Lodge, Vergennes, Vt., 43, 44
 Dornich Lodge No. 5, N. C., 107, 108, 109

- Duke's Head No. 70 Lynn-Regis
in Norfolk, Va., 126
- Eliot Lodge, Massachusetts, 7
- Erie Lodge No. 47, Ohio, 182
- Faithful Lodge, Charlestown,
N. H., 41, 196
- First Lodge, Boston, 27, 29, 32,
33
- First Lodge, Crown Point, N.
C., 100
- Frederick Lodge No. 14, Farm-
ington, Conn., 183
- Fredericksburg Lodge No. 4,
Va., 124, 125, 133, 134, 140
- Grant's East Florida Lodge, xi
- Greenville Lodge No. 43, N.
C., 110
- Hampton St. Tamminys Lodge
No. 5, Va., 124, 134, 137
- Hirman Lodge No. 1, New Ha-
ven, Conn., 176, 190
- Hiram Lodge No. 42, Savannah,
Ga., 79
- Hiram Lodge No. 5, N. Y., 68,
71
- Hiram Lodge No. 24, Williams-
borough, N. C., 105
- Hiram Lodge No. 21, Win-
chester, Va., 135
- Hiram's Delaware Regimental
Lodge, 220
- Hope Lodge No. 31, Del., 166
- Horn Lodge, Westminster, Lon-
don, 84
- Independent Royal Arch Lodge
No. 8, N. Y., 64, 70
- Irish Lodge No. 63, xiii
- Johnston-Caswell Lodge No. 10,
N. C., 108, 109
- Joppa Lodge No. 1, Md., 149
- Joppa Lodge No. 2, Md., 149
- Kilwinning Crosse Lodge, 2-237
Va., 124, 133, 137
- King David's Lodge, Newport,
R. I., 64, 66, 172, 174
- King Hiram Lodge No. 12,
Derby, Conn., 182
- King Solomon's Lodge No. 7,
Woodbury, Conn., 182
- King Solomon Lodge, Boston, 39
- King Solomon's Lodge No. 7,
N. Y., 64
- King's Arms Lodge No. 38, Lon-
don, 126
- Kirkwall Kilwinning Lodge No.
382, Scotland, 62
- La Parfaite Union Lodge, N. Y.,
64
- L'Esperance Lodge, Ga., 80
- Lion in Lynn-Regis, No. 70,
Norfolk, 126
- Lodge at Annapolis, 147
- Lodge at Bedminster, N. J., 55
- Lodge "de la Sagesse," Virginia,
130, 137
- Lodge of Antiquity No. 2, Lon-
don, 121
- Lodge of St. Andrew, Jamaica,
123
- Lodge of St. John, Virginia, 123
- Lodge of the Nine Sisters, Paris,
23
- Lodge Thistle of Glasgow No.
111, 127
- Lodge No. 5, Del., 160 162,
166
- Lodge No. 5, Cantwell's Bridge,
Del., 158

- Lodge No. 14, Del., 160
 Lodge No. 18, Dover, Del., 159, 161
 Lodge No. 31, Del., 166
 Lodge No. 33, Del., 162
 Lodge No. 44, Del., 162
 Lodge No. 63, Lewiston, Del., 163
 Lodge No. 96, Del., 163
 Lodge No. 11, Ireland, 202
 Lodge No. 8, London, 48
 Lodge No. 4, Md., 150
 Lodge No. 5, Md., 151
 Lodge No. 6, Gorgetown, Md., 150, 151
 Lodge No. 7, Chestertown, Md., 150, 151
 Lodge No. 15, Baltimore, Md., 155
 Lodge No. 15, Fell's Point, Md., 150, 154
 Lodge No. 16, Baltimore, Md., 150, 152, 155
 Lodge No. 17, Chester Mills, Md., 150, 152
 Lodge No. 20, Baltimore, Md., 150, 152
 Lodge No. 27, Maryland Line (Md.), 151
 Lodge No. 29, Cambridge, Md., 151, 153, 154
 Lodge No. 31, Md., 164
 Lodge No. 34, Md., 150
 Lodge No. 34, Easton, Md., 154
 Lodge No. 35, Md., 150
 Lodge No. 58 (Ancients) Boston, 35
 Lodge No. 322 (Ireland) Boston, 35
 Lodge at Portsmouth, N. H., 192
 Lodge No. 23, A. Y. M., Middletown, N. J., 56
 Lodge No. 25, Bristol, N. J., 57
 Lodge No. 169, N. Y., 58
 Lodge No. 212, N. Y., 71
 Lodge No. 1, Philadelphia, 23
 Lodge No. 2, Philadelphia, 149
 Lodge No. 3, Philadelphia, 111, 150
 Lodge No. 14, Pa., 164
 Lodge No. 20, A. Y. M., Pa., 215
 Lodge No. 27, A. Y. M., Pa., 216
 Lodge No. 28, A. Y. M., Pa., 217
 Lodge No. 29 (2d), Pa., 219
 Lodge No. 30, A. Y. M., Pa., 220
 Lodge No. 33, Pa., 164
 Lodge No. 36, A. Y. M., Pa., 220
 Lodge No. 96, Pa., 164
 Lodge Unity No. 18, Pa., 213
 Lodge No. 27, Charleston, S. C., 93, 153
 Lodge No. 47, Winnsborough, S. C., 94
 Lodge No. 190, Charleston, S. C., 94
 Lodge No. 236, Charleston, S. C., 94
 Lodge of St. John, Charleston, S. C., 87
 Marine Lodge No. 38, Charleston, S. C., 91, 94
 Maryland Lodge, Annapolis, Md., 147
 Massachusetts Lodge No. 10, 37
 Masters' Lodge, Boston, 16, 29, 30, 32

