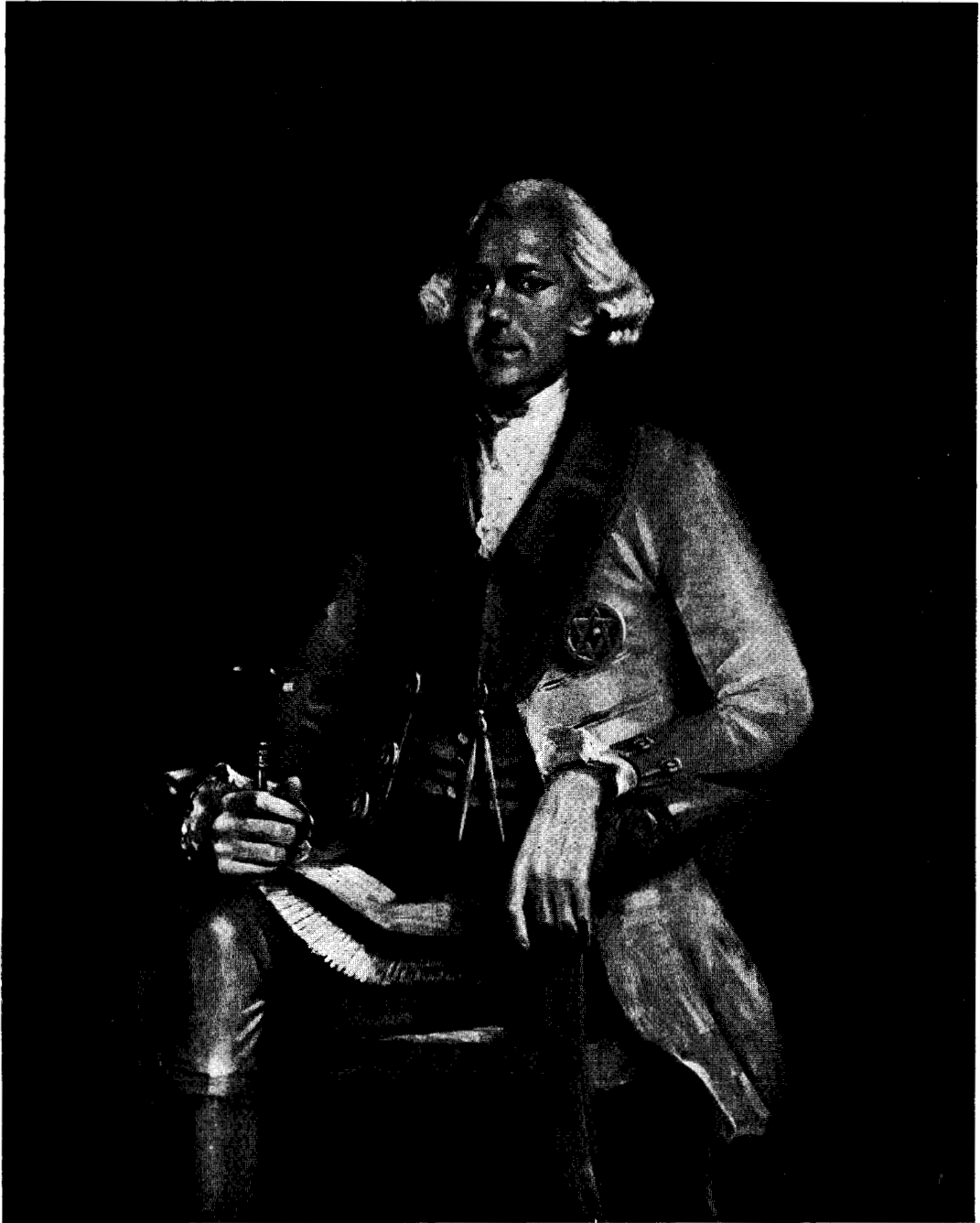


GOULD'S HISTORY
OF
FREEMASONRY
THROUGHOUT THE WORLD
VOLUME IV



From a painting by E. Wily Grier.

R. W. Bro. Colonel William Jarvis, First Provincial Grand Master of the Provincial Grand Lodge of Upper Canada, Appointed by the Grand Lodge of England in 1792.

Between 1792 and 1800 all the Lodges founded in Lower Canada were under the authority of the Provincial Grand Lodge.

GOULD'S HISTORY
OF
FREEMASONRY
THROUGHOUT THE WORLD



VOLUME IV

CHARLES SCRIBNER'S SONS
NEW YORK

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GOULD'S HISTORY OF FREEMASONRY
THROUGHOUT THE WORLD

REVISED BY DUDLEY WRIGHT
EDITOR OF THE MASONIC NEWS

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

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

UNITED STATES
THE PROVINCES OF CANADA AND THE
COUNTRIES OF LATIN AMERICA

UNDER THE SUPERVISION OF

MELVIN M. JOHNSON

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

AND

J. EDWARD ALLEN

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

ILLUSTRATED

CHARLES SCRIBNER'S SONS

NEW YORK

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At end of volume

GOULD'S HISTORY
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THROUGHOUT THE WORLD
VOLUME IV

A HISTORY OF FREEMASONRY

THROUGHOUT THE WORLD

VOL. IV

CHAPTER I

FREEMASONRY IN THE DOMINION OF CANADA AND NEWFOUNDLAND

ALBERTA

CANON S. H. MIDDLETON

ADVENTURE, exploration, commercial enterprise, empire-building and missionary endeavour all played their several parts in bringing Freemasonry to the Province of Alberta. The early traders, Northwest Mounted Police and others, meeting as they oftentimes did around the camp-fire, trading-post, and barrack square, made themselves known to each other by sign, token, or symbol.

In the late '70's and the early '80's the frontier post of Edmonton was already famous as a meeting place for all sorts and conditions of men. That some were members of the Craft was obvious, for in 1882 a Lodge, under the caption of Saskatchewan, No. 17, was organised and received its Charter from the Grand Lodge of Manitoba. This was subsequently surrendered about the year 1890.

Meanwhile, the Masonic urge for a Lodge and official recognition was strongly felt in Calgary, where in May 1883 a notice was issued calling upon all Masons there to meet in Bro. George Murdock's store, which was then situated on the east bank of Elbow River. Although the meeting was held, as had been planned, only five Masons were present. They were: Bro. George Murdock, Bro. E. Nelson Brown, Bro. A. McNeil, Bro. George Monilaws, and Bro. D. C. Robinson. Although Bro. James Walker and Bro. John Walker had hoped also to attend, they were unable to do so. At this meeting the Brethren expressed the unanimous opinion that the time was not opportune for the formation of a Lodge; there being no suitable meeting place available; that the population was too scattered; and that there was not yet a sufficient number of Masons in Calgary to warrant such a venture.

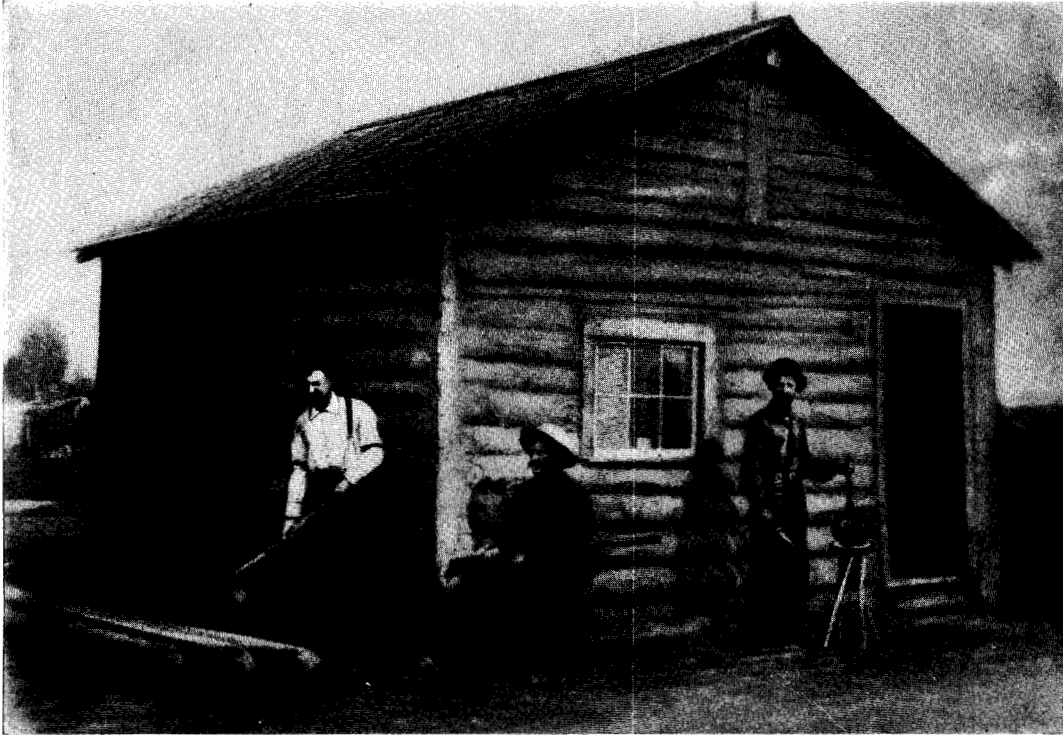
After a few months, however, with the advent of the railway, people began to arrive in greater numbers. On August 15, 1883, the Canadian Pacific Railway track was laid through the site of what is now the city of Calgary. A few days

later the first freight train arrived, bringing with it the first printing plant of what was to become *The Calgary Herald*. The initial issue of that paper carried a notice calling upon all Masons interested in the formation of a Masonic Lodge to meet in George Murdock's shack, east of the Elbow River. A photograph of this Masonically historic building is still preserved in the archives of Bow River Lodge, No. 1. To the surprise of all, a large number of Masons assembled. R. W. Bro. Dr. N. J. Lindsay, at that time District Deputy Grand Master for No. 1. (Essex) District of the Grand Lodge of Canada, was elected Chairman, R. W. Bro. George Murdock, Secretary. From then on meetings were held regularly every Friday night, an attendance Register was kept, and Minutes of all proceedings were recorded. No Masonic Work was done and no examinations were made, however, until the Petition for a Dispensation was about to be signed. This Petition was forwarded to the Grand Lodge of British Columbia.

After waiting for a period of from six to seven weeks for a reply, the Petitioners then sent a second application, this time to the Grand Lodge of Manitoba. A favourable reply was received from both Grand Lodges about the same time. Communications between Calgary and British Columbia at that time had to go from Calgary to Winnipeg, from there to Omaha, thence to San Francisco, and from that seaport to Victoria three times weekly. Under such troublesome conditions of transit, it was therefore considered advisable to accept the Dispensation offered by the Grand Lodge of Manitoba. Accordingly, the Dispensation was received on January 12, 1884, and the first meeting held on January 28 of that year.

R. W. Bro. Dr. N. J. Lindsay was designated first Worshipful Master. Subsequently he attended a meeting of the Grand Lodge of Manitoba, held in Winnipeg on February 11, at which Communication he was elected Junior Grand Warden. At that meeting a Charter was granted to Bow River Lodge, at Calgary, recorded as No. 28 on the Register of the Grand Lodge of Manitoba. On the Grand Register of Alberta this Lodge is now known as Bow River Lodge, No. 1. At the same Communication of the Grand Lodge of Manitoba in 1884, Charters were also granted to Lodges at Regina and at Moosomin. These three newly Chartered Lodges, together with the Lodges at Edmonton and Prince Albert, might legally have formed a Grand Lodge for the Northwest Territories, which at that time comprised the Districts of Saskatchewan, Assiniboia, and Alberta, all of which were ruled by one territorial government. But even at that date it was considered probable that Provincial formations were not far distant, and it was recognised that a Territorial Grand Lodge might eventually be broken by the ultimate division of the Territories into Provinces. It was accordingly decided to leave the matter in abeyance. The events which later transpired proved that those early Masons had been right, the three Districts which then formed the Northwest Territories have since been divided into two Provinces, Alberta and Saskatchewan, the District of Assiniboia having been absorbed by the latter.

Until the formation of the Grand Lodges of Alberta and Saskatchewan, the Grand Lodge of Manitoba claimed Jurisdiction over all the Northwest Terri-



Courtesy of the Grand Secretary of the Grand Lodge of Alberta.

The Organization Meetings of Bow River Lodge, A. F. and A. M., Calgary, Were Held in
This Building

George Murdock holds the frying-pan, Jim Livingston the rifle and Dr. Lindsay the axe. Dr. Lindsay was the first
W. M. and was followed by Murdock.



Centre Section of Group, Grand Lodge of Alberta, A. F. and A. M., on Their Twenty-fifth
Anniversary, October 11, 1930, at Calgary.

teries, although the first Masonic Constitution of the Territories declared that the Grand Lodge was formed in and for the Province of Manitoba. The Constitution also provided that in the absence of the Grand Master the Officer next in rank should assume the duties of that Office. In 1893, Dr. Goggin, of Winnipeg, was elected Grand Master, and Thomas Tweed of Medicine Hat, in what was then the District of Assiniboia, was elected Deputy Grand Master.

During that year, Dr. Goggin was appointed Superintendent of Education for the Northwest Territories; thereupon he removed to the capital city, Regina. This circumstance occasioned a peculiar situation. The Grand Master had left the Jurisdiction, and the Deputy who had been elected lived outside the Province. To add further to this anomalous position, the Grand Lodge had decided to hold the Communication of 1894 at Banff, Alberta. Finally, to overcome the difficulty, an amendment to the Constitution was proposed, whereby the Grand Lodge of Manitoba would add the Northwest Territories to its Jurisdiction, thus making it the largest Masonic Jurisdiction in America and the only Grand Lodge ever to extend its boundaries after being once Constituted. Although the proposal was at first opposed, it finally passed.

The political changes which culminated in the division of the old Northwest Territories into the Provinces of Alberta and Saskatchewan, on September 1, 1905, also precipitated the division of Manitoba Grand Lodge. Hitherto, though it had long been considered by many Brethren that the large number of Masonic Lodges in the Canadian Northwest, and their separation by hundreds of miles from the central authority, demanded a change, the spirit of loyalty to Manitoba had proved so strong that nothing short of absolute necessity could change it. This necessity arose, however, when Alberta became an autonomous Province. The event had been more or less anticipated and in consequence thereof, on March 21, 1905, Wor. Bro. the Rev. G. H. Hogbin, then Master of Bow River Lodge, with Bro. Dr. George Macdonald as Secretary, received a letter from W. Bro. Kealy, who was then Master of Medicine Hat Lodge, suggesting that a Petition be made to the Grand Lodge of Manitoba, requesting recognition as a Grand Body, at their next annual meeting in June.

The Lodges in the Territory that was assumed to be Alberta were circularised to meet in Calgary on May 24. At that meeting, nine Lodges were represented by a total of twenty-nine Delegates. After prolonged discussion, however, it was decided to postpone definite action, since the Autonomy Bill had not yet been passed, and might possibly become a law on the following July 1. Nevertheless, the whole matter of the formation of a Grand Lodge was discussed, and a Committee composed of Bro. Dr. Lindsay, Bro. Thomas Tweed, and Bro. E. N. Brown was appointed to consider the question of procedure. At that time Bro. Dr. Lindsay was the First Worshipful Master of Bow River Lodge, and Bro. E. N. Brown was also a Master of Bow River Lodge, while Bro. Tweed was Past Grand Master of the Grand Lodge of Manitoba. The latter would undoubtedly have been chosen as first Grand Master of the Grand Lodge of Alberta had it not been for his deeply regretted death. Consequently, the meeting was adjourned until July 6, when only eight Lodges were represented. As the Au-

tonomy Bill was still being debated in Parliament, it was decided to adjourn the meeting again, until one month after the Autonomy Bill came into force. This Act was passed, some time previous to, and became effective on, September 1, 1905, and the adjourned meeting called for October 12, on which day the Grand Lodge of Alberta came into being. At that time there were eighteen Lodges in the Province of Alberta and seventeen of these were represented by seventy-nine Delegates, who were responsible for forming and constituting Grand Lodge by adopting the following resolution:

“ TO THE BRETHREN WHERE’ER SCATTERED O’ER LAND AND SEA ”

Whereas it has been made to appear by many Brethren of the Ancient Fraternity of Free and Accepted Masons in the newly formed Province of Alberta, Canada, that it is most expedient and desirable for the proper government of the Craft that a Grand Lodge of Masons shall be formed in the said Province of Alberta.

BE IT KNOWN, That at a convention held in the City of Calgary in the said Province on the 12th. of October, Anno Lucis, 5905, in the sixth year of the reign of His Majesty King Edward VII, for the purpose of taking into consideration a proposition from the Medicine Hat Lodge No. 31, A. F. & A. M. (Grand Register of Manitoba) with this object in view, it was unanimously enacted as follows:

Whereas, it is the unanimous opinion of the Masonic Lodges of Alberta that a Grand Lodge shall be formed for the said Province, it is hereby RESOLVED, That the Delegates now assembled shall, and do hereby constitute themselves as a true and lawful Grand Lodge for the Province of Alberta, under the Ancient Landmarks existing from time immemorial, to which adhesion is hereby given.

The formation of the said Grand Lodge of Alberta being sanctioned by the Most Worshipful Grand Lodge of Manitoba, under whose jurisdiction the said Lodges have been constituted.

Such is the direct statement, pregnant with thought, wisdom and understanding, regarding the genesis of the Grand Lodge of Alberta, A. F. and A. M. Proclamation was then made by the Grand Director of Ceremonies:

In the Name and by the Authority of the “Ancient Charges and Constitutions of Masonry ” and the proceedings of a Convention duly called in accordance with the same—I now proclaim this Grand Lodge by the name of “ THE MOST WORSHIPFUL THE GRAND LODGE OF ALBERTA, ANCIENT, FREE AND ACCEPTED MASONS ” duly formed and constituted.

The first election of Grand Lodge Officers, which took place immediately thereafter, resulted as follows:

- R. W. Bro. Dr. George Macdonald (28), Grand Master.
- R. W. Bro. H. C. Taylor (53), Deputy Grand Master.
- R. W. Bro. T. F. English (66), Senior Grand Warden.



Masonic Temple, Calgary.

R. W. Bro. O. W. Kealy (31), Junior Grand Warden.
R. W. Bro. J. T. Macdonald (6), District Deputy Grand Master. 1.
R. W. Bro. C. E. Smyth (31), District Deputy Grand Master. 2.
R. W. Bro. A. R. Dickson (83), District Deputy Grand Master. 3.
R. W. Bro. E. N. Brown (28), Grand Treasurer.
R. W. Bro. J. J. Dunlop (78), Grand Secretary.
R. W. Bro. J. Hinchliffe (73), Grand Registrar.
R. W. Bro. Rev. J. S. Chivers (41), Grand Chaplain.
Bro. J. Finch (60), Grand Tyler.

The following appointments were made by the M. W. Grand Master:

R. W. Bro. M. J. Macleod (65), Senior Grand Deacon.
R. W. Bro. R. Patterson (37), Junior Grand Deacon.
V. W. Bro. C. H. S. Wade (78), Grand Director of Ceremonies.
V. W. Bro. G. Murdock (28), Grand Organist.
W. Bro. H. W. Evans (42), Grand Steward.
W. Bro. S. J. Currie (58), Grand Steward.
W. Bro. F. J. Bennett (76), Grand Steward.
W. Bro. A. M. Kay (85), Grand Steward.
R. W. Bro. Rev. G. H. Hogbin (28), Grand Pursuivant.

The election of Officers over and appointments made, Most Worshipful Bro. W. G. Scott, Grand Master of Manitoba, then assumed the Chair, the Grand Lodge being in Ample form, assisted by Most Worshipful Bro. E. A. Braithwaite, Past Grand Master of Manitoba, he proceeded with the Installation of the Most Worshipful the Grand Master of Alberta and the other Grand Officers. At the close of that ceremony, M. W. Bro. Dr. George Macdonald, Grand Master of Alberta, thanked the assembled Delegates for the great honour they had conferred by electing him to be the first Grand Master of the Craft in the Province. He also expressed appreciation to the M. W. the Grand Master of Manitoba and to the Brethren of the Mother Grand Lodge for their Fraternal support and presence at the inaugural meeting. A resolution was then moved by V. W. Bro. C. H. Stuart-Wade and R. W. Bro. J. Hinchliffe to confer the rank of Past Grand Master in the Jurisdiction of Alberta upon M. W. Bro. W. G. Scott, Grand Master of Manitoba, and M. W. Bro. E. A. Braithwaite, Past Grand Master of Manitoba.

During the meeting an application for Dispensation to form a new Lodge was presented by a number of Brethren from High River, with the request that its name be chosen by the Grand Lodge. The Application was granted and it was decided that the Lodge should be called Cornerstone Lodge. On the receipt of its Charter the following year, Cornerstone Lodge became Lodge No. 19 on the Register of the Grand Lodge of Alberta.

The first Annual Communication of the Grand Lodge of Alberta was held in Medicine Hat on Tuesday, February 20, 1906. During his address, the M. W.

the Grand Master, Dr. George Macdonald, gave voice to the following sentiments:

The Grand Lodge of Alberta, A.F. and A.M. is at last a Body in effect and recognised by our Mother Grand Lodge and the fraternity as a trustworthy offspring, capable of ruling and governing, and, we hope and trust, capable of adding generously to the wealth of our Masonic teachings. As far back as the year 1888 several of our Brethren were looking forward to the dawn of this our Grand Masonic Body, and some of them are still spared to join with us in welcoming the existence of a new star in the Masonic firmament. May it soon in its symbolic teachings reach its zenith, paralleling the brilliancy of the mid-day sun, and may it long continue so, and though at times its brightness may dim as fleeting clouds obscure its lustre, may it ever resume its brilliant path and never find a setting.

During this first Annual Meeting of the Grand Lodge, a special Committee on Benevolence was appointed by the M. W. Grand Master to consider ways and means to establish a Masonic Home and School. M. W. Bro. Kealy was elected Grand Master, and R. W. Bro. Rev. George Hogbin, Deputy Grand Master. An interesting sidelight on the history of the Grand Lodge at this stage is shown by the following statement made by M. W. Bro. James Ovas, the revered Grand Secretary of the Grand Lodge of Manitoba, in his *Freemasonry in the Province of Manitoba*:

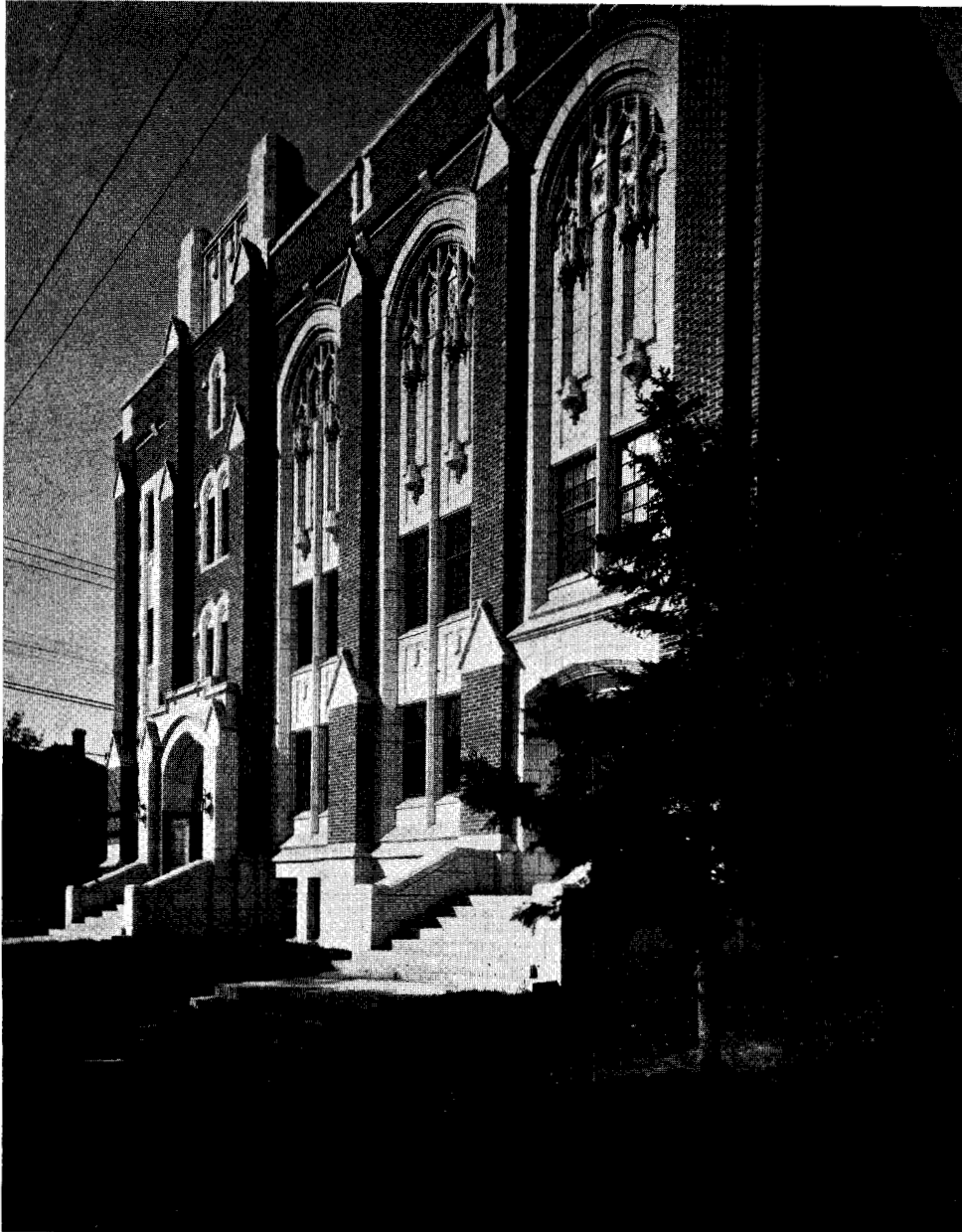
At the Annual Communication of the Grand Lodge of Manitoba, Held in June 1906, Fraternal recognition was extended with the most kindly greetings and the wish that success and prosperity would attend them, to the first daughter Grand Lodge of this Grand Body, the Grand Lodge of Alberta.

It was decided to have an authoritative system of "Work" in the Jurisdiction. Accordingly, during the 1907 Annual Communication the Special Committee on Ritual made the following recommendation:

Resolved, That this Grand Lodge recognises and authorises for use in subordinate Lodges either of the methods of conducting the Work usually spoken of as the "Canadian Work" or the "Ancient York Work" according to the rituals hereafter issued by it.

This proposal received unanimous support, and from that date until the present both Rites, "Canadian" (Emulation) and "Ancient York" (Webb-Preston), have been officially recognised throughout the Jurisdiction.

Benevolence has always been a cardinal virtue in Alberta. To prove that the Founders were thoroughly imbued with true Masonic principles and traditions, we may point to the Report made to the Grand Lodge in 1906 by a special Committee regarding the establishment of a Masonic Home. Just as the bursting of the "South Sea Bubble" had aroused our ancient Brethren of England to alleviate the distress caused by it, so were the Masons of Alberta eager to help others in distress. The San Francisco disaster of 1907 and the Hillcrest, Alberta,



Masonic Temple at Edmonton, Alberta.

mine tragedy of four years later, which almost wiped out the Officers of Sentinel Lodge, No. 26, weighed upon the Brethren with such overwhelming force that they felt a great need for a benevolent fund. In fact, the mine disaster was probably more responsible than any other cause for the beginning of the present Benevolent Fund. From the inauguration of the Grand Lodge to the year 1915 four Benevolent Funds were established, each dealing with a specific necessity, as the occasion demanded. Then, in 1919, these four funds were amalgamated. In order to meet the increasing demands made upon its resources, the Grand Lodge in 1920 adopted a yet more definite policy towards enlarging the Capital Benevolent Fund by assessing its members on a per capita basis. Ten years later the amount paid to beneficiaries had been trebled, thus indicating the wisdom of that enactment. Moreover, the policy of administering benevolence has always been one of serious reflection in Alberta. This was forcibly expressed by the Chairman of the Benevolence Committee in his Reports of 1925 and 1927. In these he said in part:

From a review of the Proceedings of foreign Jurisdictions we learn that many of them take pride, and justly so, in the expensive and comfortable homes they have created for their unfortunate members. Your Committee are, however, of the opinion that our system, for the present at least, is better for us.

Our beneficiaries are left in their homes, when practicable, so that the families may be kept together and the children under their parents' care and interest.

Those unattached are residing with relatives or in families of Masons to whom the money paid for their lodging is acceptable, and the unfortunates in this way escape the stigma of pauperism, and their opportunities for becoming again independent are greater, should they be restored to health. A feeling of confident self-respect is at all times preserved, and due care is exercised that the recipient of our bounty is not humiliated in any way. Your Committee feel we are working the right way with the right kind of policy, by which the cost of administering the fund is reduced to a minimum, where every dollar is working, and, if not being used for benevolence, is earning interest against the inevitable rainy days which will come. In doing this, in assisting to do this, Masonry in the Province of Alberta has more than justified its existence, and as the years go by, with increasing numbers, greater responsibilities will be ours and we have no doubt if we fulfil our duties, the Masons of those future years will assuredly fulfil theirs.

During the stress of the Great War, Masonry in Alberta responded nobly to the cause. At least ten per cent of her membership joined the colors, and the Lodges as a whole contributed generously to the Patriotic Fund, which was created in 1915. The Work of the Lodges, however, was seriously impeded, owing to the absence of so many leaders overseas. In many cases the Lodges became so depleted that the older members resumed Office, as an expediency, and to reciprocate for the heroic endeavours of their younger Brethren at the front.

Hostilities ceased, and a feeling was developed that the advent of peace would somehow, in some way, clear away the wreckage of the past; that hence-

forth the pathways of life would be straight and simple; that every man would have equal opportunity and equal share in the best things of life. At this time an abnormal influx into all the Lodges took place. The men who sought admittance were representative citizens from legislative halls, from hospital boards and school boards, from churches and civic enterprises, in short, from every walk of life. To meet the need of these new members, Charters were granted, Masonic Halls were dedicated, and Temples were erected throughout the length and breadth of the Jurisdiction. At no time before in its history had it been possible for Masonry to play so great a part in moulding public opinion and in exerting an influence for good upon the body politic. It was here that the teachings of the Craft were sublimated. Perhaps their splendid influence in this field is responsible for the maintenance of the unique and high prestige of the Fraternity throughout the Province in general.

Among the Brethren connected with the Grand Lodge were two of outstanding merit. One of these was M. W. Bro. Dr. George Macdonald, the first Grand Master, who subsequently held the position of Grand Secretary for ten years during the early days of formative policy. The other was M. W. Bro. S. Y. Taylor, who was Grand Master in 1915 and Grand Secretary during the period from 1917 to 1928. Bro. Taylor was still Grand Secretary at the time of his death in March 1928. Of this esteemed Brother it has been justly said:

A fine scholarship enabled him to apply with telling force the supremely spiritual values of our Masonic idealism. In consequence of his untiring zeal and efforts in the exposition of these ideals there was developed a high moral tone throughout the whole Craft in this Jurisdiction which will remain as a fitting and enduring monument to his memory.

On Saturday, October 11, 1931, a Special Communication of the Grand Lodge to celebrate the twenty-fifth anniversary of its founding was held in Calgary. Twelve Past Grand Masters, Representatives of four neighbouring Grand Jurisdictions, and several hundred Brethren from all parts of western Canada were in attendance. At this unique meeting the first Grand Master, M. W. Bro. Dr. George Macdonald, received a stirring ovation as he rose to address the gathering. The Grand Master, M. W. Bro. Dr. S. N. Sneddon, addressed the Brethren as follows:

I must, on behalf of myself and the Grand Lodge of Alberta here assembled, express our deep sense of the honour accorded to this Grand Lodge by the presence here to-day of the distinguished Representatives of the Grand Lodges of Manitoba, Saskatchewan and British Columbia, who are here as our guests to celebrate our twenty-fifth Anniversary. This is an historic occasion, and from the large attendance from distant points in the province, I think that feature of this gathering is uppermost in our minds: but to me our meeting here to-day should be more in the nature of an act of homage and honour to those who after all are really responsible for this great occasion. I am referring to those members who had the courage and foresight to form a Grand Lodge in what was then

sparsely settled country, of whose possibilities little was actually proved, whose development had scarcely begun, communication was difficult, and the Lodges to which these members belonged were widely scattered.

I venture to say that if the spirit of the pioneer can be transmitted to this splendid gathering, we need have no fear either for the future prosperity of our Order in Alberta or for the future of this great Province.

At the formation in 1905 there were 18 Lodges with 1205 members. Thirty years later there are 157 Lodges with 12,576 members. Benevolence has always been a cardinal virtue with Alberta, and this is strongly emphasised at the present, with its century mark of beneficiaries receiving assistance. During this time a Library of no mean order has been gradually established, which greatly facilitates the spread of Masonic education. In addition to this a system of holding Annual District Meetings has been evolved, at which the Grand Lodge Officers attend and impart first-hand information. The Grand Lodge of Alberta is comparatively young, yet withal lusty and strong, and bids fair for an expanding and greater future.

BRITISH COLUMBIA

R. L. REID

IN 1858 a veritable city of shacks clustered about the big fort of the Hudson's Bay Company on the southern end of Vancouver Island. There it had grown up almost in a single night, as did Jonah's gourd. It already had a little weekly newspaper, however, and in the issue of July 10 the following item appeared:

The members of the Ancient Order of F. & A. Masons in good standing are invited to meet on Monday July 12th at 7 o'clock P.M., in Southgate & Mitchell's new store, upstairs. The object of the meeting is to consider matters connected with the permanent interests of the order in Victoria.

The meeting so convened was attended by seven Masons who drafted a Petition to the Grand Lodge of England asking for a Charter for a Lodge in their new city. So far as we have any record, this was the beginning of Freemasonry in British Columbia.

The Colony of Vancouver Island was formed in 1849, and by 1856 it had been granted a representative assembly. But until 1858 the settlement had very few inhabitants aside from officers and employees of the Hudson's Bay Company, which had made Victoria its headquarters on the Pacific coast. The mainland—New Caledonia as it was then called—had no organised government until November 19, 1858, when it became the Colony of British Columbia.

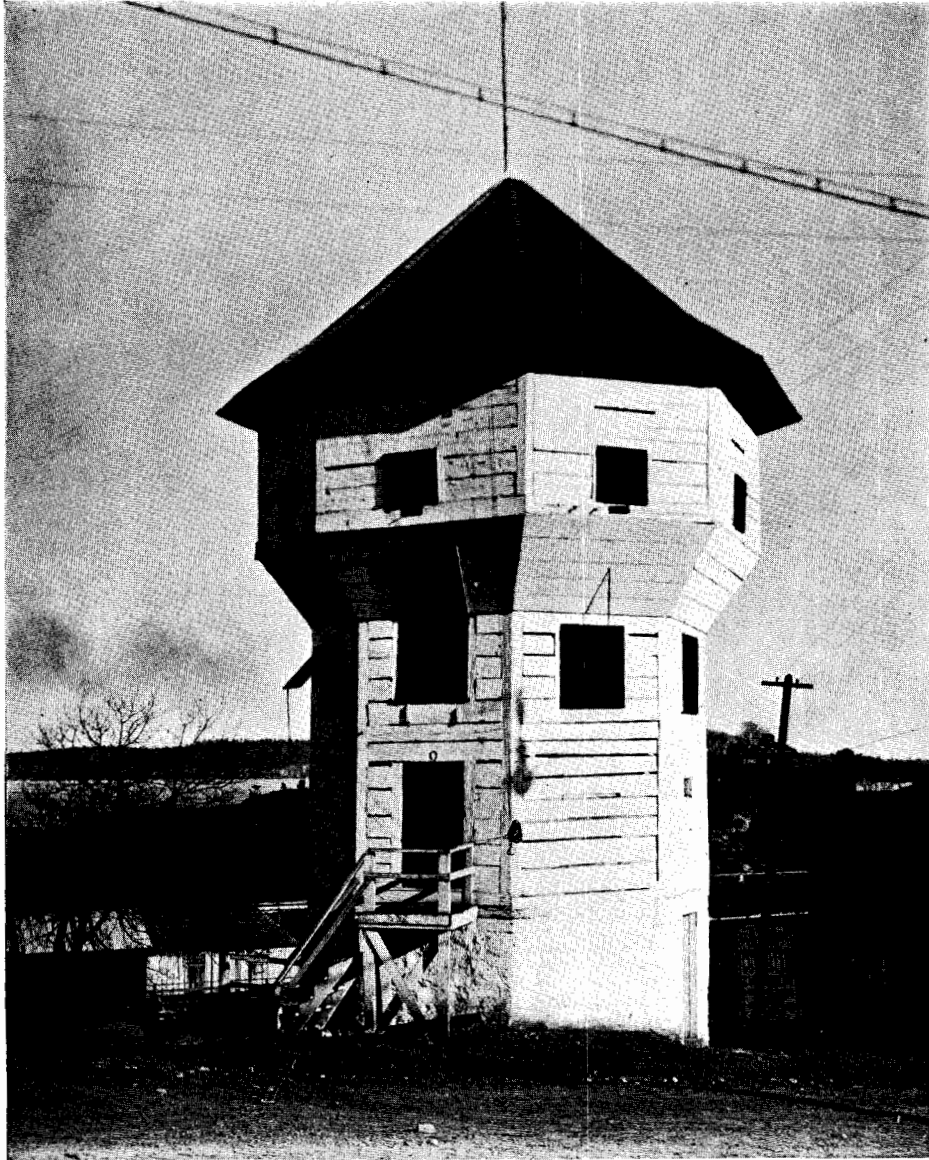
News went abroad in 1857 that gold had been discovered in the sands of the

Fraser River and the following year thousands of goldseekers came in search of the New Eldorado. Since it was necessary to pass through Victoria in order to reach the mines, the little village so far from the busy world was immediately transformed from a quiet trading-post into a noisy, bustling metropolis. Vancouver Island and British Columbia were united under the name of the latter in 1866, and five years later this territory became one of the Provinces of the Dominion of Canada.

Once, in 1859, before any regular Lodge had been Constituted, an "Occasional" Lodge was held. It did not come exactly within the meaning of the term as defined by Mackey, for it was not called by a Grand Master; but it did come within the *Century Dictionary's* definition of "occasional," in that it was "called forth, produced, or used on some special occasion or event." The "special occasion" of this "Occasional" Lodge was the funeral of a Mason. Early in September of that year, S. J. Hazeltine, chief engineer of the Hudson's Bay Company's steamer *Labouchere*, died in the city hospital at Victoria. Since he was a Freemason, the resident Brethren decided to honour his memory by a Masonic funeral. An advertisement in *The British Colonist*, a local newspaper, called a meeting of Masons to take place at the Royal Hotel on September 7. A large number of Masons responded. Several California Masons able to vouch for one another formed the nucleus of the assemblage and examined others who claimed the Master's rank. This done, they exercised their ancient prerogative and formed themselves into a Lodge. Having chosen Bro. John T. Damon as Acting Worshipful Master, and Bro. B. F. Moses as Secretary pro tempore, they made arrangements for the funeral Rite. Next day they again assembled, donned white gloves, and aprons made for the occasion by a tentmaker on Yates Street, formed a procession, and marched to the hospital, and thence to the cemetery, where they interred the body of their departed Brother with due Masonic honours. Following that, they closed the Lodge in due form.

The Grand Lodge of England was ready to grant the Charter asked for in 1858, but technicalities delayed its issuance. The reason commonly assigned for this delay is that the Charter sent out proved to be defective and in consequence had to be returned to London for correction. The probable reason, however, to some extent supported by credible information, is that the application was defective in form, and that it had to be returned for amendment before a Charter could be granted. However this may be, it was not until March 1860, that the Brethren in Victoria received their Charter. Further delay was occasioned at the time by the necessity for obtaining and fitting up a suitable Lodge room and for acquiring necessary furniture and fittings.

Not until August 28, 1860, was Victoria Lodge, No. 1085 E. R. ready to begin work. On that date the premier Lodge of British Columbia was duly Constituted on the second floor of the Hibben and Carswell Building at the southwest corner of Yates and Langley streets. The ceremony, which included the Installation of the first Officers, was performed by Robert Burnaby, Past Master of Lodge, No. 661 E. R., of Surrey, England, a prominent merchant of the little



From a photograph by Underwood and Underwood.

Old Hudson's Bay Block House at Nanaimo, Vancouver Island, B. C.

city. He was assisted by H. Aquilar, R. N., commander of the gunboat *Grappler*, then lying in Esquimalt harbour, a few miles from Victoria, who was Past Master of Good Report Lodge, No. 159 E. R. The new Lodge numbered eleven Charter members. During 1860 nine Masons became members by affiliation, including W. Bro. Burnaby himself. John Malowansky, a Russian news agent and tobacconist, was the first person to be made a Mason in the Jurisdiction by Initiation. This popular young man soon rose to be J. D. of the Lodge, but some five years later he left for the Cariboo gold fields and in 1866 he went to Kamchatka for the Alaska Commercial Company. In 1875 Bro. Malowansky took his demit in order to join a Russian Lodge in Petropavlovsky. No word was ever afterwards received from him. In 1931 Victoria Lodge had 420 members on its Roll. One of its traditions is that the Grand Master for the time being shall Install its Officers. On only one or two occasions since the organisation of the Grand Lodge has this failed to take place.

The example set by Victoria was soon followed by New Westminster, then capital of the Colony of British Columbia. In 1860 the Masons there applied to the Grand Lodge of England for a Charter. It was granted, and in December 1861, Union Lodge, No. 1201 E. R. was duly Constituted.

The Lodges at Victoria and New Westminster used the English Ritual. This was unfamiliar to many Masons who had come from the United States where a different Ritual was in use. Consequently, some of the American Masons residing at Victoria, who wished to use the Work to which they were accustomed, applied to the Grand Lodge of Washington Territory for a Charter in 1861. Victoria Lodge protested that since the Colony of Vancouver Island was British, no Masonic Body other than the Grand Lodges of the mother country had any right to grant either a Warrant or a Dispensation for a Masonic Lodge in the Jurisdiction. It was further declared that any Lodge so established would be treated as clandestine. Foreseeing the difficulties which might arise if their Petition were successful, the applicants withdrew it, and joined by some other Masons they applied to the Grand Lodge of Scotland for a Charter for Vancouver Lodge, No. 421 S. R.