- Masters' Lodge No. 2, Albany, N. Y., 64, 198
 Masters' Lodge, Charleston, S. C., 90
 Masters lodges, 169
 Middletown Lodge No., 23, N. J., 56
 Military Lodge, N. J., 57
 Military Lodge No. 20, N. C., 109
 Military Lodge No. 27, S. C., 93
 Military Lodge No. 20, Tenn., 111
 Military Union Lodge No. 1, N. Y., 205
 Montgomery Lodge No. 13, Salisbury, Conn., 182
 Mother Kilwinning Lodge, Scotland, 127
 Mount Ararat Lodge, Md., 151, 155
 Mount Moriah Lodge, second lodge warranted in 35th Regiment of Foot, xi
 Norfolk Lodge No. 1, Norfolk, Va., (see chapter X), xvii, xviii
 North Fork Lodge No. 20, N. C., 110
 North Fork Lodge No. 20, Tenn., 111
 North Star Lodge, N. H., 42
 North Star Lodge, Vt., 44
 Old Cone Lodge No. 9, Salisbury, N. C., 106
 "Old Hiram" see under Hiram Lodge No. 1, Conn.
 Pennsylvania-Union Lodge No. 29, Md., 153
 Pennsylvania Union Lodge No. 29, Pa., 215, 218
 Perfect Union Lodge, N. Y., 65
 Phoenix Lodge No. 8, Fayetteville, N. C., 106
 Portsmouth, N. H., first lodge in, 30
 Portsmouth Lodge No. 82, Va., 136
 Portsmouth Wisdom Lodge No. 16, Va., 130
 Port Royal Lodge, S. C., 90
 Prince George Lodge, Georgetown, S. C., 89, 90
 Rising States Lodge, Boston, 37
 Rising Sun Lodge, Boston, 38
 Rising Sun Lodge, Keene, N. H., 196, 197
 Royal Arch King Solomon's Lodge No. 2, N. Y., 62
 Royal Edwin Lodge No. 5, Windsor, N. C., 105
 Royal Exchange Lodge No. 172-3, Norfolk, Va., 115, 119, 121, 131
 Royal Lodge at St. James, London, 68
 Royal White Hart Lodge, Halifax, N. C., 98, 99
 Royal William Lodge No. 6, Winton, N. C., 105
 St. Alban's Lodge No. 38, Guilford, Conn., 184
 St. Andrew's Lodge, Florida, xi
 St. Andrew's Lodge, Boston, 8, 33, 34, 35, 36, 37
 St. Andrew's Lodge No. 169, N. Y., 70
 St. Andrew's Lodge No. 40, Charleston, S. C., 94