Nine Lodges had been Chartered in the two colonies by 1871. The Grand Lodge of England had established Victoria Lodge, No. 1085, later re-numbered 783, and British Columbia Lodge, No. 1187, at Victoria; Union Lodge, No. 1201, later re-numbered 899, at New Westminster; and Nanaimo Lodge, No. 1090, at Nanaimo. Besides Vancouver Lodge, No. 421, the Grand Lodge of Scotland had authorised Cariboo Lodge, No. 469, at Barkerville; Caledonia Lodge, No. 478, at Nanaimo; Mount Hermon Lodge, No. 491, at Hastings, now part of the City of Vancouver. At Victoria it also established Quadra Lodge, which should have been numbered 508, but which was still under Dispensation when the Grand Lodge of British Columbia was established. In May 1867, the Grand Lodge of Scotland appointed Dr. Israel Wood Powell, a prominent physician of Victoria, as Provincial Grand Master, and in December 1867 the Grand Lodge of England appointed Robert Burnaby of the same place as District Grand Master.

As the number of Lodges increased, the advisability of forming an independent Grand Lodge was much discussed by members of the Craft. There was every reason against the existence of two organisations in a country having such a small population. Consequently, Dr. Powell and Mr. Burnaby, close personal friends, were anxious to see the Craft united. In December 1868 a meeting was held by Vancouver Lodge, No. 421 S. R., at which a number of visitors from other Lodges were present. At that meeting members introduced a series of resolutions reciting the condition of Freemasonry in the Colony, the desirability of forming a Grand Lodge of British Columbia, and the advantages to be secured by doing so. These resolutions were again considered at a meeting held on January 2, 1869. At that time they were adopted and forwarded to the other Lodges for consideration. All the Scottish Lodges, except Caledonia Lodge, No. 478, at Nanaimo, approved them. Except Victoria Lodge, No. 1085, the English Lodges disapproved them. The resolutions were then transmitted to the Grand Lodges in England and Scotland. The latter made no reply, but the Secretary of the English Grand Lodge acknowledged the receipt of the resolutions and expressed his regret that the Brethren in British Columbia should "take any step which might lessen their own influence. As a District Grand Lodge of the Grand Lodge of England, the Brethren in Vancouver Island enjoy a far more influential position than they could possibly do if they formed themselves into an independent Grand Lodge, whose paucity of numbers would simply render it ridiculous."

Undismayed, Vancouver Lodge, No. 421 S. R., went on with its work. It submitted its plan to the Grand Lodges in Canada and the United States in order to ascertain what reception the proposed Grand Lodge might expect. The result was so encouraging that, at a meeting on January 18, 1871, it was able to announce that all the Grand Lodges to which it had submitted its plan had signified their approval.

Various proceedings resulted in the meeting of a Committee from Vancouver Lodge, No. 421 S. R. They met with other members on March 18, 1871, to elect a Grand Master and other Officers and to declare a Grand Lodge of British Columbia duly formed. M.: W.: Bro. Elwood Evans, Past Grand Master of Washington Territory, was invited to Install the Officers of the new Grand Lodge on March 20, and he accepted the invitation. Notice of the proposed Installation was given to District Grand Master Burnaby of the English Lodges only one hour before the Installation was to take place; he put in a written protest. District Grand Secretary Thomas Shotbolt attended; protested orally; then took off his apron and retired. What happened after he left the Lodge is not known, but the Installation did not proceed and for the time the matter was dropped. Later, R.: W.: Bro. Powell, and R.: W.: Bro. Burnaby had a conference about the affair with the result that they agreed to submit the matter to the vote of the Brethren of the various Lodges. This was then done. It resulted in polling 194 votes in favor of the proposal, and 28 votes against it.

Since the majority in favor of establishing an independent Grand Lodge was

so large, a meeting to be held in Victoria was called for October 21, 1871, to form a Grand Lodge of British Columbia. All the Lodges in the Province, except Union Lodge, No. 899, at New Westminster, sent Representatives. The Grand Lodge of British Columbia was duly formed, M.: W.: Bro. Israel Wood Powell being elected as first Grand Master and M.: W.: Bro. Robert Burnaby being given the rank of Past Grand Master. All Lodges within the Jurisdiction, except Union Lodge, No. 899, surrendered their Charters to receive others granted by the new Grand Lodge. Their respective numbers on the Grand Lodge Roll were as follows: Victoria Lodge, No. 1; Vancouver Lodge, No. 2; Nanaimo Lodge, No. 3; Cariboo Lodge, No. 4; British Columbia Lodge, No. 5; Caledonia Lodge, No. 6; Mount Hermon Lodge, No. 7; Quadra Lodge, No. 8.

The absence of Union Lodge, No. 899, from the Convention, and its failure on that account to receive the number on the Grand Lodge Roll to which it was entitled by reason of its seniority—No. 2—was due to the determined opposition of Hon. Henry Holbrook, of New Westminster. He took the stand taken by the Secretary of the Grand Lodge of England, namely, that the organisation of a Grand Lodge having such a small number of Lodges was ridiculous. In 1872, however, this Lodge saw the light, surrendered its Charter, and became Union Lodge, No. 9, B. C. R.

By the close of 1872 all other Grand Lodges in Canada and all those in the United States, except that of Indiana, which awaited "the action of the Grand Lodge of England in the matter," had recognised the new Grand Lodge. The Grand Lodge of England gave full recognition and a kind and fraternal greeting in 1874. The Grand Lodge of Scotland granted conditional recognition in 1880, but reserved the right to Charter Lodges in British Columbia if it saw fit. This action was followed by unconditional recognition, granted in 1883. Indiana recognised the Grand Lodge of British Columbia in 1881.

From 1870 to 1880 British Columbia was not prosperous. The output of gold from the mines of the Cariboo diminished year by year. The proposed trans-continental railway that was to connect the Province with her eastern sisters was still a matter of negotiation and exploration. Business of the region was nearly at a standstill, and many who had come there during the Cariboo gold excitement of the 60's were now leaving. As the population decreased, the number of Lodges did likewise. Nanaimo, the coal-mining town on Vancouver Island, first felt the strain. Since two Lodges were more than it could maintain, in 1873 Nanaimo Lodge, No. 3, and Caledonia Lodge, No. 6, united as Ashlar Lodge, No. 3. Victoria presently discovered that it could not support four Lodges, and in 1877 Victoria Lodge, No. 1, and British Columbia Lodge, No. 5, united under the name of Victoria-Columbia Lodge, No. 1. That year Vancouver Lodge No. 2, and Quadra Lodge, No. 8, united under the name of Vancouver and Quadra Lodge, No. 2. The decrease in the number of Lodges went no further and when the construction of the Canadian Pacific Railway caused a revival of business, applications for Charters began to come in. In 1881, residents of Yale, at that time a centre of construction at the Pacific Coast end of the railway, though

now only a name and a memory, asked for the Charter of a Lodge to be known as Cascade Lodge, No. 10. Owing to fires in the town and to changes in railway construction plans, the application was withdrawn within the year and before the Charter was granted. Five years later a Charter was granted to Kamloops Lodge, No. 10. In 1887 a Charter was granted to Mountain Lodge, No. 11, at Donald, though this Lodge, with the population of the town itself, later removed to Golden, on the Columbia River. In 1888 Cascade Lodge, No. 12, at Vancouver, and Spallumcheen Lodge, No. 13, at Lansdowne (now Armstrong), were Instituted. Since that time the Grand Lodge of British Columbia, whose mere nine Lodges were likely to make it appear "ridiculous" to the Masonic world, according to the Grand Secretary of the Grand Lodge of England, has steadily grown. In 1931 it comprised 115 Lodges having a membership of 15,577.

It early became the custom of the Grand Master for the time being to nominate Brethren of standing to visit Lodges and report to him. In 1888 this course of action received the official approval of the Grand Lodge and the Province was divided into four districts: District, No. 1, Vancouver Island; District, No. 2, New Westminster; District, No. 3, Yale-Kootenay; and District, No. 4, Cariboo. In 1931 there were eighteen such districts with a District Deputy Grand Master for each.

The Grand Lodge of British Columbia has never officially used any set form of Ritual. In his address at the first meeting of the Grand Lodge M.: W.: Bro. Powell pointed out that

. . . our Grand Lodge is formed by the Union of the English and Scottish crafts of the Province, each of whom are wedded and are partial to, their own particular work. Hence, under any and all circumstances, Lodges taking part in the formation of this Grand Lodge, should have full permission to continue the work they now practise so long as they desire to do so. But I would even go further, and for the present at least . . . allow any Lodge that may hereafter be formed, to choose and adopt either ritual at present practised in the Province.

This matter was again considered in Grand Lodge in 1893 and it was then decided that Lodges might select either the English Work, as exemplified by Victoria-Columbia Lodge, No. 1; the Scottish Work, really the American Work, as exemplified by Ashlar Lodge, No. 3; or the Canadian Work, as exemplified by Cascade Lodge, No. 12. The latter, which is that form of English Work used by the Grand Lodge of Canada in Ontario since 1868, should properly be called the Ontario Work.

Though the English Work generally used in British Columbia is the Emulation Work, two Lodges use the Oxford Ritual and one, the Revised Ritual. Another Lodge, Southern Cross Lodge, No. 44, whose first Master was R.: W.: Bro. J. J. Miller, at one time prominent in Masonic circles of New South Wales, uses the Canadian Work with some of the modifications of the Ritual accepted in that part of the British Empire where the Lodge's first Master formerly resided.

Union Lodge, No. 9, of New Westminster, having been originally Chartered

by the Grand Lodge of England, at first used the English Ritual. Since, however, a majority of the members were better acquainted with the Scotch, or American, Work, that form was adopted in 1877. It is said that W.: Bro. William Stewart, who had been Initiated in Scotland during the early part of the nineteenth century and at different times a member of Union Lodge, No. 9, and of Ashlar Lodge, No. 3, first gave the name " Scotch " to the American form of the Ritual. He probably did so because all Lodges which had been Chartered by the Grand Lodge of Scotland used it.

Cariboo Lodge, which was No. 469 on the Register of the Grand Lodge of Scotland, and is now No. 4 B. C. R., merits special mention here. It was the outlying Lodge of all early Lodges. So far out was it, indeed, that a trip of 540 miles had to be made in order to reach it. One had to go seventy-five miles by steamer from Victoria to New Westminster. Another seventy-five miles by river steamer took one to Yale, the head of navigation on the Fraser River. From there to Barkerville was a stagecoach trip of 390 miles. The journey required so much time and was so difficult to make that Provincial Grand Master Powell never visited the Lodge. When it received its Charter it began to function without assistance from any but its own members. No Provincial Grand Master or Grand Master of the Grand Lodge of British Columbia ever visited this Lodge until Grand Master William Downie made the trip to Barkerville in 1892.

It was no small community which at that time existed in the heart of the Cariboo Mountains. Gold was the magnet that drew men there. From the mountain streams of that region more than seventy million dollars' worth of precious metal was taken. In the mid-60's, so it is claimed, Barkerville had a larger population than any other place on the Pacific coast except San Francisco. Even in 1872, when the population of the Province had greatly decreased, Cariboo Lodge, No. 469, was the second largest Lodge on the Register.

Headed by W.: M.: Jonathan Nutt, a zealous Mason who on account of his service to Freemasonry was given the rank of Past Senior Grand Warden in 1877, Cariboo Lodge, No. 469, got under way, bought a lot, and built a Masonic Hall. Its membership increased rapidly. Nationality or religious faith was no obstacle to membership, for Swedes, Jews, French-Canadians, Italians, and others were to be found among its members. During its early years the Lodge was financially prosperous. On September 16, 1868, however, just as the prosperity of Cariboo was beginning to decline, a disastrous fire burnt the whole town of Barkerville to the ground. Only one building escaped destruction. The Masonic Hall was destroyed but the Records of the Lodge were saved. The Lodge immediately began to rebuild its quarters, and on February 20, 1869, it met in a new Hall that it still uses. Despite generous donations from outside sources, the Lodge had difficulty in financing the erection of its new Hall. Mining claims were being worked out and the population was dwindling. After a time, however, the Lodge overcame all its difficulties.

In those early days Barkerville was by no means a peaceful village, as no prosperous mining town far removed from civilisation could be. Because of a

clever ruse to which members of Cariboo Lodge, No. 469, resorted, we are led to believe that some residents of the settlement, when in their cups, tried to find out what Masons really do in Lodge. In order to prevent any illicit seeker after truth from succeeding in his quest, some resourceful brain suggested an ingenious "silent" or "mechanical" Tyler when the new Hall was built. The stairs to the Lodge room were hinged in the middle. By means of a mechanical contrivance the lower part of the stairway could be raised and held suspended in mid-air while the Brethren were at Labour. Besides this interesting piece of handiwork massive and handsome furniture was also made and carved by early members of the Lodge.

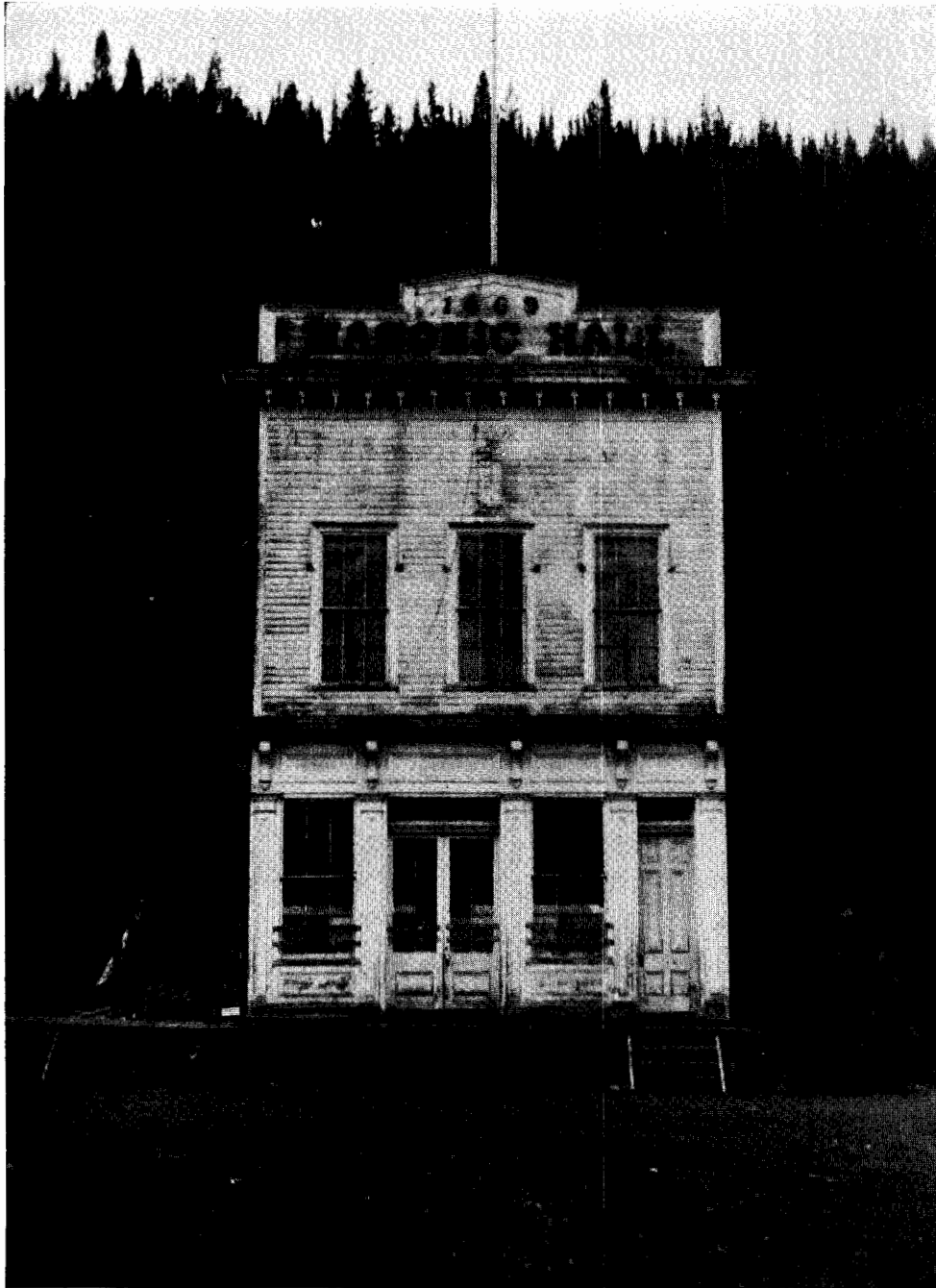
The Jurisdiction of the Grand Lodge of British Columbia is not confined to the Province alone but also includes the Yukon Territory. The Grand Lodge of Manitoba, whose Jurisdiction extended over the whole of the Northwest Territories of Canada before the Provinces of Alberta and Saskatchewan were formed, originally constituted Lodges in Dawson and White Horse. It proved more convenient, however, for those Lodges to communicate with British Columbia than with Manitoba. With the consent and approval of their Mother Grand Lodge, the Jurisdiction of the Grand Lodge of British Columbia was extended to include Yukon Territory and in 1907 those Lodges became No. 45 and No. 46, respectively, on the Register of the Grand Lodge of British Columbia.

As has been the case in other Jurisdictions, the Grand Lodge of British Columbia has had to deal with clandestine Bodies. In 1914 a Representative of the so-called American Masonic Federation was prosecuted and heavily fined for his illegal acts. Since that time there has been no other trouble.

In 1921 this Grand Lodge celebrated its fiftieth anniversary in fitting style. Representatives from many other Grand Lodges—England, Canada, and the United States—were in attendance. Many of the pioneers in the Craft who were present were fittingly introduced to members of the Grand Lodge. Addresses made by the visitors in the Lodge and by the speakers at the anniversary banquet were worthy of the occasion and of the reputation of the Ancient Craft.

As the years go on the Grand Lodge of British Columbia prospers and increases. Many of the Lodges are, of course, in the larger centres of population, but many others, not less worthy of mention, are in settlements tucked away among far-off mountain mining camps, or along shores of the great inlets that deeply pierce our long seafront. Others are in lumber towns and in the hamlets of agricultural districts. All are working out the great principles of Freemasonry with interest and profit to themselves and with benefit to the communities in which they carry on.

The benevolent and charitable work of the Fraternity is by no means neglected in the Jurisdiction of the Grand Lodge of British Columbia. From that September day in 1859 when the Masons of Victoria gathered together to inter the body of Bro. S. J. Hazeltine according to Masonic custom, up to the present, those duties have been carried on unceasingly. Charity has unstintedly been extended to those in need. Among the earliest records of Cariboo Lodge, No. 4,



Masonic Hall, Barkerville, British Columbia.

far up in the Cariboo Mountains, is the casual mention of a Committee that was appointed to inquire into the case of Bro. Miserve, of Mount Moriah Lodge, Washington Territory. While digging for gold along Mosquito Creek, he had fallen into bad health, so the report said. Yearly Records of the Lodges in this Jurisdiction show large sums expended for relief. A benevolent fund, begun in 1872, has been built up by the Grand Lodge from the donations of individuals and constituent Lodges. In 1931 this fund amounted to \$326,849.69. Income from it is used to supplement charities of the various Lodges where necessary. In both Vancouver and Victoria, a Masonic service bureau is maintained by the local Lodges. These bureaus look after and assist Masons and their dependents from other Jurisdictions while they sojourn here. During the Great War a special relief fund was raised for the assistance of soldier Brethren and their families. This fund was of special value in those troublous times. All such work is carried on quietly, in true Masonic fashion. Few persons know either the extent of Masonic bounty or the names of those who are succoured.

Though British Columbia may not have among its members of the Craft those who are world-famous, nevertheless many pioneers of the Province who took leading parts in laying the foundations of our Commonwealth were faithful disciples of the Square and Compasses. Many leaders of bench, bar and church, distinguished business men, and members of the press have been among our members. In the early days, J. J. Southgate, a well-known merchant, inserted in *The Victoria Gazette* the advertisement set out in the first paragraph of this article and so initiated the Masonic organisation that has become what it is to-day. The splendid services to Freemasonry of M.:W.: Bro. Robert Burnaby, a merchant, and M.:W.: Bro. Israel W. Powell, a medical practitioner, have been in part described earlier in this article. Another distinguished Mason of British Columbia, a man of probity and profound learning, was John Foster McCreight, Deputy Grand Master in 1871, afterwards a judge of the Supreme Court of the Province. Among the well-known journalists were Amor de Cosmos and David W. Higgins, both at one time residents of Victoria and both men of outstanding ability. The former, regarded by many as a somewhat eccentric person, had his earlier name, W. A. Smith, changed to that given here by an Act of the California Legislature while a member of that body in 1854. De Cosmos was editor of *The British Colonist*, of Victoria; a member of the Provincial Legislature; and one of the leaders in the movement that resulted in bringing about the union of the two colonies and the subsequent admission of the Province into the Canadian Confederation. He was also a member of the Canadian House of Commons for some years. David W. Higgins was also an editor of *The British Colonist*. He published two volumes containing stories of early life in British Columbia. These books, *The Mystic Spring* and *The Passing of a Race*, are rather fact than fiction. Though long out of print and now scarce, they are still much sought after and eagerly read. Hon. Henry Holbrook, father of Union Lodge, No. 899, at New Westminster, was for many years one of the most influential men in the political life of the mainland colony.

Major William Downie was another early Mason of British Columbia who can not be forgotten. Born in Glasgow, Scotland, and brought up in Ayr, he was one of those men who have an itching foot, one of those who heard "The Whisper" sung by Kipling:

Something hidden.
Go and find it.
Go and look behind the Ranges—
Something lost behind the ranges.
Lost and waiting for you.
Go!

Upon the discovery of gold in the North, he came to British Columbia in 1858. For several years he explored the coast for Governor Douglas, a fellow Scotsman. He visited the Queen Charlotte Islands, passed up the Skeena River to the Fraser, then back to the coast. From 1861 to 1873 he mined in various parts of the Cariboo Country. As late as 1886, at the request of Hon. John Robson, then finance minister in the government of British Columbia, he visited Granite Creek, in the Similkameen District, and later reported on the region. He was in Panama and Costa Rica in 1874 and 1875, and at one time he was on the Yukon River in Alaska. Bro. Downie was the first person Initiated into Vancouver Lodge, No. 2, of Victoria. He became a member of that Lodge in 1862. In his application he gave his occupation as "major and miner." The Records of the Lodge show that he visited it nearly every winter, but never in summer. Thirty years after becoming a Mason at Victoria, Bro. Downie affiliated with Ashlar Lodge, No. 3, at Nanaimo. He died there in 1894 at the age of seventy-four years.

In later years many leading men of the Province have been zealous members of the Craft. There have been Representatives on the bench of the Court of Appeal, the Supreme Court of the Province, and the county courts. Many clergymen have taken part in our work, among them His Grace, Archbishop A. U. DePencier, of the Anglican Church in British Columbia. Rev. E. D. McLaren and Rev. C. Ensor Sharp have been Grand Masters. Among the men prominent in political life who also occupied the position of Grand Master were Hon. Simeon Duck, E. Crow Baker, M.P., Ex-Premier W. J. Bowser, and J. H. Schofield, M.L.A. Among the journalists was F. J. Burd, of *The Vancouver Province*. Among the medical men were Dr. R. E. Walker and Dr. Douglas Corsan. Among the railroad men were Lacey B. Johnson and William Downie, founder of Cascade Lodge, No. 12, at Vancouver (not the Major William Downie mentioned above). Among members who were leaders in business life were A. R. Milne, Angus McKeown, R. B. McMicking, Alexander Charleston, Frank Bowser, H. H. Watson, E. E. Chipman, H. N. Rich, John M. Rudd, William Henderson, James Stark, W. C. Ditmars, John Shaw, and W. S. Terry. David Wilson, E. B. Paul, and S. J. Willis, superintendent of education for the Province in 1931, were among the educators that were Grand Masters.

It is a matter of great pride to the Masons of British Columbia that the

present Grand Secretary, Dr. W. A. DeWolf-Smith, is numbered among our prominent Masons. During his thirty years of Office, first as Grand Historian and later as Grand Secretary, Dr. DeWolf-Smith has been a tower of strength to the Officers and members of the Craft. In carrying out his duties as Chairman of the Committee on Foreign Correspondence he has become well known in all Jurisdictions as an erudite Masonic scholar and a brilliant and witty writer.

MANITOBA

JAMES A. OVAS

THE first Lodge of Ancient Free and Accepted Masons to organise in what is now the Province of Manitoba was authorised by M.:W.:A. T. C. Pierson, Grand Master of the Grand Lodge of Minnesota, under a Dispensation dated September 13, 1863. It reached Canada by way of Pembina, Dakota Territory, and Fort Garry, now Winnipeg, in what was then known as the Red River Settlement in the Canadian Northwest. In his address to the Grand Lodge of Minnesota at the eleventh Annual Communication held at St. Paul on October 27, 1863, M.:W.:Bro. Pierson, Grand Master of Minnesota, made the following statement: "About the middle of last month I received an Application signed by W.:Bro. C. W. Nash, Bro. J. L. Armington, Bro. A. T. Chamblin, Bro. Charles H. Mix, and eight others, who were en route for Pembina, Dakota Territory, for a Dispensation authorising them to open and Work a Lodge. Pembina is the most northern point in the territory of the United States, a great central point where concentrates a large amount of emigration and of travel between the two oceans. The want of a Lodge at that place has been long felt and often expressed; and as the Brethren named were active, well informed, and discreet Masons, the first two, former Masters, and the latter, Wardens of Lodges within this Jurisdiction, and as they expected to remain in that hyperborean region for at least two years, I granted a Dispensation to establish a Lodge at Pembina."

Prior to holding the first meeting, it was discovered, however, that no name had been given the Lodge in the Dispensation. "How it was settled," says M.:W.:Bro. William G. Scott, Past Grand Master of the Grand Lodge of Manitoba, in his article "Early Masonry in Manitoba," "I will leave Bro. Nash to describe." The following description was then given:

"I wrote to the Grand Master calling his attention to the omission, and took occasion to suggest what I thought would be a proper and very appropriate name, and in case it met with his approval to so advise me and direct that I insert it in the Dispensation. The name that was suggested met with his cordial approval and was thus named. It came about in this way: It was at night that I was writing the Grand Master, and going out of my quarters I observed the grandest display above me that it was ever my pleasure to

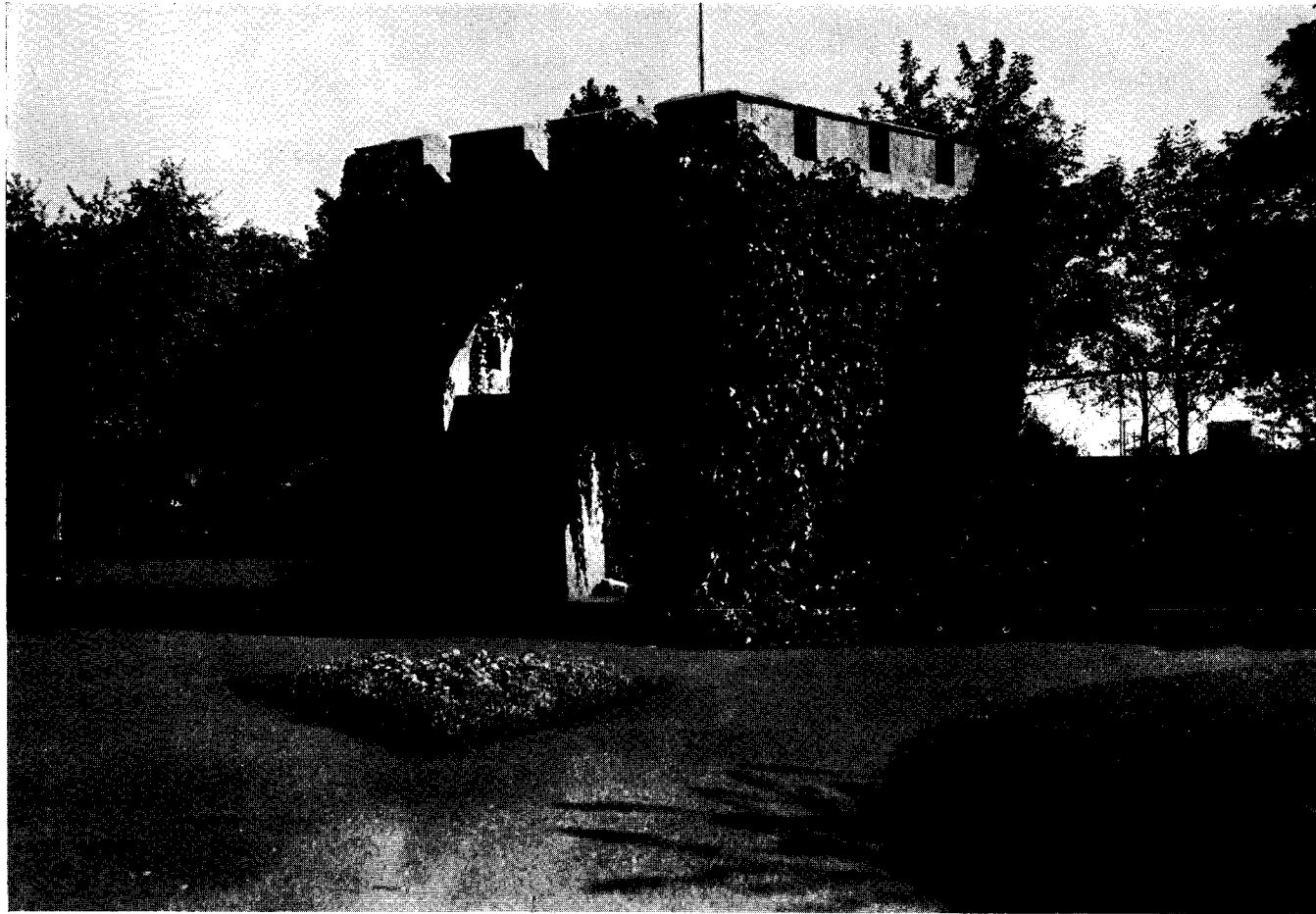
behold. I never witnessed such grandeur of this character before, and I never expect to again. It was an exhibition of Northern Lights. The celestial globe was grand and beautiful in the extreme, and for a long time my eyes feasted upon the sight with delight. It was witnessed by many in our cantonment. On returning to my quarters to complete my letter to the Grand Master, I narrated the circumstances; hence the name, Northern Light Lodge, was given."

The Lodge held its first meeting about the middle of January 1864. During the few months that it remained active in Pembina, several residents of Fort Garry and the vicinity made applications for membership, were accepted, and received the Three Degrees of Freemasonry. Among those who became members at that time were Bro. A. G. B. Bannatyne, Bro. W. B. Hall, and Bro. William Inkster. Then, in the early part of that year, application was made to M.:W.: Bro. Pierson, Grand Master of Minnesota, for a continuance of the Dispensation and for authority to transfer it to Fort Garry. This request was granted. In his address to the Grand Lodge at the twelfth Annual Communication held in St. Paul on October 12, 1864, the M.:W.: the Grand Master reported as follows: "I also renewed the Dispensation of Northern Light Lodge, removing it to the Red River Settlement."

The first meeting of the Lodge in Fort Garry was held on November 8, 1864, in a room over the trading-house of Bro. A. G. B. Bannatyne. In a letter to the Grand Lodge of Manitoba, written in 1895, W.: Bro. Schultz described that meeting in the following words:

And a novelty it was, indeed, in this country at that time! It was spoken of far and wide, and the descriptions, which did not decrease in detail or increase in accuracy, as to what was done therein were listened to with much curiosity, and in some cases, with awesome wonder, which was enhanced by the jocoseness of Bro. Bannatyne's clerks, who spoke knowingly of the whereabouts and propulsive propensities of the goat, and who pointed out from the room below (to wit, the trading-house), exactly in what part of the upstairs room the W.:M.: hung his hat while the Lodge was at Work. The Lodge Room itself was made as tasteful as the circumstances of that day would admit, and it may interest the curious to know the exact cost of some of its furniture, as given in a memorandum which I happen to have near me, in the sterling money of the day, namely: tables, £1/19/6; inner door, 15/; altar, 19/6; wall-paper, 39/; 24 black beads, 1/6; 24 white beads, 1/; 100 copies of the by-laws, 40/. And it may be inferred that the Craft were not always at Work, for I find the following on the same list: 15 tin plates, 15 iron tablespoons, 15 teaspoons, 12 cups and saucers, 1 tin pan, 4 cans of pickled oysters, 1 pound of butter, 1 pound of coffee, and 2 pounds of sugar. This would seem to show that there were intervals for refreshment. The Jewels were borrowed ones from the Pembina Lodge; they were used until the following January, the Lodge having commenced Work in November 1864. They were then replaced by finer ones from Chicago, through the good offices of N. W. Kittson.

W.: Bro. John Schultz was the first Worshipful Master; Bro. A. G. B. Bannatyne was Senior Warden, and Bro. William Inkster was Junior Warden.



Old Fort Garry, Winnipeg.

The three principal Officers mentioned above remained in their respective Offices until December 23, 1867, when Bro. A. G. B. Bannatyne was elected Master; Bro. Thomas Bunn, Senior Warden and Bro. Juhn Bunn, Junior Warden. I am unable, however, to find any record of their Installation.

The Dispensation was continued year by year by the Grand Lodge of Minnesota, until the year 1867; then a Charter was granted and the Lodge was registered as No. 68. At that time the Committee on Lodges, U. D. reported as follows: " From Northern Light Lodge U. D., located at Fort Garry, no late Returns or Records have been received. In this the Committee deem it proper to present the following facts: Fort Garry is situated on the northern confines of the State, several hundred miles from St. Paul, and far outside the usual mail or transportation facilities, the mails being carried by dog trains through the intervening wilderness, at long intervals and often lost in transit. Transportation is mostly confined to the spring months. These facts may reasonably account for the non-representation of the Lodge and the non-receipt of the Records and Receipts of the Lodge. The Lodge was originally organised under letters of Dispensation granted in 1863 to our present M.:W.:Grand Master and others by Grand Master Bro. A. T. C. Pierson, and has been continued by Dispensation of successive Grand Masters to the present time. It would seem that now the time has arrived when the Lodge should be relieved from its anomalous position. The Committee have had the fullest assurance from responsible sources that the Brethren comprising Northern Light Lodge, U. D. are men of excellent character, of good Masonic attainments, and of undoubted ability to carry on the Work of the Order. After considering these facts they have arrived at the conclusion that it is wrong to make the remote position and consequently inability of these Brethren to communicate with the Grand Lodge at its Annual Communication a reason for depriving them of the benefit of a Charter. They therefore recommend that a Charter be granted to them, to be issued as soon as they have made their Returns to, and settled their accounts with, the Grand Secretary, to the satisfaction of the Grand Master."

The Lodge was never constituted under the Charter, however, for during the troublesome times of 1868-1869, the members became so scattered that it eventually ceased to exist. In his address at the Annual Communication in 1869, M.:W.:Bro. C. W. Nash, Grand Master, made the following reference to this Lodge: " The Lodges which were Chartered at the last Grand Communication have all been properly constituted and the Officers installed, either in person or by proxy, except in the case of Northern Light Lodge, No. 68 located at Fort Garry, British America. The Charter of this Lodge remains in the possession of the Right Worshipful Grand Secretary. The great distance of Fort Garry from an organised Lodge has rendered it impracticable to constitute the Lodge and install its Officers." At the same Sessions, R.:W.:Bro. William S. Combs, Grand Secretary, also reported as follows: " The Charter issued by the Grand Lodge to Northern Light Lodge, No. 68, at its Session in 1867, has not

been called for by the proper Officers. I anticipate, however, that the same will be attended to very soon, as I have been in correspondence with the Brethren at Fort Garry." Thus the pioneer Lodge of the great Canadian Northwest, which during the four years of its activity had added to its membership the foremost men of the settlement, terminated its existence.

On November 21, 1870, a Dispensation was issued by M.:W.:Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Robert S. Patterson, Worshipful Master; Bro. Norman J. Dingman, Senior Warden, Bro. William N. Kennedy, Junior Warden, and six others, to form and hold a Lodge which was designated as Winnipeg Lodge but which, by permission of the Grand Lodge, afterwards changed its name to Prince Rupert's Lodge. The Lodge was located in Winnipeg, Province of Manitoba. It was Instituted on December 10, 1870, and its Charter was granted on July 13, of the next year. At that time the Lodge was regularly constituted and consecrated as Prince Rupert's Lodge, No. 240 G. R. C., and the Officers were Installed. As Senior Warden, Bro. William N. Kennedy succeeded Bro. Norman J. Dingman, who had removed from the Jurisdiction, and Matthew Coyne succeeded Bro. William N. Keenedy as Junior Warden.

On January 4, 1871, a Dispensation was issued by M.:W.:Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. John Frazer, Worshipful Master; George Black, Senior Warden; Thomas Bunn, Junior Warden, and four others, to form and hold a Lodge to be designated as Manitoba Lodge, at Lower Fort Garry, in the Province of Manitoba. The name of this Lodge also was afterwards changed, by permission of the Grand Lodge, to Lisgar Lodge. The Lodge was Instituted on February 20, 1871, a Charter was granted on the following July 13, and the Lodge was regularly constituted and consecrated as Lisgar Lodge, No. 244 G. R. C. Then the Officers were Installed. Bro. George Black succeeded Bro. John Frazer as Worshipful Master, Bro. Thomas Bunn succeeded Bro. George Black as Senior Warden, and William J. Piton succeeded Bro. Thomas Bunn as Junior Warden. Permission for the removal of the Lodge from Lower Fort Garry to Selkirk, Manitoba, was subsequently granted.

On April 19, 1871, a Dispensation was also issued by M.:W.:Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Frederick Y. Bradley, Worshipful Master, Bro. W. N. Drew, Senior Warden, Bro. James G. Milen, Junior Warden, and six others, to form and hold a Lodge to be designated as International Lodge, at North Pembina in the Province of Manitoba. This Lodge was never Instituted, however, but when the Dispensation was issued to Emerson Lodge, No. 6, in 1876 Bro. Bradley was named Master.

On September 19, 1872, a Dispensation was issued by M.:W.:Bro. William M. Wilson, Grand Master of the Grand Lodge of Canada, to Bro. James Henderson, Worshipful Master, Bro. Arthur H. Holland, Senior Warden, Bro. Walter F. Hyman, Junior Warden, and six others, to form and hold a Lodge

to be designated as Ancient Landmark Lodge, at Winnipeg, in the Province of Manitoba. This Lodge was Instituted on December 16, 1872, a Charter was granted on July 9, 1873, the Lodge was regularly constituted and consecrated as Ancient Landmark Lodge, No. 288 G. R. C., and its Officers were Installed.

After that no other Lodges were Instituted until 1875, but during that year a far more important step was decided upon, for it was then that the formation of the Grand Lodge of Manitoba was planned. The preliminary steps toward that goal were taken on April 28, 1875, when the following circular was issued:

To the Worshipful Masters, Past Masters, Wardens, Officers, and other Brethren of the several Lodges of Ancient Free and Accepted Masons in the Province of Manitoba:—Brethren, at an influential meeting of the Brethren hailing from the different constitutionally Chartered Lodges of the Province, held in the City of Winnipeg, on the twenty-eighth day of April, A. D. 1875, it was, after mature deliberation, unanimously resolved that a circular be forwarded to all the Lodges in this Province, requesting them to be duly represented at a Convention to be held in the Masonic Hall, in the City of Winnipeg, on Wednesday, the twelfth day of May, 1875, at three o'clock P.M., for the purpose of taking into consideration the present state of Masonry in this Province, and to proceed, if decided, to the formation of a Grand Lodge for the Province of Manitoba.

No doubt this undertaking was entered into with much misgiving on the part of many Masons. For 3 Lodges, having a combined membership of only 210, to sever their connection with such a strong organisation as the Grand Lodge of Canada in order to undertake the direction of the affairs of a Grand Lodge in a new country sparsely settled, must have seemed to many a stupendous undertaking. But their action in this matter serves to show the character of the men who carried the project out to a successful issue. There is no finer accomplishment known to mankind than to gain the honour and respect accorded to those who rise above adverse and obscure conditions, and win. From the *Proceedings* of the Convention held on May 12, 1875, I quote the following resolutions, all of which were carried unanimously:

Resolved, That we, the Representatives of the three Warranted Lodges being all the Lodges in this Province, in Convention assembled, *Resolve*, That "The Most Worshipful the Grand Lodge of Manitoba, Ancient Free and Accepted Masons" be, and is hereby, formed upon the Ancient Charges and Constitution of Masonry.

Resolved, That in severing our connection from the Grand Lodge of Canada we desire to express our most profound gratitude to that venerable Body for the kind consideration and attention they have always displayed towards us, both as Lodges and individually, and we most ardently desire that the same parental feeling may always be entertained towards us by our mother Grand Lodge, our connection with which we will remember with the greatest pride and affection.

Resolved, That the Lodges in the Province be numbered on the Grand Register according to their seniority, viz: Prince Rupert's Lodge to be No. 1, Lisgar Lodge to be No. 2, Ancient Landmark Lodge to be No. 3.

Resolved, That a Committee of three be appointed to assist the M.:W.: Grand Master in preparing the address to sister Grand Lodges, and that R.:W.: Bro. James Henderson, Grand Senior Warden, R.:W.: Bro. John Kennedy, Grand Treasurer, and R.:W.: Bro. the Reverend Canon O'Meara, Grand Chaplain, be that Committee.

Then in his address before the Grand Lodge at its first Annual Communication held on June 14, 1876, M.:W.: Bro. W. C. Clarke, Grand Master, made the following approving statement: "the usual address to the sister Lodges was sent to all the Grand Bodies on the American continent, that to the European Grand Bodies being deferred till after this Communication, and I am happy to inform this Grand Lodge that in no single case has any fault been found with the constitutionality of our procedure, but that in some instances I have been congratulated on behalf of the framers of the Grand Lodge by high Masonic authorities on the entire correctness of the steps which have been taken and the result attained. It is my pleasing duty to congratulate you upon the marked success which has so far attended your efforts in the interest of the royal Craft."

The mother Grand Lodge of Canada was first to extend Fraternal intercourse with the newly-formed Grand Lodge of Manitoba, under date of July 14, 1875. As the region became settled, other Lodges were formed in the different towns throughout the Province and throughout the Northwest Territories, the Grand Lodge of Manitoba having extended its Jurisdiction over the Districts of Alberta, Assiniboia, Saskatchewan, and the Yukon Territory. By October 12, 1905, there were 104 Lodges on the Grand Register, and there was a total membership of 5725. On that date 18 Lodges of the Province of Alberta met at Calgary and formed the Grand Lodge of Alberta. M.:W.: Bro. William G. Scott, Grand Master, who was present to Install the Officers of the new Grand Lodge, was elected an Honorary Past Grand Master. At the Annual Communication of the Grand Lodge, held in Winnipeg on June 13, 1906, Fraternal recognition was extended, together with the most kindly greetings and the wish that success and prosperity would attend the new Grand Lodge, the first daughter Grand Lodge of the Grand Body of Manitoba. Then, on August 9, 1906, 29 Lodges of the Province of Saskatchewan met at Regina and there formed the Grand Lodge of Saskatchewan, the second daughter Grand Lodge. At that meeting, M.:W.: Bro. John McKechnie, Grand Master, and M.:W.: Bro. James A. Ovas, Past Grand Master and Grand Secretary of the Grand Lodge of Manitoba, who were present to Install the Officers of the new Grand Lodge of Saskatchewan, were elected Honorary Past Grand Masters. At the Annual Communication of the Grand Lodge of Manitoba, held in Winnipeg on June 12, 1907, Fraternal recognition was also extended to the new Grand

Lodge of Saskatchewan and the same good wishes were expressed for its future well-being as had been extended to its sister Grand Lodge of Alberta. At this Communication, Yukon Lodge, No. 79, of Dawson City, and White Horse Lodge, No. 81, of White Horse, in the Yukon Territory, applied to the Grand Lodge of Manitoba for permission to surrender their Charters and to be allowed to apply to the Grand Lodge of British Columbia for affiliation. The principal reason advanced for waiting to make the change was stated as follows: "The Province of British Columbia is adjacent and contiguous to the Yukon Territory and bound to it by Commercial and other relations which cause continual intercourse between the residents of both Districts." Upon its receipt, this Petition was duly considered by the Board of General Purposes, and upon their recommendation it was granted by the Grand Lodge of Manitoba.