- St. George's Lodge No. 108, Florida, xi
- St. George's Lodge, N. J., 58
- St. George's Lodge, Schenectady, N. Y., 70
- St. George's Lodge, S. C., 90
- St. John's Lodge, No. 3, Bridgeport, Conn., 179, 184
- St. John's Lodge No. 1, Fairfield, Conn., 64
- St. John's Lodge No. 3, Fairfield, Conn., 179
- St. John's Lodge No. 4, Hartford, Conn., 180
- St. John's Lodge, Kinston, N. C., 104
- St. John's Lodge No. 2, Middletown, Conn., 178
- St. John's Lodge No. 1, Norwalk, Conn., 64
- St. John's Lodge, Norwalk, Conn., 180
- St. John's Lodge No. 1, Stratford, Conn., 64
- St. John's Lodge No. 8, Stratford, Conn., 180
- St. John's Lodge, Laurelton, Del., 163
- St. John's Lodge, Boston, 8, 30
- St. John's Lodge, Portsmouth, N. H., 194, 197, 199
- St. John's Lodge No. 1, Newark, N. J., 50, 59
- St. John's Lodge of Princeton, N. J., 53
- St. John's Lodge No. 1, N. Y., 62, 71
- St. John's Lodge No. 2, N. Y., 64, 70
- St. John's Lodge No. 4, N. Y., 71
- St. John's Lodge, New Bern, N. C., 104
- St. John's Lodge No. 213, Wilmington, N. C., 98, 99
- St. John's Lodge, Philadelphia, 20, 21
- St. John's Lodge No. 1, Philadelphia, 49
- St. John's Lodge, Newport, R. I., 168, 173
- St. John's Lodge, Providence, R. I., 170
- St. John's Lodge No. 117, Norfolk, Va., 121
- St. Mark's Lodge No. 299, S. C., 91
- St. Patrick's Lodge, Portsmouth, N. H., 195
- St. Patrick's Lodge No. 8, N. Y., 64, 68
- St. Paul's Lodge No. 11, Conn., 182
- St. Peter's Lodge, Newburyport, Mass., 36
- St. John's Regimental Lodge, N. Y., 69, 203, 210
- Second Lodge, Boston, 29, 30
- Solomon's Lodge No. 1, Ga., 73, 75, 76, 77, 78, 79, 83
- Solomon's Lodge No. 1, N. J., 55
- Solomon's Lodge, No. 1, Poughkeepsie, N. Y., 64
- Solomon's Lodge, Wilmington, N. C., 97, 98
- Solomon's Lodge, Charleston, S. C., 83, 86, 90, 97
- Somerset Lodge No. 34, Conn., 184
- Somerset Lodge No. 1, N. J., 55
- Tappahannock Lodge, Va., 134
- Temple Lodge No. 1, N. J., 52, 53, 54

- Temple Lodge No. 210, N. Y., 71
 Temple Lodge, Vt., 44
 Tennessee Lodge No. 41, N. C., 110
 Third Lodge, Boston, 30
 Three Globes, Berlin, xvi
 Trinity Lodge No. 3, Freehold, N. J., 56
 Trinity Lodge No. 1, N. Y., 62
 Tyrian Lodge, Gloucester, Mass., 35

 Unanimity Lodge No. 7, N. C., 106, 136
 Union Kilwinning Lodge, S. C., 91
 Union Lodge No. 40, Danbury, Conn., 182
 Union Lodge No. 5, Stamford, Conn., 180
 Union Lodge, Stamford and Horseneck, Conn., 180
 Union Lodge No. 12, Middleton, Del., 212
 Union Lodge No. 121, Del., 158
 Union Lodge No. 11, N. J., 47
 Union Lodge No. 1, Albany, N. Y., 64

 Union Lodge, Fayetteville, N. C., 106, 112
 Union Lodge, Vt., 44, 45

 Vermont Lodge No. 1, Vt., 196
 Vermont Lodge, Vt., 44

 Washington-Alexandria Lodge No. 22, Va., 135, 140
 Washington Lodge No. 3, Md., 150
 Washington Lodge No. 10, Mass., 207, 211
 Washington Lodge (military), 37
 West India and America Lodge, London, 121
 Whiteside Lodge No. 13, Blountville, Tenn., 110
 White's Tavern, Baskingridge, N. J., 54
 Williamsburg Lodge No. 6, Va., xvii, 12, 134, 135, 137, 141
 Winchester Lodge No. 12, Va., 135
 Wooster Lodge No. 10, Conn., 182

 Zion Lodge No. 1, Detroit, Mich., 64, 66

REGISTER OF NAMES

- Abbot, Israel, 177
 Aberdour, Lord, 78
 Adams, Major, 198
 Adcock, William, 221
 Allen, Wm., 22, 23, 63
 Allis, Azel, 42
 Anderson, Major Archibald, 153, 216

 Anderson, Hugh, 90
 Anderson, James, 159
 Anderson, John, 22
 Anderson, Col. John, 110
 Anderson, Joseph, 159
 Appleton, Benjamin, 177
 Armstrong, John, 107
 Arnold, Benedict, 178, 189

- Arthur, Chester A., 135
 Arthur, John, 135
 Auchmuty, Rev. Dr., 67
 Auld and Smellie, 116