No history of Masonry in western Canada would be complete without an account of the life of M.:W.:Bro. James A. Ovas. This faithful and distinguished Mason was born near Toronto, Ontario, Canada, on July 20, 1855. He was Initiated in Manito Lodge of Collingwood, Ontario, in 1877, and shortly afterwards he turned his steps to the Great West at that time little known. For some years his business activities were centered in Souris, Manitoba, and in Rapid City. In both places his name appears in the local Masonic histories as an active member, an Officer, and a Worshipful Master. On June 13, 1900, the Grand Lodge of Manitoba elected him to be Grand Secretary, and on June 11, 1934, he was re-elected for the thirty-fifth consecutive term.

Bro. Ovas's interest in Masonic lore and activities has taken him into practically every branch of Masonic organisation. He was elected Grand Master of Manitoba in 1890. He reached the Thirty-third Degree of Scottish Rite Masonry in October, 1910. To enumerate all the other Offices and memberships which he has held would occupy more space than is permitted in this brief review.

Among the honours which have been showered upon Bro. Ovas, one is represented by a Certificate which hangs framed above his desk in the Masonic Temple. It proclaims M.:W.:Bro. James A. Ovas to be a Grand Representative of the Grand Lodge of England. Combining as it does his wide Fraternal interests and friendships and his fervent loyalty to the land of his forefathers, of all his honours this one is most treasured.

When Bro. Ovas was Grand Master, and later when he was elected to be Grand Secretary, his Jurisdiction was the largest in area in the world. It extended from Ontario westward to the Rocky Mountains, and from the United States boundary northward to the limits of life. To-day three Grand Lodges cover this territory. Of them all, Manitoba is numerically smallest. Bro. Ovas remains an inspiring figure, linking the pioneer past with the present, and projecting into a future whose horizon is limited only by his eighty-one years, an influence and broad-minded brotherhood which can never know decay. Passed away March 9, 1935.

MARITIME PROVINCES

REGINALD V. HARRIS*

THE territory commonly known as the Maritime Provinces of Canada, which comprises Nova Scotia, New Brunswick, and Prince Edward Island, is to-day under the Jurisdiction of three Grand Lodges. Nevertheless, until some sixty years ago, the Masonic histories of those three Jurisdictions were more or less closely interwoven, and it seems advisable therefore, at least in the earlier pages of this article, to consider as a single unit the entire territory now covered by the three Jurisdictions.

The reader is doubtless familiar with the chief facts of the early history of the Maritime Provinces—the early voyages and explorations of DeMonts and Champlain, and of other adventurers and colonisers; the founding of the first settlement at Port Royal, now Annapolis Royal, in 1604, and the numerous sieges of that place; the period of the French regime, which ended in Nova Scotia in 1710, fifty years before its termination in 1759–1760; the two sieges of the great French stronghold of Louisbourg, the one in 1745 and the other in 1758; the founding of Halifax in 1749; the expulsion of the Acadians in 1755; the establishment of representative government in 1758; the period of the American War for Independence and the coming to Canada of the Loyalists in the period between 1775 and 1785; the setting off of the Provinces of New Brunswick, Prince Edward Island, and Cape Breton; the struggle for responsible government; the Confederation of most of British North America into the Dominion of Canada in 1867; and the subsequent economic and political development of the country to its present status. The story is intensely interesting, as all readers of Parkman, Murdock, and other capable historians can testify. Interesting though the complete history be, this article must, nevertheless, be confined only to the story of Freemasonry in the Maritime Provinces, a story which covers approximately two hundred years. Although some writers claim to have discovered evidence of Masonic activity dating back still farther, their alleged evidence is only inferred from known facts, or is based only on tradition. In fact, fiction and false hypotheses account for much of it.

In any history of the Craft in the Maritime Provinces, reference must first be made to the so-called Annapolis Royal "Masonic Stone of 1606. In 1827 the eminent geologist, Dr. Charles T. Jackson, of Boston, discovered a flat slab of trap rock on the shores of Annapolis Basin, in Nova Scotia. This stone which bore the Masonic Square and Compasses together with the date 1606, was given to the Honourable Justice T. C. Haliburton, distinguished author of *Sam Slick the Clock Maker*. Then, about 1887 it was turned over by Justice Haliburton's son to the Canadian Institute, in Toronto, for the purpose of being

* In the preparation of the following article on Freemasonry in the Maritime Provinces, the writer gratefully acknowledges the help and co-operation of M.:W.:Bro. James Vroom, Past Grand Master of New Brunswick, since deceased, and M.:W.:Bro. George W. Wakeford, Prince Edward Island.

inserted, with the inscription exposed, in the wall of the Institute's building. Unfortunately, however, some of the workmen stupidly plastered the Stone over and *embedded* it in the wall of the building! It has since been completely lost. Although it would seem that the Stone once marked the grave of some early Brethren, exhaustive investigation by the writer leads him to believe that the Stone originally marked the grave of either a mason or stone-cutter, or possibly of a carpenter, who died at Annapolis Royal, then called Port Royal, on November 14, 1606, and that it was in no way connected with a Speculative Mason.

After the destruction of Port Royal by Argall of Virginia in 1614, the refugee inhabitants returned to the settlement, rebuilt their homes, and continued there until the advent of Sir William Alexander of Menstrie and his Scotch Colony, about 1628. Alexander had become the proprietor and grantee of the Colony under a patent from King James I (James VI of Scotland) in 1621. His powers and privileges were, therefore, virtually regal over the territory now comprising the Maritime Provinces and parts of what is now known as the State of Maine in the United States and of Quebec in present day Canada. This vast territory was designated Nova Scotia in the patent. Associated with Sir William in this undertaking were Sir Alexander Strachan of Thornton, Sir Anthony Alexander and his son, and William, Earl Marshall. After exploratory expeditions and financial difficulties which threatened to destroy the venture, Sir William sent out his son, also known as Sir William, with four vessels and seventy-two settlers. In the spring of 1628 these men took possession of the old French fort. After two years of struggle, Sir William the Younger returned to Scotland, leaving Sir George Home (*or* Horne) in charge of the Colony. But the Scotch rule of the Colony was destined to be short lived. With the Peace of St. Germain-en-Laye, made in 1632, the whole of Nova Scotia was restored to France, and a majority of Alexander's settlers returned to Scotland, though some joined the Puritan Colony at Boston, in Massachusetts Bay Colony, and others settled in the French settlement at La Havre, in Nova Scotia. As partial compensation for his losses, the elder Sir William was created Viscount Stirling and Viscount Canada. His son thereupon assumed the honorary title of Lord Alexander.

This bit of history is given by way of introduction to the statement that in the Minutes of the Lodge of Edinburgh is found a Record which states that on "the 3rd day of Joulay, 1634," Lord Alexander the Younger, Sir Alexander Strachan, and Sir Anthony Alexander, who was at the time "Master of the Work" to Charles I, were "admitet felowe off the Craft." Inasmuch as no other Record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been Initiated into the Craft during his stay in his Nova Scotia Colony.

As the reader may know, the Records of Freemasonry in Scotland show that the Speculative element was introduced into the Lodges of that country at a somewhat earlier date than it was into the English Lodges, and it would, of course, be equally possible for a Lodge to have existed in the Scotch Colony as to have existed in Scotland itself. Other than what has been stated here,

however, the theory of Lord Alexander's Initiation in Nova Scotia has nothing to support it. It is dismissed by most trustworthy writers as being mythical.

It is unnecessary here to follow the fortunes of the settlement at Port Royal through the vicissitudes of the next hundred years. Nevertheless, it should be recalled that the main events of the century were the capture of the fortress by Colonel Sedgewick, in 1654; its cession to France by the Treaty of Breda, in 1667; its capture by Sir William Phips in 1690; the various other sieges of it from time to time, both before and after its capture by Colonel Nicholson in 1710, at which time it was renamed Annapolis Royal; and its cession to Britain by France according to the terms of the Peace of Utrecht in 1713.

Although it is unlikely that Freemasonry existed among the French or English settlers in the Colony during this early period, there are some who argue that it did. There is in the library of the Grand Lodge of Massachusetts a work entitled *Abiman Rezon: A Concise of Account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the First Settlement of It to This Present Time—1786*, in which the following statement is made: "From Europe the Royal Art crossed the Atlantic with the first emigrants and settled in various parts of America. It is said to have been known in Nova Scotia while that region was in the hands of the French. This statement could not have been based upon knowledge of the "Masonic Stone" of 1606, or upon the theory regarding Lord Alexander's Initiation, however, for the "Masonic Stone" was not discovered until 1827, and the evidence of Alexander's membership was not made public until long after 1786, the year in which the statement was published. In fact, research has so far failed to corroborate the statement that Freemasonry was known among the French settlers. It is not impossible, however, that generations may discover and bring to light evidence to support the supposition of the author of *Abiman Rezon*.

In this same work, it is also stated that "it is certain that as soon as the English took possession 'of the Colony' they took care to encourage this charitable institution (Freemasonry)." Just what "certain" evidence in support of this statement existed in 1786 is not known, but there is a sort of corroboration in a statement of M.: W.: Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia. In his address to the Grand Lodge of Nova Scotia in 1884, Bro. Laurie referred to the receipt of a photographic copy of the Ledger of St. John's Lodge, at Philadelphia, dated 1731, which had been sent to him as evidence that the Lodge at Philadelphia was the first Masonic Lodge to be organised in America during the Colonial period. But we know that Bro. Laurie was not completely convinced by the evidence, for in the same address he went on to say that "from circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentleman who is not a member of the Craft, and I trust his disinterested efforts to obtain



Photograph, courtesy of the Ebrich Galleries, New York.

Hon. Edward Cornwallis, a Colonel of the 24th Regiment.

He was governor of Nova Scotia from 1749 to 1753.

From a painting by Sir George Chalmers by permission of its present owner, Hon. E. N. Rhodes,
Ottawa, Canada.

them will be successful. I may be disappointed either in obtaining the documents or in their authenticity, so I hesitate to say more." Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883. At that time he stated that "certain antiquarians" had "recently discovered what they were inclined to believe were the vestiges of a Masonic Lodge which had existed in Nova Scotia very early in the eighteenth century."

In any case, any Masonic activity in Nova Scotia prior to 1731 must have been either at Annapolis Royal, then the capital, or at Canso, a good-sized settlement, especially during the fishing season when as many as 2000 New Englanders made it the base of operations. Since the population of Canso was not permanent, however, the social life there was meager in comparison with that of Annapolis Royal. Furthermore, since the military detachment at Canso was a detail from Philipps' Regiment, which was quartered at Annapolis Royal, we strongly incline to the belief that any Lodge which may have existed in Nova Scotia prior to 1731 was located at Annapolis Royal and not at Canso.

From its capture in 1710, until 1750 and afterwards, the closest sort of intercourse, military, civil, commercial, and social, existed between Annapolis Royal and Boston. The Council of the Province of Nova Scotia was composed almost entirely of Boston men, and it is a curious fact that all those men from Boston were closely identified with King's Chapel, where tradition says a Lodge was held about 1720 or 1721. With all these facts in mind, and after making exhaustive investigation, the writer believes that there was a Masonic Lodge, or at least Masonic activity, at Annapolis Royal between 1720 and 1726, and that this activity ceased some time between 1726 and 1738. In the latter year a Lodge was established there by Major Erasmus James Philipps, who was one of the soldiers of Philipps' Regiment.

This regiment, known later as the 40th Foot of the British Army, was organised at Annapolis Royal in 1717 with the governor, Colonel Richard Philipps, as its commanding officer. Major Erasmus James Philipps, a nephew of Governor Richard Philipps, was made a Mason in Boston, Massachusetts, while he, together with William Sheriff, Dr. William Skene, and Colonel Otho Hamilton, was in Boston to serve as one of the Commissioners chosen to establish the boundaries of Massachusetts Bay and Rhode Island. The Records of "The First Lodge of Boston" show that the date of Bro. Philipps' Initiation was November 14, 1737. At that time Bro. William Sheriff also affiliated with the Boston Lodge. Since Sheriff had been a resident of Annapolis Royal continuously from 1716 until 1737, it is evident that he must have been made a Mason in that place.

In *The Boston Gazette* of March 13, 1738, a notice states that Henry Price, of the Boston Lodge, had appointed Major Philipps to be Provincial Grand Master of Nova Scotia. On the occasion of his next visit to Boston, in April 1739, Philipps' name is accompanied by that title in the Minutes of St. John's Lodge there. On returning to Annapolis in June 1738, Philipps took with him

a Deputation from Henry Price empowering him to form a Lodge at Annapolis Royal. The Record says that " Mr. Price granted a Deputation at Ye Petition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there." This statement leads us to believe that the Petition was undoubtedly signed not only by Philipps and Sheriff, but also by Colonel Otho Hamilton, who had resided continuously at Annapolis Royal from 1717, and by Dr. William Skene, a resident there since 1715. These facts establish the existence of Masonic activity in Annapolis Royal prior to 1727, when Philipps joined the little garrison there. The Lodge established in 1738 was in reality a Military Lodge attached to Philipps' Regiment. Therefore, when the regiment left the town in 1758 to participate in the second siege of Louisbourg, the Lodge left with it. This Lodge is frequently referred to in the *Proceedings* of the St. John's Grand Lodge, of Boston, between the years 1738 and 1767. Soon after leaving Annapolis Royal, the regiment participated in the siege of Quebec in 1759, and in the capture of Montreal in 1760. Although we know little about the Lodge's activities, we do know that it became dormant before 1810, for in that year the Brethren, then engaged in the Peninsular War in Spain, applied for an Irish Warrant. This was granted as No. 204. Later, in 1821, while the regiment was stationed in Ireland, Masonic members of it applied for a second Warrant. This Warrant, issued as No. 284, was surrendered in 1858. The regiment, now known as the South Lancashire Regiment, has seen gallant service in every part of the world; it is notably distinguished for its part in the Great War.

By the Treaty of Utrecht, made in 1713, it was provided that, with the exception of Cape Breton, all Nova Scotia should be ceded to Great Britain. The French at once took possession of the island and renamed it Isle Royale. Then they removed a number of families from Placentia, Newfoundland, which had been ceded to Great Britain, to Havre à l'Anglais, which they renamed Louisbourg. Immediately afterwards they set about to fortify Louisbourg. For the next twenty-five years or more, the French spent huge sums of money on fortifications, thus rendering the fortress there one of the most inaccessible strongholds in the world. In the opinion of military strategists of the day, the natural position of the fortress, strengthened as it was by all the arts and devices of military science, made it well-nigh impregnable and justified its title—" The Dunkirk of America." During the period of construction a great deal of commerce developed among the French and English colonists. To feed the great army of builders and to transport the vast supplies of building materials required was no small task, for supplies were imported from French Canada, the Island of St. John, now Prince Edward Island, the French West Indies, and from Boston and other New England settlements.

It is significant that at about this time the Register of the Grand Lodge of England records that the Earl of Darnley, Grand Master, appointed Captain Robert Comyno (*or* Comins) to be Provincial Grand Master for Cape Breton and Louisbourg. The entry in the Register is repeated under date of 1738, with the additional words, " excepting such places where a Provincial Grand Master is

already appointed." Comins was one of the New England traders, and since at that time there were no Masonic Lodges among the French in Cape Breton, the appointment must have been made with a view to benefiting the hundreds of New Englanders who frequented both Louisbourg and Canso, at which latter place at least a nucleus for a Masonic meeting existed among the officers of Philipps' Regiment.

On March 18, 1744, France declared war against Great Britain, and word was immediately sent to Louisbourg by a fast sailing vessel. At once the French governor fitted out an expedition for the purpose of capturing Canso. The expedition was successful, and Canso surrendered to the French forces on May 24, 1744. Among the vessels engaged in this expedition was one commanded by Lewis Doloboratz (*or* Delabraz), who had charge of its ninety-four men. After the capture of Canso, Doloboratz then cruised along the coast of New England, searching for evidence of the enemy's commerce. In course of time he encountered Captain Edward Tyng, in the *Prince of Orange*, Massachusetts' first man-of-war. After a spirited running fight which lasted from nine o'clock one morning until two o'clock the following morning, Tyng overhauled the French vessel, compelled Commander Doloboratz to lower his colours, and brought ship and crew into Boston as a prize of war. While there, Doloboratz was allowed a great deal of liberty, and on October 10, 1744, Bro. Henry Price proposed him as a candidate for Masonry in the "First Lodge of Boston." On that occasion, Bro. Price "acquainted the Lodge" that Doloboratz was "a gentleman, who, being a prisoner of war, was thereby reduced, but as he might be serviceable (when at home) to any Brother whom Providence might cast in his way, it was desired he might be excused the expense of his making, provided each Brother would contribute his cloathing, which the Rt. Worsh'l Mas'r was pleas'd to put to vote when it was carried in affirmative by Dispensation from the Rt. W. Master & Warder. Upon acct. of his leaving the Province very soon, he was ballotted in, introduced, & made a Mason in due form. Bro. P. Pelham moved that the Sec'r grant Bro. Delabraz a letter of recommendation."

The French raid on Canso and their attack against Annapolis aroused the most intense feeling against France in the New England colonies, where the accounts, brought by traders and other travellers, had already caused no small amount of alarm. Believing that Louisbourg would be made the base of operations against the British colonies in America in the coming war, the New Englanders at once adopted the bold course of making an effort to reduce the great stronghold. For this purpose a force of some 4300 men was raised in Massachusetts, Rhode Island, New Hampshire, and Connecticut. This force was then placed under the command of Colonel William Pepperell, who was to undertake the enterprise in co-operation with a British squadron under the command of Commodore Warren. Among the officers in the New England forces was a surprisingly large number of Freemasons, several of whom were to win distinction in the Craft later on.

The transports left New England in March and gathered at Canso, the place of rendezvous. There the troops were drilled, and a junction was made with the squadron under Warren. Then on April 29 the British forces left Canso, and the next day they landed some few miles from the city of Louisbourg. In attempting to prevent the landing, the French sent a small detachment under the command of Anthony de la Boularderie, son of the grantee of Boularderie Island, in the Bras d'or Lakes, Cape Breton, and a former lieutenant in the regiment of Richelieu. Boularderie had taken part in the Canso expedition in May 1744, and upon hearing of this British attack on Louisbourg, he had offered his services to Governor Duchambon. The French party, hopelessly outnumbered by some ten to one, soon lost six members. After exchanging a few shots, they turned and fled, leaving behind them, besides their dead, some six or seven prisoners, including Boularderie, and several wounded.

The sequel to this little sortie by the French is to be found in the *Minute Book* of St. John's Lodge, of Boston. The gallant officer and his comrades, being prisoners of war, were removed in due time to Boston, where they were allowed considerable liberty, and where they made a good impression on the authorities and the people in general. It is not surprising, then, that on August 14, 1745, Anthony de la Boularderie and Peter Philip Charles St. Paul, another French prisoner of war, were made Masons in St. John's Lodge. This fact is stated in the *Record* of the Lodge in the following words: "Wednesday, August: 14th: 1745, being Lodge Night, Bro. Price propos'd Mr. P. S. S. Paul and Bro. Audibert propos'd Mr. Anton: D. Laboulerdree as Candidates & were Ballotted in, and by reason the Candidates were but sojourners they were made Masons in due form." Subsequently, Bro. Boularderie was sent to France with a certificate stating that he had behaved like a gentleman and had been of great service to the other prisoners of war placed in his charge. This certificate had been signed and sealed on September 2, 1745, by various distinguished citizens of Boston, among whom were members of the governor's council, and Benjamin Pemberton, its secretary.

During the next three years the British kept nearly 4000 troops in the garrison at Louisbourg. Although the New Englanders were gradually relieved of military duty, their places were taken by British regiments of regular soldiers. Fuller's Regiment (29th), three companies of Franpton's (30th), Regiment with Lodge No. 85 (Irish Registry), and Warburton's (45th) Regiment arrived in 1746. At about the same time, two other regiments, Shirley's (50th) and Pepperell's (66th), were raised in the American colonies. But the Peace of Aix-la-Chapelle, signed in October, 1748, ceded Louisbourg and Cape Breton to France. Consequently, in July, 1749, Shirley's and Pepperell's regiments were disbanded, and Hopson's (29th) and Warburton's (45th) were transferred to the new British settlement of Halifax.