 Ball, Wm., 25, 221
 Ballentine, John, 92
 Baltimore, Lord, 147
 Banks, James, 50
 Barrett, Samuel, 211
 Bartlett, Major, 198
 Bausse, Surg. Johann Carl, xiv
 Beach, Abijah, 181
 Beard, Duncan, 159
 Beaufort, Duke of, G. M. Eng-
 land, xiii, 102
 Beaufort, Lord, 32
 Belcher, Andrew, 30
 Belcher, James, Sr., 143
 Belcher, Jonathan, 27, 29, 30,
 48
 Bell, Henry, 19, 159
 Belvel, Nicholas, 159
 Belville, Nicholas, 159
 Berkeley, Norborne, 135
 Bernard, Governor, 53
 Bitting, Adam, 218
 Blackerby, Nathaniel, 74
 Blair, John, 137
 Blaney, Lord, 149
 Blatchley, Dr., 55
 Blesinton, Earl of, 25
 Bligh, Edward, 63
 Bostwick, Wm., 56
 Botetourt, Baron de, 135
 Bourke, Thomas, 219
 Bowen, Benj., 174
 Bowen, Ephraim, 172
 Bowen, Jabez, 174
 Bradford, William, 159
 Bray, Bro., 55
 Brearley, David, 58
 Brewin, Jerry, 51, 52

 Brimage, W., 143
 Brooks, Col. John, 69, 211
 Brough, Robt., 193
 Brown, Bro., 138
 Brown, Major Jeremiah, 55
 Brown, John, 172, 174
 Brown, Mathew, 100
 Brown, Prentice, 208
 Bruen, Jerh., 52
 Bryson, Robert, 62
 Buchanan, Andrew, 124
 Bucklin, John, 172
 Buckner, Wm., 138
 Burbeck, William, 204
 Burgess, Capt., John, 170
 Burnet, Governor, 28
 Burnham, Michael, 178
 Burrows, William, 90
 Byllunge, Edward, 48

 Cadwallader, Dr. Thos., 19
 Callahan, Chas. H., 116
 Campannell, Mordecai, 6
 Campbell, James, 124
 Canterbury, William, 193
 Carles, Abbe Antoine, 80
 Carleton, Sir Guy, 43
 Carmick, Tho., 19
 Caruthers, John, 84
 Caswell, Richard, 109, 112
 Chace, Thomas, 203
 Champlin, Chris., 173
 Champlin, Jabez, 173
 Chandler, Parson, 53
 Chittenden, Thomas, 43
 Christie, Lt. John, 66
 Chuc, Mr., 16
 Cilley, General Joseph, 198
 Clark, Archibald, 138
 Clark, Col. Joel, 183, 203, 204,
 205
 Clark, Peleg, 173
 Clarke, Wm. Gray, 50

- Clavel, —, 75
 Cleve, Capt. Urban, xv
 Coats, John, 152
 Coats, Dr. John, 156
 Cock, W., 70
 Coffin, William, 170
 Coit, Capt. William, 203
 Coleman, Tho., 193
 Cooledge, Ben, 42
 Cooper, Thomas, 100
 Copley, John Singleton, 15
 Cornbury, Lord, 48, 49
 Cornwallis, Lord, 218
 Cotton, Mr., 203
 Coxe, Dr. Daniel (father), 48
 Coxe, Daniel, 50, 52, 60, 61
 Coxe, Thos., 20
 Crafts, Thomas, 211
 Craig, Major Isaac, 215
 Craig, James, 107
 Crockatt, James, 86
 Crookshanks, John, 86
 Crow, Benjamin, 110
 Curtis, Richard, 159
 Cutler, John, 38, 102

 Dalcho, Frederick, 94
 D'Anniers, Lt. Heinrich, xiv
 Davis, Capt. Joseph, 214
 Dearborn, General Henry, 198
 Deas, John, 92
 Deming, Henry C., 189
 Denne, Thomas, 83
 Dermott, Laurence, 92
 Desaguliers, Dr. J. T., 74
 Dickens, Chas., 99
 Diggins, Augustus, 54
 Dixon, Richard, 124
 Dobbins, Alexander, 107
 Dorchester, Lord, 43, 44
 Dove, Dr. John, 114, 117, 136
 Dowse, Henry, 99

 Duke, Charles, xvi
 Dunmore, Lord, 131

 Earl of Darnley, 63
 Earl of Elgin and Kincardin, 33
 Edmunston, James, 134
 Edmunston, John, 134
 Edward VII, 135
 Edwards, Pierpont, 184
 Elbert, Samuel, 78
 Eliot, John, 1670, 7
 Elliott, Barnard, 91
 Elliott, Gray, 75, 77, 78, 79
 Elliott, John, 177
 Ellis, Richard, 112
 Elsworth, Oliver, 53
 Entick, John, 121

 Farr, Mr., 194
 Ferdinand of Brunswick, xvi
 Fitch, Eleazer, 177
 Fleming, John, 142
 Flud, William, 87
 Fowler, William, 159
 Franklin, Benjamin, 16, 19, 21,
 22, 23
 Franklin, William, 23
 Frederick, Prince of Wales, 147