During this disturbing period from 1745 to 1749, Freemasonry was undoubtedly active at Louisbourg. For example, it was during this time that the appointment of Captain Robert Comins as Provincial Grand Master for Cape

Breton and Louisbourg was renewed by Lord Cranstoun, Grand Master of England. Furthermore, on January 14, 1747, Comins affiliated with the "First Lodge of Boston," also known as "St. John's Lodge." Among the New England forces there were also scores of Masons, among them Captain Henry Sherburne and Captain Joseph Sherburne, of the New Hampshire forces; David Wooster and Nathan Whiting, of the Connecticut forces; and Richard Gridley, Estes Hatch, Benjamin Ives, John Osborne, and Joshua Loring, of the Massachusetts regiments.

During this early period Placentia, in Newfoundland, was garrisoned by a detachment of the 40th Regiment from Annapolis Royal. It is significant that on December 24, 1746, "at the Petition of Sundry Brethren residing at — in Newfoundland," the Grand Master of Massachusetts, Thomas Oxnard, "granted a Constitution for a Lodge to be held there." For the next twenty-one years the name of the Lodge appears in the *Records* of the St. John's Grand Lodge of Boston, as having been "not represented" at meetings of the Grand Lodge.

In 1749 the British Government resolved upon the establishment of a British settlement in Nova Scotia. Several thousand families, under the leadership of Hon. Edward Cornwallis, were therefore settled on Chebucto Bay, and the present city of Halifax was laid out. Cornwallis had already been the founder of a Masonic Lodge among the soldiers of the 20th Foot Regiment. This Lodge was afterwards known as Minden Lodge, having been named after the battle of that name in which the regiment had played a conspicuous part. It was in this Lodge that Major-General James Wolfe, the hero of Louisbourg and Quebec, is believed to have been made a Mason. Early in 1750, Cornwallis and a number of other Brethren applied to the St. John's Grand Lodge at Boston for a Deputation. They were, however, referred to Erasmus James Philipps, Provincial Grand Master, and to him they next presented their Petition. A copy of that Petition, in the handwriting of Philipps, is now to be found in the *Archives* of the Grand Lodge of Massachusetts.

The Lodge, known as the First Lodge of Halifax, was organised on July 19, 1750, when "Lord Colville and a number of Navy Gentlemen were Entered Apprentices of the Lodge." Later, Lord Colville received his other Degrees in St. John's Lodge, of Boston. After that he was for several years closely identified with Boston Masonry, at one time becoming Deputy Grand Master there. Cornwallis, the first Master of the First Lodge of Halifax, was succeeded in 1752 by Governor Charles Lawrence, who presided until his death in 1760. In March, 1751, a second Lodge was formed at Halifax, but it was probably short lived, for we find no record of it in the *Proceedings* of either the Grand Lodge of England or of the St. John's Grand Lodge of Boston.

In 1757 the Brethren of Halifax, all members of the "First Lodge" and all owing allegiance to Modern principles, Petitioned and received from the Ancient Grand Lodge of England, a Provincial Grand Lodge Warrant. This Warrant, No. 65, was the first of its kind ever issued by the Ancients. At the

same time, Warrants were also received for two subordinate Lodges. These were numbered 66 and 67. The Grand Lodge, thus Warranted, functioned under the leadership of Philipps, who served as Provincial Grand Master until his death in 1760, and then under the leadership of the Hon. Jonathan Belcher, chief justice, until his death in 1776. On receipt of these Warrants, in 1758, the "First Lodge," which had been founded by Cornwallis, was divided into three Lodges. Two of these Lodges Worked under the new Warrants—No. 66 of the Ancients of England (No. 2 on the Provincial Register), and No. 67 of the Ancients of England (No. 3 on the Provincial Register), and Warrant No. 4 on the Provincial Register. Two other Warrants—No. 5 issued (before 1768) and No. 6 (issued in 1769)—were granted to Lodges in the 59th and 64th Regiments while they were stationed at Halifax. In 1768, Lodge No. 4 and Lodge No. 5 were registered on the Ancient English Register as Lodge No. 155 and Lodge No. 156, respectively. Lodge No. 4, part of the original "First Lodge," has continued uninterruptedly to the present time and is now known as St. Andrew's Lodge, No. 1, on the Grand Register of Nova Scotia, the oldest Lodge not only in Canada but also in the British Empire overseas.

In 1758 the British Government again resolved to reduce Louisbourg in Cape Breton. For that purpose a large fleet of transports, conveying military forces under Major-General Amherst and Major-General Wolfe, was assembled at Halifax. The siege lasted from June 2 to July 26, when the French forces surrendered and the stronghold passed forever into the possession of the British. The troops engaged in this memorable siege were the 1st, 15th, 17th, 22d, 28th, 35th, 40th, 45th, 47th, 48th, and 58th Foot Regiments; two battalions of the Royal American (60th) Regiment, and Fraser's (78th) Highlanders. Of those regiments, all but four are known to have had Lodges attached to them at the time of the siege. It is also known that within a short time after the siege, Lodges were also attached to the four exceptions.

In passing it should be noted that the Lodge attached to the 1st Foot Regiment, Lodge No. 11, was the first Military Lodge ever established. It remained in existence until 1847. It is also interesting that Lodge No. 74, attached to the 2d battalion of this regiment while at Louisbourg, later wintered at Albany, New York, and while there "granted a Deputation" to form the Lodge which is now listed as Lodge No. 3 on the New York Registry.

The Lodge in the 22d Regiment, while wintering at Louisbourg, Worked under an Irish Warrant. This Warrant, we are told, "was lost the following year in the Mississippi." Then, in 1760, the regiment was stationed at Crown Point, New York. Shortly afterwards the Brethren applied for a Scottish Warrant under the title of Moriah Lodge, No. 132. In 1782 the 22d Regiment was stationed at New York City and there united on December 5 of that year, the Lodge attached to it with eight other Lodges to form the Grand Lodge of New York.

The Warrant for the Lodge in the 28th Regiment was granted on November 13, 1758, by Colonel Richard Gridley, Junior Grand Warden of the St. John's

Sir

Halifax the 12th June 1750

At a meeting of true and Lawfull brothers and Master Masons Assembled at Halifax in order to consult on proper measures for holding and Establishing a Lodge at this Place It was unanimously resolved on that a Petition should be sent to you who we are informed is Grand Master for the Province of Nova Scotia in Order to obtain your Warrant or Deputation to hold an Establish a Lodge at this Place according to the Antient Laws & Customs of Masonry & that Said Petition should be signed by any five of the Brethren then Assembled.

Wherefore the undersigned Subscribers pursuant to the above resolution do most humbly crave and desire your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practised among true and Lawfull Brethren and this we crave with the utmost dispatch and beg leave to subscribe our selves Your true and Loving Brethren

Ed. Cornwallis

W^m Steele

Robert Campbell

W^m Newbitt

David Haldane

Copy

W^m J^r Philipps

P. G. M.

Grand Lodge of Boston, and a member of the British expeditionary forces. In the following year the regiment and its Lodge were at Quebec.

Immediately after the surrender of Louisbourg, Lord Rollo, himself a distinguished and enthusiastic Scottish Freemason, was sent in command of a force to take St. John's Island, now known as Prince Edward Island. There is good ground for believing that Lord Rollo's soldiers may have conferred Masonic honours during their sojourn on the island.

In the course of its long history as a garrison city, Halifax has been visited by nearly every regiment of the British Army. Furthermore, from 1749 to 1800, Lodges flourished in practically all the many regiments which visited the city. From a Masonic point of view, the period of the American War for Independence, from 1775 to 1785, was an especially active era in Halifax. At that time many of the Lodges Worked under Irish Warrants. For example, the Lodge attached to the 46th Foot Regiment, No. 227, Working under an Irish Warrant, was established in 1752. Known as the Lodge of Social and Military Virtues, it was located at Halifax in 1757 and 1758, during which time it is recorded as having been "very active, doing good and effective Work, while associated with the Brethren throughout the Province." From this Lodge the present-day Lodge of Antiquity, No. 1, of Montreal, claims descent.

Lodge No. 58, attached to the 14th Foot Regiment, and Lodge 322, attached to the 29th Foot Regiment, were in Halifax from 1765 to 1768. Proceeding thence to Boston, the regiments later took part in that unfortunate affair known as the Boston Massacre. Notwithstanding the intense excitement prevailing in Boston at the time, the members of those two Lodges seem to have fraternized with the Boston Brethren and actually to have assisted them in organising a Provincial Grand Lodge under Scottish authority.

Lodge No. 136, attached to the 17th Regiment, was at Annapolis Royal from 1756 to 1758, whence it proceeded to Louisbourg, and later to Quebec, where it took part in the capture of that city in 1759. The next year it was located at Montreal. On returning to England, the Lodge, under the title of Unity Lodge, took a new Warrant, which was registered as No. 169. At that time the Lodge's other two Warrants were reported as having been lost through "the Hazardous Enterprises in which they (the Lodge's members) had been engaged." As a matter of fact, one of those earlier Warrants, together with the Lodge Jewels, funds, and Records, and the baggage of the regiment, had been captured by the Americans in 1777, while they were being transferred by sea from New York to Philadelphia. Soon afterwards the Brethren had applied for, and obtained, from the Provincial Grand Lodge of Pennsylvania, another Warrant, No. 18. The Lodge actually continued on the Roll of the Pennsylvania Grand Lodge throughout the remainder of the war. In 1779, during the fighting at Stony Point, this Warrant was also captured. Later, however, it was returned by General Parsons, of the American Army, under a flag of truce. It was also accompanied by a fraternal letter. The regiment served throughout the war until peace was declared in 1783. At that time it removed to Shelburne,

Nova Scotia, then only a garrison town. There it remained until 1786. To-day there are in the archives of the Grand Lodge of Nova Scotia a number of letters which were exchanged between the Brethren of that Military Lodge and the Grand Lodge of Pennsylvania, all of the most friendly and fraternal nature.

Many of those early Military Lodges, especially those possessing Irish Warrants, conferred many of the higher Degrees, the variety of the Degree being limited only by the Lodge's knowledge of the ceremonies connected with it. Chief among the Degrees were those of the Royal Arch and of the Knights Templar. The earliest record of the former's having been conferred in Halifax dates back to 1760, which makes it one of the earliest on the American continent. Besides, there is good ground for believing that the Degree was conferred in Halifax at even an earlier date, perhaps as early as 1757, and probably even before that. In fact the 14th, 29th, and 64th Regiments were stationed at Halifax during the period from 1765 to 1768 before their transfer to Boston, where in 1769, they organised St. Andrew's Royal Arch Chapter, and where in the same year they conferred the Royal Arch and the Knights Templar Degrees. This is usually regarded as being the first time the former Degree was ever conferred anywhere in the world. Undoubtedly the regimental Lodges conferred the Excellent, Super-Excellent, Royal Arch, and Knights Templar Degrees in Halifax during the period of their stay there.

We may be sure that the candidates on whom those Degrees were conferred continued the Work, for there are in existence today the *Minutes* and *Records* of meetings of a Royal Arch Chapter at Halifax, dating from 1780 to the present. This Chapter is now known as Royal Union Chapter No. 1. There are also *Minutes* and *Records* of the meeting of a Knights Templar Encampment, dating from September, 1782 to 1806. This Encampment was revived in 1839, and is still working. Now known as Antiquity Preceptory, it is probably the oldest Preceptory outside the British Isles. In fact, if it is antedated at all, it is antedated only by the Baldwyn Encampment of Bristol, England, the earliest reference to which goes back to January 25, 1772. Halifax also possesses the earliest *Records* of the Mark Degree on this continent; these date back to 1780.

On the death of the Hon. Jonathan Belcher, Provincial Grand Master, in 1776, the Provincial Grand Lodge became dormant, leaving St. Andrew's Lodge, then Ancients Lodge, No. 155, and a Modern Lodge, which had succeeded Lodge No. 2 on the Provincial Registry, the only Lodges in the Province. The latter died out about 1781, owing largely to aggressiveness of the rival Lodge, which had assumed the authority of a Grand Lodge.

In 1780 through the efforts of this remaining Lodge, and with the assistance of Loyalist Brethren who had recently arrived from New England and New York, St. John's Lodge, now Lodge No. 2 on the Grand Register of Nova Scotia, was established. Shortly afterwards St. John's Lodge received a Warrant from the Ancients—Warrant No. 211. Later, this Lodge, acting jointly with St. Andrew's Lodge, granted a Dispensation for Union Lodge, an offshoot of St. Andrew's. Beginning in 1781, these three Lodges held Quarterly Communica-

tions for the welfare of the Craft in the Province. The beginnings of Masonry in Prince Edward Island and New Brunswick, at that time forming part of Nova Scotia, were originally derived from this Body and its constituent Lodges.

In 1778, because of an attack which had been made on the settlement on St. John's Island in 1775 by American privateers, the British authorities sent four provincial, or independent, companies of infantry from New York to Charlottetown, under the command of Major Timothy Hierlihy. Among the officers and men of those companies were a number of Freemasons, and in May 1781 a Petition was presented to St. Andrew's and St. John's Lodges, in Halifax, praying for a Dispensation for a Lodge in the corps, to be known as St. George's Lodge. This Lodge, the first on the island, was most active until October 1783 when the corps was transferred to Halifax and merged with the Royal Nova Scotia Regiment. The Lodge was then disbanded. Its *Records* are now preserved in the archives of the Grand Lodge of Nova Scotia.

On January 21, 1782, St. Andrew's and St. John's Lodges issued a Dispensation to form Virgin Lodge "in Major Anthony Farrington's Company in the Fourth Battalion of His Majesty's Royal Regiment of Artillery." The Lodge worked under this Dispensation until October 1784, when it was granted a Warrant by the newly-formed Provincial Grand Lodge. It was then registered as No. 2, and its name was changed to Artillery Lodge. Sixteen years later the original name was resumed by authority of the Grand Lodge. To-day this Body is Lodge No. 3 on the Grand Register of Nova Scotia.

Later in the same year a Dispensation was also granted by the Lodges forming a Quarterly Communication for a Lodge to be formed in the 82d Regiment, known as the Duke of Hamilton's. Later, in 1783, its return from participation in the War for American Independence, the regiment was disbanded at Halifax and the men were settled at Pictou Landing. It is interesting to know that prior to the issuance of the Dispensation for Thistle Lodge, Captain John Moore of the 82d Regiment was made a Mason in St. John's Lodge, No. 211. Captain Moore had greatly distinguished himself in the Penobscot expedition of 1781. In later life he became "the finest trainer of men the British Army has ever known." He died in 1809 in the masterly retreat on Corunna during the Peninsular War in Spain. As a result of the Loyalist emigration from New York in 1783 the Province of New Brunswick was the next year set off from Nova Scotia. This was followed by the incorporation of the city of St. John in 1785. The first trace of Masonic activity in New Brunswick dates from 1783. On January 29 of that year the Provincial Grand Lodge of New York granted a Warrant to Samuel Ryerse and others to form a Lodge to be known as St. George's Lodge, No. 2, in the 3d Battalion of the New Jersey Volunteers, also known as DeLancey's Regiment because it was commanded by Colonel James DeLancey. The Rev. William Walter, Grand Master of New York, was chaplain of this regiment. When the regiment was disbanded in that year many of its members settled along the St. John River, either at, or near, Maugerville. Here the Brethren continued their Work under their New York Warrant until

1788, when they Petitioned the Provincial Grand Lodge of Nova Scotia for a new Warrant. This was granted to them as No. 19, Provincial Register of Nova Scotia. Later reference will be made to this Lodge.

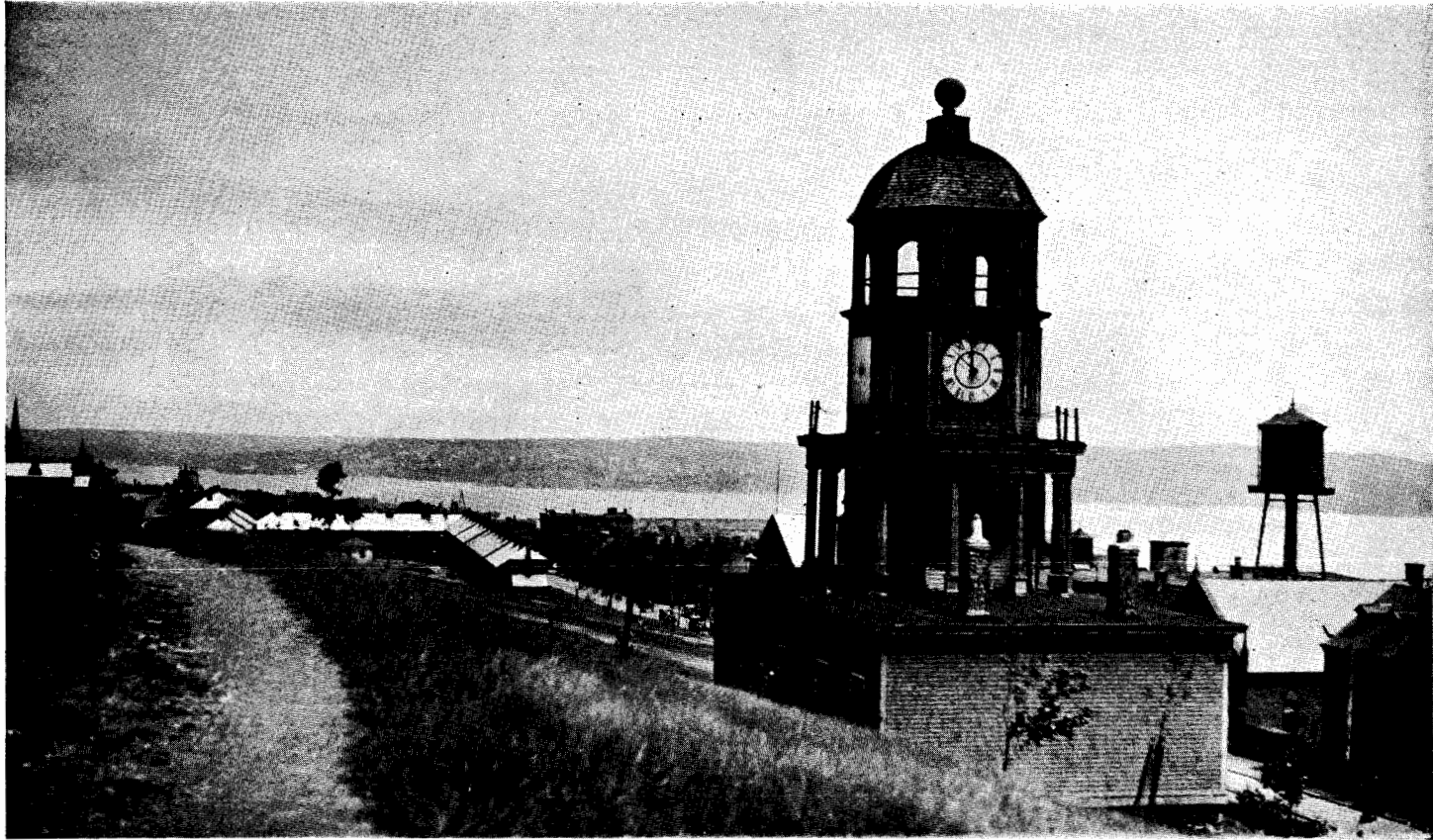
In the archives of the Grand Lodge of Nova Scotia is a letter dated November 7, 1783, from Jared Betts, at St. Ann's, now Fredericton, New Brunswick, to the Halifax Lodges, asking whether he could proceed under a Warrant that had been granted by "Dermott, Grand Master of Ireland" (*sic*). This Warrant, No. 535, had been granted to the Brethren of the Prince of Wales Regiment in the Carolinas, in 1776, by the Grand Lodge of Ireland. Betts's request was denied. Later in 1792, however, Betts and his associates obtained a Warrant for Solomon's Lodge, No. 22, Provincial Register of Nova Scotia.

In 1784 the Halifax Lodges granted a Dispensation for a Lodge at St. John, New Brunswick, to be known as Hiram Lodge. This Lodge was composed of prominent Loyalist settlers, and had as Master the Rev. John Beardsley, D.D., former Junior Grand Warden of the Provincial Grand Lodge of New York. Reference to both of these Lodges will also be made later.

In 1782 St. Andrew's Lodge, No. 155, and the Lodges established through its activities, united in Petitioning the Grand Lodge of England (Ancients) for the revival of the Provincial Grand Lodge Warrant, No. 65, which had been issued in 1757. Their request was renewed in 1783 and again in 1784, when the Grand Lodge of England acceded to it. This Warrant conferred wide powers of self-government, making the Provincial Grand Lodge virtually independent of the Athol Grand Lodge of England, which reserved only the privilege of hearing appeals. In fact, the Provincial Grand Lodge was not asked or expected to make Returns or payments to the Mother Grand Lodge of England. It was to conduct its own affairs, elect its own Grand Masters, issue its own Warrants, enroll its own Lodges, register their members, and exercise the fullest control over both Lodges and members. The terms "Grand Lodge" and "Provincial Grand Lodge" were to be used as equivalents in official documents.

The first Provincial Grand Master, John George Pyke, who had been made a Mason in the "First Lodge," which later was known as St. Andrew's Lodge, was at this time Master of St. John's Lodge, and all the other Officers were members of either St. Andrew's Lodge or St. John's Lodge. Not once during the entire history of this Provincial Grand Lodge, from 1784 to 1829, was a Provincial Grand Master or any of the principal Officers selected from any Lodge other than those two. The two Lodges always dominated the Craft, though curiously enough they retained their English Warrants. During this period fifty-six Warrants for subordinate Lodges were granted by the Provincial Grand Lodge. Of those Lodges, some few were short lived or transient. Occasionally a visiting Military Lodge joined in transacting the business of the Provincial Grand Lodge.