 Gaine, Hugh, 63
 Gates, General, 153
 Geddy, John, 99
 Gibbs, George, 174
 Gist, General Mordecai, 93,
 141, 152, 208, 216
 Gladen, Lt. Gottl. Heinrich, xiv
 Glasgow, James, 113
 Goelet, Francis, 16, 62, 63
 Goldthwaite, Joseph, 177
 Goodlow, Robert, 99
 Goodman, Mr., 91
 Gordon, James, 83, 86

- Graeme, James, 84, 85, 86
 Graham, Charles, 208
 Gridley, Richard, 170, 204
 Gridley, Jeremiah (also Jeremy),
 32, 52, 53, 54, 100, 136,
 170, 180
 Grogan, William, 193
 Gunn, Col. James, 80

 Haldimand, General Frederick,
 44
 Hall, Col. David, 198, 220
 Hallam, Mrs., 67
 Hammerton, John, 83, 84, 85,
 90
 Hampton, Jonathan, 53
 Handy, John, 173
 Hanson, John, 159
 Harbin, Tho., 83
 Harding, Warren G., 71
 Harford, Henry, 147
 Harison, George, 50, 51, 63,
 64, 66, 67, 173, 179
 Harnett, Cornelius, xvii, 99,
 107, 136, 142, 143
 Harpin, John, 177
 Harwagen, Lt. Jacob Friedr., xv
 Hays, Moses M., 66, 172, 173
 Heart, Ensign Jonathan, 181,
 203, 205, 207, 212
 Heins, Benjamin, 54
 Hill, Rev. Major Green
 Hill, Henry, 107, 108
 Hoyt, Capt. Joseph, 203
 Holland, Rogers, 74
 Holzendorf, Dr. Frederick, 90
 Hoskins, Wm., 204, 211
 Houghton, John, 85, 89
 Houston, George, 80
 Hubbell, Eleazer, 179
 Hull, Major Wm., 37, 211
 Hunt, John, 53
 Hunter, Rev. Andrew, 221
 Hunter, Henry, 174
 Hyatt, Peter, 159

 Insley, Capt., Joseph, 221

 Jackson, Andrew, 112
 Jackson, Hall, 194, 197, 200
 Jackson, Brig. Gen. James, 80
 Jacquet, Joseph, 159
 Jaeger, Capt. Melch. Heinr., xv
 Jameson, William, 219
 Jamison, David, 50
 Jenkins, Robert, 170
 Johnson, Sir John, 43, 44, 68,
 69, 70
 Johnson, Sir William, 68
 Johnston, Samuel, 109, 112
 Johnston, Wm., 138
 Jones, Capt. Blaithwaite, 56
 Jones, Gershom, 174
 Jones, Noble Wimberly, 75, 76,
 78
 Jones, Lt. William, 214

 Keith, Sir William, 74
 Kellogg, Solomon, 54
 Kennelly, Thos., 30
 King George III, 172
 King, John, 159
 Kinney, Thomas, 51, 52, 55
 Kinney, Bro., 207
 Kipling, Mr., 194
 Kirtland, Turhand, 182

 Lacey, Roger Hugh, 75, 77
 Lafayette, General, 140, 197
 La Salle, Marquis de, 23
 Laurie, Alexander, 123
 Lawrence, John, 208
 Lawrie, Alex., 122
 Leckie, Andrew, 138
 Leigh, Sir Egerton, 91, 92, 102,
 103

- Leigh, Peter, 90
 Leverett, John, 170
 Levi, —, 6
 Lewis, Maurice, 84, 86
 Lincoln, General, 215
 Lindsay, Capt. Benjamin, 172
 Lining, Dr. John, 89
 Little, William Person, 105
 Livingston, R. R., 70, 71
 Loudoun, Earl of, 84, 86
 Long, Joseph, 99, 100
 Lovel, Daniel, 99
 Lowell, John, 211
 Lyman, Elihu, 177

 McCall, George, 159
 McCall, Mark, 159
 McCleary, Major, 198
 McClellan, David, 89
 McClintock, Major, 198
 McDaniel, Bro., 147
 McIlvaine, William, 221
 McKinley, Wm., 135
 McKissack, Wm., 58
 McNeill, Archibald, 102, 177
 McPherson, Rev. John, 148
 Machin, Thomas, 208
 Macon, John, 107, 108
 Magaw, Rev. Samuel, 222
 Mansfield, Samuel, 177
 Marjoriebank, General, 158
 Marshall, John, 143
 Martin, Francois Xavier, 112
 Martin, William, 99
 Mathews, James, 99
 Maudsley, John, 170
 Mawney, John, 172
 Mercer, James, 143
 Michie, James, 86
 Middleton, Dr. Peter, 68, 70,
 205
 Mildrum, Bro., 139
 Miller, John, 138

 Mills, John F., 193
 Milner, James, 99
 Molleson, Robert, 147
 Monroe, James, 142
 Montague, Rev., 9
 Montfort, Joseph, xiii, 99, 100,
 102, 103, 104, 106, 131,
 136, 142
 Morgenstern, Capt. Friedrich,
 xiv
 Morgenstern, Lt. Joh. Carl, xv
 Moore, —, 205
 Moore, Major James, 218, 219
 Moore, John, 8
 Moore, Robert, 154
 Morris, Richard, 66
 Morse, Rev. Jedediah, 137
 Morton, General Jacob, 71
 Motte, Jr., John, 56
 Murfree, Lt. Col. Hardy, 105,
 106
 Murray, Alexander, 89

 Nailor, Jonathan, 193
 Neale, Abner, 113
 Nowland, John, 161

 Ogden, Capt. Aaron, 221
 Ogden, Lewis, 51
 Ogden, Moses, 51
 Ogden, Rev. Uzal, 55
 Oglethorpe, James Edward, 11,
 73, 74, 75, 76, 77
 Oglethorpe, Dr. Newman, 87
 Ohio, 69, 182
 Oldeskopf, Lt. Friedr. Ernst, xv
 Orlady, —, 21
 Oxnard, Thos., 16, 22, 31, 32,
 48, 147, 168, 176, 178
 Paine, Col. Elisha, 40
 Parke, Col. John, 203
 Parsons, Col. Samuel Holden,
 203, 205, 212, 213

- Patterson, Gen. John, 37, 211
 Payne, Michael, 112
 Peckackoe, Moses, 6
 Pelham, Charles, 88
 Pell, Sallu, 184
 Phillips, Caleb, 169
 Phillips, Major, 31
 Pierce, John, 207
 Polk, Major William, 110, 216
 Pratt, Surgeon John, 218
 Preston, ———, 205
 Price, Henry, 22, 23, 24, 28,
 31, 87, 88, 100, 104
 Price, Major, 116
 Proby, John, 65, 67
 Procter, Th. F., 214
 Purvis, Geo., 220
 Putnam, Col. Rufus, 69
 Putnam, General Israel, 188

 Quane, John, 30

 Ragon, J. M., 75
 Randolph, Edmund, 143
 Randolph, Peyton, 103
 Revere, Paul, 15, 37, 39, 40,
 42, 211
 Rhea, John, 110
 Ricux, John Baptiste, 65
 Riggs, Richard, 61, 62, 63
 Robinson, ———, 205
 Robinson, John, 51
 Robinson, Moses, 43
 Rochambeau, Comte de, 174
 Rogers, Surgeon John, 218
 Rohr, Lt. Caspar Friedrich, xiv
 Romeyn, Theodrick, 54
 Roosevelt, Theodore, 135
 Rowe, John, 29, 32, 33, 37, 38,
 102, 103, 104, 182
 Rudolphi, Lt. Otto Heinr., xv
 Russell, Joseph, 174

 Rutherford, Alexander, 221

 Sanford, John, 208
 Sanford, Mrs., 205
 Scammell, Gen. Alexander, 198
 Schultz, Frederick, 99
 Schuyler, General, 188
 Scott, Capt. Ezekiel, 203
 Scott, Jonathan, 116, 117
 Sculley, Thomas, 158
 Seaman, Mr., 86
 Sears, George, 173
 Seixas, Moses, 66, 173
 Sevier, John, 110
 Sevier, Jr., John, 110
 Shepheard, Charles, 83, 86
 Sherburne, Major, 198
 Shipman, Elias, 185
 Silliman, General, 189
 Skeen, John (see *Skene*)
 Skene, John, 47, 48
 Smith, Benjamin, 90
 Smith, Meriwether, 134
 Smith, Persifor Frazer, 20
 Smith, John, 30
 Smyth, Sr., William, 159
 Somerell, James, 139
 Southwell, Lord, 74
 Spaulding, Dr. Lyman, 192
 Spencer, General Joseph, 188
 Stark, General, 198
 Stavers, John, 197
 Stevens, John, 219
 Stoskton, Richard, 54
 Stokes, David, 99
 Stokes, Montfort, 106
 Strahan, Arthur, 89
 Strickland, James, 92
 Sullivan, John, 194, 197, 198,
 214
 Sullivan, Owen, 198
 Sybrant, Soverign, 54