Immediately after the establishment of this Grand Lodge, fraternal relations were opened with all "the 'Ancient' Grand Lodges on the Continent," among them those of New York, Massachusetts, Pennsylvania, South Carolina,



From a photograph by Underwood and Underwood.

Old Clock Tower and Harbor, Halifax, Nova Scotia.

and Virginia; such relations were also established with the Grand Lodges of Scotland and Ireland. The first project undertaken by this Provincial Grand Lodge was the erection of a building for its own accommodation and for the accommodation of the local Lodges which up to then had met in various taverns. Progress was slow at first, but finally, in 1800, H.R.H., Prince Edward, Duke of Kent, Provincial Grand Master for Lower Canada, laid the corner-stone of the new building on the site still occupied by the Craft's Temple. As a memento of this occasion, a punch-bowl, emblazoned with the arms of the "Ancients," was presented by the Prince to St. Andrew's Lodge. This punch-bowl is still preserved as one of the valuable treasures of the Provincial Grand Lodge. At this celebration the two Lodges in the Prince's Regiment, the Royal Fusiliers, took part in the procession. From then on, St. John's Day, in June, was invariably celebrated with a Grand Lodge procession to historic St. Paul's Church, while St. John's Day, in December, was marked by the Installation of Lodge Officers and a Grand Lodge banquet. Participation of the Craft in the public celebrations of the time are frequently noted in the Minutes of the Provincial Grand Lodge. Among the events celebrated were the victories of Lord Nelson at Copenhagen, at the Nile, and at Trafalgar; the laying of the corner-stone of the Province House in 1811, and of Dalhousie College in 1820; and the completion of the Shubenacadie Canal in 1826.

During the forty-five-year period of this Provincial Grand Lodge's existence, only six men held the Office of Provincial Grand Master. John George Pyke, who served in 1784 and 1785 and again from 1811 to 1820, was one of the original settlers of Halifax. He represented the city many years in the Legislature and also served as its police magistrate. He was made a Mason in the "First Lodge." His apron, which he wore as Provincial Grand Master, now hangs in the Grand Lodge Museum. The Hon. John Parr, who served from 1786 to 1891, had been governor of Nova Scotia from 1782 to 1786. Later, from 1786 to 1791, he was lieutenant-governor of Nova Scotia. The Hon. Richard Bulkeley, who served from 1792 to 1800, was aide-de-camp to Governor Cornwallis in 1749; secretary of the Province from 1759 to 1793; and judge in admiralty and master of the rolls. He died in 1800 at the age of eighty-three years. Dr. Duncan Clark who succeeded him, and served during 1801, was a prominent physician of his day, and a member of a literary group which included the Duke of Kent and other social leaders of Halifax. Sir John Wentworth, Bart, Provincial Grand Master from 1802 to 1810, was born at Portsmouth, New Hampshire, in 1737. Several years after graduating from Harvard, he became governor of New Hampshire, an office which he held from 1767 to 1776. He succeeded the Hon. John Parr as lieutenant-governor of Nova Scotia, and served from 1792 to 1808. John Albro, Provincial Grand Master from 1820 to 1839, was a prominent Halifax merchant. He held the highest Office in the Provincial Grand Lodge for nineteen years. He also represented Halifax in the Legislature from 1818 to 1822.

Many of the Lodges forming the Grand Lodge of Nova Scotia have exerted

an important influence on the Craft. Reference has already been made to several of them. St. Andrew's Lodge, No. 155, successor to the First Lodge of Halifax which was established in 1750, and is now known as Lodge No. 1, Grand Register of Nova Scotia, is the Mother Lodge of Masonry in the Maritime Provinces. During the middle years of the eighteenth century it took a leading part in the Grand Lodge's activities, contributed generously to the project of erecting the Masonic Hall, and had the support of the leading merchants of the town. St. John's Lodge, No. 211, now Lodge No. 2, Grand Register of Nova Scotia, had on its Rolls a brilliant list of distinguished names, chiefly military, naval, and professional. This Lodge vied with St. Andrew's Lodge in taking a prominent part in the Grand Lodge affairs. Union Lodge, No. 1, Provincial Register of Nova Scotia, was recruited from the naval officers of the warships which frequently visited Halifax. It never exerted any marked influence on Masonic affairs, and finally encountered such difficulties that it became dormant about 1835. Virgin Lodge, later Artillery Lodge, No. 2, and now Virgin Lodge, No. 3, on the Grand Register of Nova Scotia, was originally established in the Royal Artillery in 1782, but almost immediately thereafter it became a civilian Lodge. Throughout this Lodge's long history, its membership Roll is equally as distinguished as is that of St. John's Lodge, No. 2.

Other Halifax Lodges of this period were Cornwallis Lodge, No. 15, which was established in 1786 and ceased Working in 1802; Royal Navy Lodge, No. 18, which existed between 1787 and 1804, and provided a Masonic Home for numerous men; Royal Nova Scotia Regiment Lodge, No. 24, which existed between 1793 and 1802 and was composed of officers of the regiment belonging to the leading families of the town. Sir John Wentworth, the commanding officer of the regiment, acted as Worshipful Master. The disbanding of the regiment, however, terminated the Lodge's career; Trinity Lodge, No. 30, which was established in 1803 and closed its Lights in 1810; and Royal Standard Lodge, No. 39, which was organised in 1815 in the 9th Battalion of the Royal Artillery, and has continued to the present day. It is composed principally of military and naval men. This Lodge has held an English Warrant since 1829. Its members, like those of St. Andrew's Lodge, No. 1, enjoy the distinction of being entitled to wear the Centennial Jewel of the Grand Lodge of England. Royal Standard Lodge, No. 39, and St. Andrew's Lodge, No. 1, are, indeed, the only two Lodges in the New World to hold that honour.

Freemasonry in Sydney was organised in 1786 under the Warrant for Sydney Lodge, No. 16. This Lodge lasted until 1798, when owing to dissension within the Lodge, the Grand Lodge withdrew the Warrant. Two years later, however, the Grand Lodge issued a new Warrant for Harmony Lodge, No. 28. This new Lodge was composed of part of the membership of the older Lodge. Then, in 1800, the rival portion of the old Lodge also obtained an English Warrant and formed a Lodge known as Cape Breton Lodge, No. 326. In 1818 Harmony Lodge, No. 28, joined its rival, and the merged Lodge continued active until 1830. Then followed a period of dormancy which lasted



H. R. H. Prince Edward, Duke of Kent.

thirteen years, at the end of which time the Lodge was revived and an English Warrant applied for. This Warrant was granted under the name of the St. Andrew's Lodge of Cape Breton, and was registered as No. 732. The Lodge is now Lodge No. 7 on the Grand Register of Nova Scotia.

Another present-day Lodge which dates from this period is St. George's Lodge, No. 20, of Wolfville, organised at Cornwallis, in 1784, as Lodge No. 11. Still another Lodge of this period was New Caledonia Lodge, No. 35, established at Pictou in 1810. This Lodge can be traced until 1838, when it seems to have become dormant. Then, in 1849, it was revived, and at that time it received an English Warrant registered as No. 826. It is now Lodge No. 11 on the Grand Register of Nova Scotia. Unity Lodge, No. 44, established at Lunenburg in 1821, has also continued to the present day. Now known as Lodge No. 4 on the Grand Register of Nova Scotia, it is one of the most influential Lodges in the Province.

During the period from 1781 to 1790, the city of Shelburne, formed by Loyalists from New York, was the centre of a good deal of Masonic activity. During that time several New York Lodges were virtually transplanted to the new settlement, and there they continued their Work under Nova Scotia Warrants. Among these was Parr Lodge, No. 3, which was Instituted by the Rev. William Walter, Provincial Grand Master of New York in 1784. It was composed largely of members of Lodge No. 169, of New York. In spite of the later decline of Shelburne, the Lodge continued to Work until 1809. Likewise, Lodge No. 4, also of Shelburne, was composed of members of Lodge No. 169, of New York. Because of local dissension, this Lodge was never Instituted, however. Almost equally short lived was Solomon Lodge, No. 5, which was organised in New York in 1783 under the "sanction" of Lodge No. 212. This Lodge later Worked at Shelburne from 1784 to 1786. The history of Hiram Lodge, No. 10, likewise located at Shelburne, is very different, for it had a long and noteworthy record and outlived all difficulties until 1829. Since Shelburne was at that time also a garrison town, Military Lodges were at Work there from time to time. Chief among the Military Lodges active there were those attached to the 6th and 17th Regiments. None of the Military Lodges has survived to the present day.

In 1794 the Grand Lodge considered the Petition of Brethren residing in the town of Boston, in the Commonwealth of Massachusetts, "praying for a Warrant" to form a new Lodge to be named the Melchiesideck Lodge, to meet at the Green Dragon Tavern. The Grand Lodge, however, felt unable to comply with that request "for good and substantial reasons." Three years later an application was also received from Brethren in St. George's, Bermuda. Again the Grand Lodge felt obliged to decline, but in this case it agreed to recommend the Petition to the Grand Lodge of England (Ancients). As a result, the Lodge was Warranted as St. George's Lodge, No. 307. In 1810 this Lodge, the oldest in the Bermuda Islands, was removed to Hamilton, Bermuda. There it still flourishes under the name of Atlantic-Phoenix Lodge, No. 224, E. C.

Other Lodges on the Provincial Grand Register of Nova Scotia, all of which have lapsed, were: Digby Lodge, No. 6, at Digby, established in 1784 and continuing till 1829; Temple Lodge, No. 7, at Guysboro, also established in 1784, by William Campbell, afterwards Sir William Campbell, chief justice of Upper Canada, and lasting till 1832; Hiram's Lodge, No. 8, of Sheet Harbor, which continued from 1784 to 1797; Chester Lodge, No. 9, of Chester, from 1784 to 1809; Concord Lodge, No. 12, of Fort Cumberland, 1785 and 1786; Windsor Lodge, No. 13, of Windsor, from 1785 to 1795; Walmsley Lodge, No. 14, of Pictou, from 1785 to 1794; Union Lodge, No. 20, of Sissiboo, now Weymouth, from 1790 to 1793; Annapolis Royal Lodge, No. 25, of Annapolis Royal, from 1795 to 1827; Hibernia Lodge, No. 27, of Liverpool, from 1798 to 1817; and Wentworth Lodge, No. 32; of Yarmouth, from 1805 to 1818. Into this group of Lodges also falls Royal Welsh Fusiliers Lodge, No. 33, which was attached to the 23d Foot Regiment while it was quartered in Nova Scotia in 1808. The Lodge was also active while the corps was stationed at St. John, New Brunswick. In 1810 the regiment returned to Halifax, whence it later embarked for Portugal. Still other Lodges of this group were Newport Lodge, No. 36, later Sussex Lodge, No. 834 and finally Lodge No. 563, of Newport, Nova Scotia, from 1812 to 1834; Musquodoboit Lodge, No. 40, of Musquodoboit, from 1815 to 1826; Regent Lodge, No. 41, at Dorchester, now Antigonish, from 1816 to 1834; Fort Edward Lodge, No. 45, of Windsor, from 1821 to 1831; and Moira Lodge, No. 47, of Rawdon, from 1823 to 1831, an offshoot of Newport Lodge, No. 36.

Still other Lodges which were established early in the nineteenth century, only to lapse later, were Colchester Union Lodge, No. 48, of Truro, which was Instituted in 1823 and continued until 1831, when it was suspended by the Grand Lodge for non-payment of Grand Lodge dues and failure to make Returns; Concord Lodge, No. 49, of Barrington, from 1823 to 1829; Cumberland Harmony Lodge, No. 51, of Amherst, which was established in 1822 and continued until 1831. Then, through inability to pay the fees for the English Warrant issued at that time, it was suspended. This Lodge seems, however, to have been revived for a short period about the year 1839; and Royal Albion Lodge, No. 53, a Military Lodge established in 1826 in the 1st Battalion of the Rifle Brigade. The battalion was stationed at St. John and at Halifax until 1836, when it was transferred to England. Oxfordshire Light Infantry Lodge, No. 54, also a Military Lodge, was Instituted in 1826 in the 52d Regiment, now the 2d Battalion of the 43d Monmouthshire Regiment. This Lodge was especially active until the departure of the regiment from Halifax in 1831. The Lodge seems to have continued its Work until 1862. St. Mary's Lodge, No. 55, of Digby, from 1827 to 1862, was the successor to Digby Lodge, No. 6, mentioned above. Rising Sun Lodge, No. 56, at Great Village and Londonderry, was organised in 1827 but was suspended in 1831 "for neglect to make returns." All these Lodges did good Work in their day. They prepared the way for the revival of Masonry in the Province following the depression of the

period from 1825 to 1840. The few which managed somehow to continue existence after 1829 met only infrequently, their numbers dwindled almost to the vanishing point, and only the heroic efforts of men whose names are now mostly forgotten kept the Light burning. The story of the revival is an intensely interesting one.

As has already been stated, the Provincial Grand Lodge of Nova Scotia originally exercised Jurisdiction over Prince Edward Island. After the removal of the Independent Companies from Charlottetown to Halifax in 1782, however, we find no trace of Masonic activity until 1790. In that year a Petition was presented to the Provincial Grand Lodge by the Hon. Peter Stewart, chief justice, the Hon. Thomas Desbrisay, late lieutenant-governor, and others "for a Warrant to form a Lodge." Although their efforts were encouraged, it was not until 1797 that any real progress was made. In that year St. John's Lodge, No. 26, was Chartered with Dr. Ebenezer Nicholson acting as first Worshipful Master. The first Initiate was Lieutenant-Governor Edmund Fanning, a Loyalist judge of the Supreme Court of New York, and colonel of the "King's American Regiment." The Lodge still has a Bible presented to it by him in 1797. This Lodge is the Mother Lodge of "the Island Province," having received English Warrant No. 833 in 1829. It is now Lodge No. 1 on the Registry of the Grand Lodge of Prince Edward Island. Sussex Lodge, No. 821, an offshoot of St. John's Lodge, was Warranted by the Grand Lodge of England in 1828 but ceased to Work in 1837. Some reference has already been made respecting Masonic activity in New Brunswick during the years 1783 and 1784. The story is here resumed. Hiram Lodge, No. 17, of St. John, to which reference has been made before, was composed in part of former members of the famous Lodge No. 169, of New York. The Rev. John Beardsley and Elias Hardy were its most active leaders. After they withdrew the Lodge fell into other hands, and trouble developed over certain civil charges brought against the employer of the Master of the Lodge. The Lodge evidently thought that the Master should have shielded his wrong-doing employer, who had been dismissed from the civil service as the result of the charges against him. Accordingly, the Lodge deposed the Master "for violating his Masonic obligation"! After due investigation, however, the Grand Lodge ordered his reinstatement, and demanded an apology, but the Lodge refused to rescind its action. As a result, the Grand Lodge, in 1796, recalled the Lodge's Warrant and expelled its twenty-two members for "apostacy." This Lodge had a Royal Arch Chapter attached to it and Working under its Warrant.

Although not on the Provincial Register, reference should here be made to a Lodge established at Fredericton, New Brunswick, in 1789. Among the officials of the new government set up at Fredericton, the capital of the new Province, were Masons whose associations and inclinations led them to favour the Moderns. Through the agency of the Provincial Grand Lodge of Quebec, those Brethren obtained a Warrant dated April 2, 1789, for New Brunswick Lodge, No. 541. All its members were Loyalists, the first Master being the

Hon. Daniel Bliss, chief justice of the Court of Common Pleas. In 1792 the Lodge was renumbered as Lodge No. 450. This Lodge, which did not long continue its Labours, was the only one ever Warranted in New Brunswick by the Premier, or Modern, Grand Lodge of England. St. George's Lodge, No. 19, on the Provincial Register of Nova Scotia, located at Maugerville, has already been referred to. It was composed of prominent Loyalists residing along the St. John River. The Lodge was active until about 1810 and possibly later. It conferred the Mark and Royal Arch Degrees as well as the Craft Degrees. Sion Lodge, No. 21, Warranted at Kingston, New Brunswick, in 1792, was removed in 1799 to Sussex Vale. Its history can be traced to the year 1829. It seems to have met occasionally between that date and 1850, at which time it resumed activity. In 1863 the Lodge obtained a new Warrant from the Grand Lodge of England, by which it was known as Zion Lodge. In 1868 this Warrant was exchanged for a new one issued by the newly-organised Grand Lodge of New Brunswick. At that time, by a curious coincidence, the Lodge was registered as No. 21. To-day the Lodge is active and flourishing. Solomon's Lodge, No. 22, of Fredericton, was an offshoot of St. George's Lodge, No. 19, and was active from 1792 until 1829. Mount Moriah Royal Arch Chapter was attached to this Lodge. Hiram York Lodge, No. 23, also of Fredericton, established in 1793, was virtually a Military Lodge, being composed largely of officers in the King's New Brunswick Regiment. On the removal of the regiment to St. John in 1800, the Lodge ceased Working. St. John's Lodge, No. 29, of St. John, New Brunswick, was formed in 1801 and has continued to the present day. It has exerted a dominant influence on the development of the Craft in New Brunswick. Its full history was written by Bro. W. F. Bunting in 1895. It is now Lodge No. 2, on the Grand Register of New Brunswick. Midian Lodge, No. 31, was formed at Kingston in 1805 to replace Sion Lodge, which had removed in 1799 to Sussex Vale. The Lodge was active until 1841. Then followed five years of inactivity, after which the Brethren obtained an English Warrant, No. 770. From then on the Lodge continued to meet at Kingston until 1859, when it removed to Clifton. In 1867 it exchanged its English Warrant for a New Brunswick Charter and became known as the Midian Lodge, No. 9. It has been dormant since about 1890. Orphan's Friend Lodge, No. 34, at St. Stephen, the next Lodge Warranted in New Brunswick, had an interesting origin. At the close of the American War for Independence, a company of New Englanders known as the Cape Ann Association settled on the banks of the St. Croix River on a tract of land reserved for them. In 1809 the Masonic Brethren among them Petitioned the Grand Lodge of Massachusetts for a Warrant, and were referred to the Grand Lodge at Halifax. Their Warrant, No. 34, was granted, and Oliver Shead, Deputy District Grand Master for the Eastern section of the District of Maine, was deputed to hold a Session of the Grand Lodge of Nova Scotia and to Institute the new Lodge. Orphan's Friend Lodge, No. 34, had a most active history, and its members lived harmoniously throughout the troublous times of 1812-1815. The Lodge ceased Work, however, in 1825.

Eastern Star Lodge, No. 37, of St. Andrew's, New Brunswick, was Warranted in 1812. Recent discoveries in the archives of the Grand Lodge of Nova Scotia indicate that the notorious William Morgan, whose so-called disappearance in 1826 nearly wrecked Freemasonry in the United States and Canada, was made a Mason in this Lodge in 1815. The Lodge itself became extinct in 1833, probably owing to the anti-Masonic agitation which followed the alleged murder of its disreputable Initiate. Union Lodge, No. 38, the third Lodge to be Constituted in St. John, began its existence in 1814 and Worked in close harmony with St. John's Lodge. It continued its activities until 1831, when it became extinct, undoubtedly as a result of the "Morgan excitement" and the demands of the Grand Lodge of England. Fortitude Lodge, No. 42, at Miramichi, established in 1818, had only a brief existence because of financial troubles. It ceased Work in 1824. St. Lawrence Lodge, No. 43, of Richibucto, which lasted from 1820 to 1828, had a similar experience. Morning Star Lodge, No. 46, of Woodstock, in existence from 1820 to 1830, included among its members many residents of Houlton, Maine, and met occasionally in that town. Monument Lodge, at Houlton, is said to have been an offshoot of Morning Star Lodge. The withdrawal of many members of the latter is said to have been one of the causes of its dormancy. Golden Rule Lodge, No. 50, of Hopewell, was established in 1823 and continued until 1831. When the Grand Lodge of England required all Provincial Lodges to exchange their Warrants for English Warrants, Golden Rule Lodge declined to do so, evidently hoping for the establishment of an independent Grand Lodge in New Brunswick. It continued to Work under its Nova Scotia Warrant until 1833, when it was forced to close through the stress of the prevailing anti-Masonic excitement. Albion Lodge, No. 52, the fifteenth and last Lodge to be established in New Brunswick by the Provincial Grand Lodge of Nova Scotia, was Warranted in 1825. In 1829 it obtained an English Warrant under which it continued to Work until 1868. At that time it became Lodge No. 1, on the Grand Register of Nova Scotia.

All these Lodges have an interesting history of their own, and the Masonic Labours of most of them left an impress upon the history of the Craft in the Province. The prevailing anti-Masonic agitation of the decade from 1830 to 1840 accounted for the decline of the majority of them. All were at the disadvantage of being at a great distance from the guiding hand of the Grand Lodge, a circumstance which contributed in no small way to the difficulty of existence. Few continued into the new era of 1829-1868.

In 1797 the Grand Lodge of Nova Scotia decided that because of the inconvenience of administering Masonic affairs in New Brunswick, a Deputy Grand Master should be appointed for that Province. The resolution was not acted upon, however, for twenty years. During that interval the Grand Lodge constantly had the advice in all matters of William Campbell, Provincial District Grand Master of St. John, a former resident of Halifax. In 1817 the Hon. Thomas Wetmore, who was attorney-general of New Brunswick from 1809 to 1828, was appointed District Grand Master. In 1826 Benjamin Lester Peters was

appointed Deputy District Grand Master for St. John and St. Andrew's. In 1828 representatives of the Lodges in New Brunswick met to consider the propriety of forming a Provincial Grand Lodge. After difficulty in finding a Provincial Grand Master, and because of the demands of the Grand Lodge of England noted below, the effort to establish independence failed the following year.