- Talbot, Silas, 172
 Tarlton, Colonel, 220
 Thomas, Henry, 139
 Thompson, Ebenezer, 174
 Thompson, Peter, 99
 Thynne, Thomas, 98
 Tilley, Major, 198
 Tillinghast, Daniel, 174
 Tomlinson, Robert, 31, 32, 192
 Toomer, Joshua, 98
 Torbuck, ———, 126
 Tryon, Governor, 104, 188
 Tucker, Philip C., 44
 Tuckey, William, 50, 51
 Tudor, George, 208
 Tupper, Col. Benjamin, 37, 211
 Turner, Henry L., 120, 125
 Tuttle, Jehiel, 177

 Varnum, Gen. James Mitchell,
 200
 Voltaire, 23
 Von Barthling, Capt., xiv
 Von Bernewitz, Johann Hein-
 rich Carl, W. M. of German
 Lodge, xiii, xv
 Von Burgsdorff, Lt. Ludw.
 Traugott, xiv
 Von Cramm, Lt., xiv
 Von Germann, Lt. Friedrich, xiv
 Von Loehneisen, Capt., xiv
 Von Mutzel, Lt. xiv
 Von Richtersleben, Lt. Friedr.
 Wilh., xv
 Von Trodt, Lt. Friedr., xv
 Von Ulmenstein, Ensign Samuel,
 xv
 Von Unger, Lt. Joh. Lud., xv
- Wagstaff, Richard, 149
 Wallace, Gustavus B., 124
 Walter, Rev. Wm., 69
 Walton, George, 78
 Warren, Admiral, 186
 Warren, John, 36
 Warren, Joseph, 34, 35, 36, 198
 Washington, George, 39, 52,
 66, 71, 80, 140, 141, 152,
 161, 174, 181, 197, 205, 222
 Webb, Joseph, 36, 40, 181, 211
 Webb, Thomas Smith, 75
 Weedon, Brig. Gen. George,
 139
 Wells, John, 92
 Westcut, Benedict, 177
 Weymouth, Lord, 83, 93
 Whipple, Abraham, 172
 Whipple, General William, 198
 Whipple, Oliver, 195
 White, Capt. Thomas, 89
 Whitehead, William Silas, 47
 Whiting, Nathan, 177
 Whittlesey, [Charles], 203
 Williams, Col. Otho Holland,
 153, 208, 216
 Wilson, William, 99
 Winnington-Ingram, Rt. Rev.
 Arthur Foley, 135
 Wood, Chas., 61
 Wool, Isiah, 56
 Wooster, David, 177, 185, 189
 Wright, James, 84, 85, 86
 Wyllys, Col. Samuel, 204
 Wyoming, Pa., 153, 214, 219
 Young, Col. John, 33

REGISTER OF PLACES

- Albany, N. Y., 64
 Annapolis Basin, Nova Scotia, 5
 Annapolis, Md., 147
 Antigua, Lodges chartered by
 Massachusetts in, x
- Baltimore County, Md., 149
 Baskingridge, N. J., 54
 Beaufort, S. C., 89, 90
 Bedminster, N. J., 59
 Bel-Air, Md., 151
 Bennington, Vt., 45
 Bertie County, N. C., 105
 Berwick, Maine, 198
 Blanford, Virginia, 123
 Blountsville, Tenn., 110
 Boston, Mass., 38
 Bowling Green, Virginia, 133
 Bristol, N. J., 57
 Bruton Parish Church, 135
 Burlington, N. J., 47
 Bute County, N. C., 107
- Cantwell's Bridge, Del., 158,
 162, 166
 Canada, 58, 68
 Cape Fear River, N. C., 97
 Cape River, N. C., 97
 Charles County, Md., 148
 Charlestown, N. H., 40
 Charleston, N. C., 7, 82, 141
 Charlottesville, Va., xiii
 Chowan County, N. C., 106
 Christiana Bridge, Del., 162
 Christiana, Delaware, 160
 Clark's Town, N. Y., 203
 Colchester, Conn., 183
 Columbia, S. C., 91
 Connecticut, 64
- Connecticut Huts, Conn., 205
 Cornish, Vt., 40, 195
 Crown Point, 31
 Crown Point, Nova Scotia, 202
- Danbury, Conn., 181
 Dertoit, Mich., 64
 Dorchester, Md., 219
 Dorchester County, Md., 153
 Dorchester, S. C., 90
 Dover, Del., 159
 Duck Creek Cross Roads, Del.,
 162
 Durham, N. H., 198
- Easton, Md., 150
 Edenton, N. C., 106
 Edgeworth, England, 48
 Elizabeth, N. J., 58
 Elizabethtown, N. J., (see also
Elizabeth), 53, 59, 147
 Elk, Del., 160
 Essex County, Va., 134
- Fairfield, Conn., 64
 Fairfield County, Conn., 179
 Falmouth, Va., 134, 141
 Fayetteville, N. C., 106
 Federal City, D. C., 140
 Florida, 73, 77, 85
 Fort Pitt, Pa., 215
 Franklin, Tenn., 105
 Freehold, N. J., 56
- Georgia, 11
 Georgetown, Md., 147
 Granville County, N. C., 106
 Greenwich, Conn., 180
 Guilford, Conn., 38, 183, 184

- Halifax, N. C., 98, 143
 Halifax County, N. C., 102
 Harford-Town, Md., 151
 Hartford, Conn., 184
 Hertford County, N. C., 105
 Hobb's Hole, Va., 138
 Holston River, N. C., 110
 Horseneck, Conn., 180

 Jamestown, Va., ix
 Joppa Lodge No. 35, Md., 150,
 154
 Joppa, Md., 147, 151

 Keene, N. H., 196
 Kew, England, 63
 Kilwinning Lodge, Edinburgh,
 122
 Kingsport, Tenn., 110
 Knoxville, Tenn., 113

 Lancaster, Pa., 19
 Laurel Town, Del., 166
 Lebanon, N. H., 40
 Leonardtown, Md., 148
 Littleton, N. C., 106
 Louisiana, 73
 Louisburg, Nova Scotia, 31, 186,
 203
 Lynn-Regis, England, 126

 Marietta, Ohio, 69, 211
 Maryland, 93
 Michigan, 64
 Middlebury, Vt., 45
 Middletown, Conn., 178, 184
 Middletown, Del., 158
 Middletown, N. J., 58
 Milledgeville, Ga., 80
 Mohawk Valley, 68
 Monmouth, N. J., 59, 215
 Monmouth County, N. J., 56

 Morristown, N. J., 51, 52, 152,
 173, 181, 205, 210, 217
 Murfreesborough, N. C., 105
 Murfreesborough, Tenn., 105

 Namquit Point, R. I., 172
 Nelson's Point, N. Y., 181, 205
 Newark, N. J., 59
 New Bern, N. C., 112
 New Bremen, Md., 147
 New Brunswick, N. J., 58
 New Castle County, Del., 158,
 160
 Newfoundland, 31
 New Hanover, N. C., 97
 New Haven, Conn., 184
 New London, Conn., 183
 Newmarket, Md., 147
 Newport, R. I., 6, 64, 66, 168
 Norfolk, Va., (see chapter X)
 Norwalk, Conn., 64
 Norwich, Conn., 184
 Nova Scotia, 5, 9, 31, 64, 203

 Orange County, N. Y., 203

 Pensacola, Fla., xi
 Petersburg, Va., 108, 137
 Pitt County, N. C., 100
 Pittsburgh, Pa., 215
 Portsmouth, N. H., 192
 Portsmouth, Va., 137
 Port Royal Island, 89
 Port Tobacco, Md., 148
 Princess Anne, Md., 155
 Princeton, N. J., 58

 Queenstown, Md., 150

 Reading, Conn., 205
 Roxbury, Mass., 153, 205
 Rutland, Vt., 44

- St. Mary's County, Md., 148
 Sullivan County, Tennessee, 110
 Sussex County, Del., 163, 166
 Salisbury, N. C., 106
 Savannah, Ga., 73, 74, 75, 79,
 80
 Saxe Gotha, S. C., 91
 Scotland, 62, 73, 78, 108, 121,
 158, 212
 Sherberne, Mass., 38
 Smyrna, Del., 162
 Springfield, Vt., 40
 Somerset County, N. J., 59
 South Carolina, 77, 152
 Stamford, Conn., 180
 Stony Point, N. Y., 1779, 212
 Stratford, Conn., 64

 Talbot County, Md., 150
 Talbot Court House, Md., 150,
 154
 Tappahannock, Va., 134
 Tennessee, 110
 Trenton, N. J., 49, 59
 Trumbull County, Ohio, 182

 Valley Forge, Pa., 215

 Vergennes, Vt., 43
 Verplanck's Point, N. Y., 205

 Warren County, N. C., 107
 Warrenton, N. C., 108, 109
 Warwick, N. Y., 203
 Washington, D. C., 140
 Waterbury, Conn., 183
 Western Reserve, Ohio, 182
 West Indies, 31
 West Jersey, 47
 West Jersey Highlands, N. J.,
 213
 West Point, N. Y., 69, 205, 211
 Wilkes-Barre, Pa., 214
 Williamsborough, N. C., 105
 Williamsburg, Va., 16
 Wilmington, Del., 160, 164
 Wilmington, N. C., 97
 Windsor, Vt., 195
 Windward Islands, thirty-fifth
 Regiment of Foot stationed in,
 xi
 Winton, N. C., 105
 Wormsloe, Ga., 76

 Yorktown, Va., 116