The formation of the United Grand Lodge of England in 1814, by the union of the two rival Grand Lodges of England, was the beginning of long years of correspondence which, in 1829, terminated the existence of the Provincial Grand Lodge of Nova Scotia and left it virtually an independent Body. The demand of the Grand Lodge of England that registration fees be paid to it by all members of Lodges in Nova Scotia, New Brunswick, and Prince Edward Island, that all Lodges exchange their Nova Scotia Warrants for English Warrants, paying for the exchange a fee of five guineas, and that the Provincial Grand Master be appointed by the Grand Master of England, coupled with the effects of the prevailing anti-Masonic agitation and the depression following the close of the Napoleonic wars, forced numerous Lodges to surrender their Warrants and close their Great Lights. In fact, only a small number of Lodges were left in the three Provinces to continue under the new régime.

Under a Patent dated April 2, 1829, from H. R. H. Augustus Frederick, Duke of Sussex and Grand Master of England, John Albro convened and formally organised the third Provincial Grand Lodge of Nova Scotia. This Grand Lodge, organised on November 4, 1829, was destined to continue for the next forty years. The names of the Lodges which continued to Work under the new régime are listed on the following page. In the majority of cases, there was little or no activity apparent. Lodges whose names are followed by the word *Erased* became dormant early in the period, probably about 1832.

During the period from 1830 to 1837, Masonic affairs in the Province were at low ebb. With the exception of electing and appointing Officers and receiving Lodge Returns, little business was transacted by the Grand Lodge. Usually four Lodges in Halifax participated in the Grand Lodge meetings. Sometimes, however, an occasional transient Military Lodge joined the four permanent Lodges. Then, in 1837, a brighter outlook prevailed. A revival of fraternal relations with the Grand Lodges of the United States took place. These relations had been interrupted during the anti-Masonic excitement. "A Humble and Loyal Address" was presented to Her Majesty, Queen Victoria, on the occasion of her accession and coronation. About that time, too, the Deputy Grand Master, the Hon. Alexander Keith, undertook to visit the Lodges in the Province. That visit had much to do with reviving the Craft there. Furthermore, it was largely through Bro. Keith's efforts that Albion Lodge, No. 692, was established at New Glasgow in 1838.

In 1839 Grand Master Albro died, and the Duke of Sussex, Grand Master, appointed the Hon. Alexander Keith to be his successor. To Bro. Keith more than any other Craftsman was due the revival of the Fraternity in the Maritime Provinces. For twenty-nine years he held the position of Provincial Grand

Master. From the day of his appointment he was untiring in his efforts to further the interests of the Craft in his Jurisdiction. Some idea of Grand Master Keith's activity and energy may be gathered from the Record of new Lodges established in Nova Scotia during his regime. They were as follows: Royal Sussex Lodge, No. 704, of Halifax, established in 1841; St. Andrew's Lodge, No. 732, of Sydney, Cape Breton Island, was revived in 1844; Zetland Lodge, No. 821, of Liverpool, established in 1847; Hiram Lodge, No. 868, of Yarmouth,

LODGE	PLACE	OLD NUMBER	1829	1832	1863
St. Andrew's Lodge.....	Halifax.....	155	188	137	118
St. John's Lodge.....	Halifax.....	211	265	187	161
Union Lodge.....	Halifax.....	1	828	557	<i>Erased</i>
Virgin Lodge.....	Halifax.....	2	829	558	396
Temple Lodge.....	Guysboro.....	7	830	559	<i>Erased</i>
Hiram Lodge.....	Shelburne.....	10	831	560	<i>Erased</i>
St. George's Lodge.....	Cornwallis.....	11	832	561	849
St. John's Lodge.....	Charlottetown, P. E. I....	26	833	562	397
Sussex Lodge.....	Newport.....	36	834	563	<i>Erased</i>
Royal Standard Lodge.....	Halifax.....	39	835	564	398
Unity Lodge.....	Lunenburg.....	44	836	565	399
Fort Edward Lodge.....	Windsor.....	45	837	566	<i>Erased</i>
Moirra Lodge.....	Rawdon.....	47	838	567	<i>Erased</i>
Colchester Union Lodge...	Truro.....	48	839	568	<i>Erased</i>
Cumberland Harmony.....	Amherst.....	51	840	569	<i>Erased</i>
Albion Lodge.....	St. John, N. B.....	52	841	570	400
Royal Albion Lodge.....	Halifax.....	53	842	571	<i>Erased</i>
St. Mary's Lodge.....	Digby.....	55	843	572	<i>Erased</i>
Rising Sun Lodge.....	Londonderry.....	56	844	573	<i>Erased</i>

established in 1848; New Caledonian Lodge, No. 826, of Pictou, revived in 1849; Keith Lodge, No. 911, of Hillsburgh, now Bear River, established in 1851; Acadia Lodge, No. 888, of Pugwash, established in 1853; Union Lodge, No. 994, of Halifax, established in 1855 and composed of Negro Masons; St. George's Lodge, No. 561, of Cornwallis, which had been dormant since 1832, but was revived at Lower Horton in 1858 as Lodge No. 1151; Keith Lodge, No. 1172, of Albion Mines, now Stellarton, established in 1860; Westport Lodge, No. 1225, of Westport, established in 1861; Welsford Lodge, No. 1226, of Windsor, established in 1861; Widow's Friend Lodge, No. 1255, of Weymouth, established in 1861; Scotia Lodge, No. 1263, of Canning, also established in 1861; Prince of Wales Lodge, No. 1266, of Milton, established in 1861; Annapolis Royal Lodge, No. 1047, of Annapolis Royal, established in 1862; Thistle Lodge, No. 1109, of Block House, Cow Bay, now Port Morian, established in 1865; Cobequid Lodge, No. 1190, of Truro, established in 1867; Tyrian Youth Lodge, No. 1234, of Glace Bay, also established in 1867; and Rothsay Lodge, No. 1245, of Bridgetown,

established in 1868. In short, a total of twenty Lodges, all but four of which survive to the present day, and one other of which, Mariner's Lodge, of Granville, has amalgamated with Annapolis Royal Lodge, were established during Grand Master Keith's term of Office. In 1846, Hon. Alexander Keith was advised that his Jurisdiction had been enlarged to include New Brunswick, Prince Edward Island, and Newfoundland. Reference is made elsewhere to the great influence which the indefatigable Grand Master exerted in this additional territory.

The Grand Lodge of Scotland invaded Nova Scotia in 1827, when Thistle Lodge, an offshoot of Virgin Lodge, No. 2, was Warranted as Lodge No. 322. The Grand Lodge of Nova Scotia refused to have any intercourse with this Lodge and treated it as though it were clandestine. The Grand Lodge of Nova Scotia resented the invasion of its Jurisdiction. In 1839 the members of Thistle Lodge, No. 322, organised St. Andrew's Royal Arch Chapter under the Supreme Grand Chapter of Scotland, and revived the dormant Knights Templar Encampment with a Scottish Warrant. The Encampment then became known as St. John's Priory.

In 1844 the Grand Master of Scotland appointed the Hon. J. Leander Starr, then Junior Grand Warden of the Provincial Grand Lodge of Nova Scotia, to be Provincial Grand Master of Nova Scotia, New Brunswick, and Prince Edward Island. Bro. Starr thereupon resigned his Office in the Provincial Grand Lodge, which protested his appointment, though nothing came of the objection. During his Provincial Grand Mastership, Acadia Lodge, No. 345, Register of Scotland, was organised at Dartmouth. Shortly afterward, in response to the invitation of the Hon. Alexander Keith, Provincial Grand Master, the Masters and Brethren of Thistle Lodge, No. 322, and Acadia Lodge, No. 345, were present at a meeting of the Provincial Grand Lodge of Nova Scotia. Thenceforth, harmony and cooperation existed. Soon after that Bro. Starr resigned, and the Grand Master of Scotland took the unusual course of appointing the Hon. Alexander Keith, then Provincial Grand Master under the English authority, to act also as Provincial Grand Master under the Scottish authority.

In 1848 Burns Lodge, now Lodge, No. 10, on the Grand Register of Nova Scotia, was Warranted, and on May 17, 1849, a Provincial Grand Lodge was convened and formally organised with the Hon. Alexander Keith acting as its head. This was the first and only Provincial Grand Lodge of Scotland ever formed in Canada. Another noteworthy fact is that, from 1846 to 1866, Provincial Grand Master Keith also served as Provincial Grand Master of Nova Scotia under English authority.

In 1851 "C," the Deputy Master of Thistle Lodge, No. 322, then Senior Grand Warden of the Provincial Grand Lodge, joined with "F," the Deputy Grand Master, in circulating a letter criticising the Provincial Grand Master for granting a Warrant under English authority for Union Mark Lodge. At the next Provincial Grand Lodge meeting the Provincial Grand Master withdrew the commissions of "C" and "F," as Senior Grand Warden and Deputy Grand

Master, respectively, and appointed others in their places. Bro. "C" and Bro. "F" then tried to interfere with the proceedings, and for some time they refused to relinquish their Regalia. Before the next meeting, Bro. "C" even purloined the Warrant and Jewels of Thistle Lodge, No. 322. The Provincial Grand Master then declared the Warrant of the Lodge to be suspended, and issued his Dispensation to the Brethren to continue their meetings and to adopt the name Keith Lodge. In due course the Brethren received a Charter from Scotland Registered there as No. 365. Keith Lodge continued as an influential Lodge, and in 1866 took a leading part in forming the Grand Lodge of Nova Scotia. To-day it is Lodge No. 17, on the Grand Register of Nova Scotia. Dating from 1827, it is "the oldest Lodge of Scottish origin in the British Empire overseas."

In 1851, Athole Lodge, No. 361, Register of Scotland, was established as an offshoot of Acadia Lodge, No. 345, which shortly afterwards returned its Warrant. Other Lodges Warranted under Scottish authority during this period were as follows: Royal Albert Lodge, No. 379, at North Sydney, established in 1857; Virgin Lodge, later Davies Lodge, No. 425, at Wilmot, established in 1859; Scotia Lodge, No. 411, at Halifax, established in 1860; Concord Lodge, at Clarke's Harbor, established in 1861; Albert Lodge, at Shelburne, established in 1862; Scotia Lodge, No. 430, at Yarmouth, established in 1863; Eldorado Lodge, No. 434, at Wine Harbor, established in 1865; Queens Lodge, at Shelbrooke, established in 1864; St. Marks' Lodge, at Baddeck, established in 1865; and Acadia Lodge, of Bridgewater, established in 1865—a total of ten Lodges, of which two have since amalgamated with other Lodges, and one of which has surrendered its Charter.

During this period the greatest harmony and co-operation existed between the Lodges under the two Jurisdictions. In 1850, on the occasion of the centenary of the founding of the "First Lodge" in Halifax, a joint Grand Lodge was convened by the Provincial Grand Master, and the corner-stone of an addition to the Masonic Hall was laid. This ceremony was followed by a Grand Lodge banquet. Similar ceremonies marked the laying of the corner-stones of the City Market in 1853 and the Hospital for the Insane in 1855. Joint Masonic ceremonies of the Lodges were a feature of the opening of the Industrial Exhibition in 1854, the unveiling of the monument to Captain Parker and Major Welsford, two Brethren killed in the Crimean War, and the visit of the Prince of Wales, who later became King Edward VII, in 1860. In 1865 the two Provincial Grand Lodges joined in congratulating their chief upon having presided over English Masonry in the Province for a quarter of a century.

Despite much progress, a large exercise of Masonic charity, and a great deal of pleasant fraternal intercourse, the growth and energies of the Craft in Nova Scotia were greatly hampered by inexplicable official neglect on the part of the Grand Lodges of England and Scotland, to whom all Masons in the Province then paid homage. This neglect existed for many years. Letters and communications of all sorts were either unanswered or dealt with so tardily that the

replies were useless. Remittances were unacknowledged, and Warrants and Diplomas urgently required were not issued. In short, all business matters were neglected, and the existence of the Craft in Nova Scotia was practically ignored. Then, in December 1861, Bro. Robert D. Clarke made a motion in the Provincial Grand Lodge, requesting the appointment of a Committee to inquire into the present state of Masonry in the Province. At the same time the Provincial Grand Lodge under Scottish authority was "invited to unite in such inquiry." The report of the joint Committee, adopted by both Provincial Grand Lodges, favored an independent Grand Lodge. This report was forwarded to the Grand Lodges at London and Edinburgh, where it received no encouragement.

During the next few years the Canadian Brethren remonstrated, vigorously enough at times, against this state of affairs. Then finally, in 1865, they sent a Delegation to lay their grievances before the Grand Lodge of Scotland. But even this action brought no satisfactory result. It is little wonder, then, that as a last resort to rehabilitate the dignity and substantial status of Masons subject to that Grand Lodge, the Brethren in the Province finally asserted their independence by forming the Grand Lodge of Nova Scotia. After preliminary meetings and regular procedure, this action was taken on Tuesday, February 20, 1866, at the Freemasons Hall in Halifax. Grand Lodge Officers were elected, and on March 20, they were Installed. The new Body consisted of ten subordinate Lodges, which had until then been under Scottish authority. These Lodges were as follows: Burns Lodge, Athole Lodge, Keith Lodge, and Scotia Lodge, all of Halifax; Virgin Lodge, of Wilmot; Albert Lodge, of Shelburne; Eldorado Lodge, of Wine Harbor; Concord Lodge, of Barrington; St. Mark's Lodge, of Baddeck; and Queens Lodge, of Sherbrooke, to which was soon added the newly-organised Lodge of St. Mark, of Halifax. Dr. William H. Davies was the first Grand Master, and Charles J. MacDonald was Grand Secretary. In June 1866, those Officers, together with others, were re-elected for the ensuing Masonic year. The Grand Officers so elected were Installed by Most Worshipful Col. W. Mercer Wilson, Past Grand Master of Canada.

During the next twelve months excellent progress was made by the new Grand Lodge. At the Communication held in June 1867, the Secretary reported that a number of Lodges under the new Jurisdiction was then seventeen, an increase of six. Official recognition had come from most of the Grand Lodges in America, as well as from several other Grand Lodges in other parts of the world. It was also reported that members of the local Lodges under English Jurisdiction were beginning to show interest in the new organisation. The six new Lodges were Ophir Lodge, of Tangier; Eureka Lodge, of Sheet Harbor; Acadia Lodge, of Amherst; Truro Lodge, of Truro; Harmony Lodge, of Barrington; and W. H. Davies Lodge, of Wilmot. At the Quarterly Communication held on December 1867, Scotia Lodge, of Yarmouth, was added to the Roll.

At an Emergent Meeting of Grand Lodge held on May 15, 1868, a Communication was received from the District Grand Lodge under English authority, requesting that a Committee be appointed by the new Grand Lodge of Nova

Scotia to confer with it regarding a union of the two Bodies. Although this conference took place, nothing definite resulted at the time. R.: W.: Stephen R. Sircom was elected Grand Master in June 1868. During that year the following Lodges were added to the Roll: Royal Albert Lodge, of North Sydney, Solomon Lodge, of Hawkesbury, Acadia Lodge, of Bridgewater, Philadelphia Lodge, of Barrington, Poyntz Lodge, of Hantsport, Widow's Son Lodge, of River Philip, Orient Lodge, of Richmond, Western Star Lodge, of Westville, and Eastern Star Lodge, of Dartmouth. Union with the Lodges governed by the District Grand Lodge of England continued to be the burning question, however, and finally the time for action arrived. An Emergent Meeting of the Grand Lodge of Nova Scotia was therefore held on January 8, 1869. At that time a proposal to this end was approved and submitted to a Committee of the English Lodges. With one exception, Royal Standard Lodge, No. 398, of Halifax, still (1935) under the English Constitution, the proposal was accepted by all the English Lodges.

The happy consummation of these efforts took place in the Masonic Hall on June 23, 1869, when the Officers and members of the District Grand Lodge were formally admitted into the membership of the Grand Lodge of Nova Scotia. Union, peace, and harmony reigned supreme. On that occasion several most eminent Brethren from Canada and New Brunswick were present. One of these, M.: W.: Bro. Colonel A. A. Stevenson, of Montreal, took the Grand East during the election and Installation of new Officers; R.: W.: the Hon. Alexander Keith, the most honoured man in the Jurisdiction, was unanimously elected Grand Master and Installed with the other Officers on the morning of June 24. After this ceremony the Craft formed in Grand Lodge procession and marched in state to St. Paul's Church, where an eloquent and appropriate sermon was preached by the Grand Chaplain, the Rev. Dr. D. C. Moore. This happy union brought the strength of the Craft up to fifty-two Lodges. Of those, after due revision of the seniority list and numbers, St. Andrew's Lodge, of Halifax, became No. 1, and Harmony Lodge, of Aylesford, No. 52. The total membership was slightly over 2000. Since 1869 there has been a steady growth, both numerically and financially. The number of Lodges is now (1935) 82, and the membership is 10,000. Most of the Lodges own their own buildings and are in a sound financial condition.

On August 31, 1875, the corner-stone of a new Freemasons' Hall at Halifax was laid with great ceremony and full Masonic Rites. Its occupation and use in the following year was another and most important step in the path of progress. In 1925 this Hall was rebuilt and enlarged as a fine modern structure valued at over a quarter of a million dollars. It is now the home of the Grand Lodge Masonic library and museum, of the ten Lodges of the City of Halifax, two Royal Arch Chapters, Antiquity Preceptory of Knights Templar, three Scottish Rite Bodies, Chebucto Council, No. 4, of the Cryptic Rite, a Provincial Grand Lodge of the Royal Order of Scotland, and Philae Temple of the Mystic Shrine.

The duty of charity and the pleasure of benevolence have not been overlooked by this Grand Lodge. In 1908 it opened at Windsor a Home—bright and

comfortable in all respects—for the aged and distressed Masons and their wives or widows. Though this involved a heavy financial outlay, the Craft has nobly met all claims and expenses, and by the maintenance of this Home has relieved distress and made bright and happy the declining days of many worthy Brethren and their dependents. In 1930 splendid additions to the buildings were made.

The Masonic museum and library at Halifax contain many books, thousands of priceless documents, Jewels, Regalia, and other mementos bearing not only on the history of the Craft in the Maritime Provinces and Newfoundland, but also on the history of it in the older portions of Canada and the United States. During the past ten years steady progress in classifying this material, with a view to publishing an authoritative history of Freemasonry in the Maritime Provinces. During these latter years the onerous task of directing the Craft has been in able hands, and its steady advance has been largely due to the energy and wisdom shown by the various Grand Masters of the Jurisdiction. A list of those who have filled that high Office in this Jurisdiction is given below. Names of members who are deceased are marked with an asterisk.

*Dr. W. H. Davies.....	1866-1867
*S. R. Sircom.....	1868
*Honourable Alexander Keith.....	1869-1873
*Major-General J. W. Laurie.....	1874-1879
*A. H. Crowe.....	1880
*William Taylor.....	1881
*Major-General J. W. Laurie.....	1882-1885
*L. Johnstone.....	1886-1887
*Reverend D. C. Moore.....	1888-1889
*Colonel C. J. Macdonald.....	1890-1891
*Honourable D. C. Fraser.....	1892-1893
*W. F. MacCoy, Q. C.....	1894-1895
*J. W. Ruhland.....	1896
*Honourable T. B. Flint, K. C.....	1897-1899
*T. A. Cossman.....	1900
*Dr. Thos. Trenaman.....	1901
*L. B. Archibald.....	1902
*Honourable Wm. Rose.....	1903
Charles R. Smith, K. C.....	1904-1908
*William Marshall Black.....	1909-1910
*A. J. Wolff.....	1911
*William M. Christie, K. C.....	1912-1914
Don F. Fraser.....	1915-1917
*John Hay.....	1918
George D. Macdougall.....	1919-1920
*J. Murray Lawson.....	1921
J. H. Winfield.....	1922-1924
A. J. Davis.....	1925-1926
J. C. Mackay.....	1927-1928
M. L. Fraser.....	1929-1931

Among the many distinguished names on the Rolls of the Craft in Nova Scotia that have not already been mentioned, are those of Major-General Paul Mascareno, colonel of the 40th Regiment and lieutenant-governor from 1740 to 1749; Major-General John Bradstreet, later the captor of Fort Frontenac; the Hon. Edward Cornwallis, founder of Halifax and governor from 1749 to 1757; Admiral Lord Colville, the first Initiate in the "First Lodge," of Halifax, later "Deputy Grand Master of North America;" General Charles Lawrence, who served in Flanders, the West Indies, and at Louisbourg, and was governor of Nova Scotia from 1754 to 1760; Sir William Campbell, first attorney-general of the Province of Cape Breton and later Chief Justice of Upper Canada; Major-General John Despard, Commandant in Cape Breton about the year 1800; Rear-Admiral Robert Murray, Commander-in-Chief on the Halifax Station; the Hon. Richard John Uniacke, founder of the Charitable Irish Society and attorney-general of the Province from 1797 to 1830; and his son, a judge of the Supreme Court from 1830 to 1834; Sir Brenton Halliburton, chief justice of Nova Scotia from 1833 to 1860; Robert Field, one of the most eminent portrait painters of his time; the Right Rev. Robert Stanser, D.D., second Bishop of Nova Scotia from 1816 to 1824; Major F. A. Thesiger, of the Rifle Brigade, afterwards Baron Chelmsford, and Commander-in-Chief in the Zulu War; Vice-Admiral Sir Houston Stewart, K.C.B., Admiral of the Fleet in 1872; the Hon. James MacDonald, minister of justice from 1878 to 1881 and chief justice of Nova Scotia from 1881 to 1904; Sir Charles J. Townshend, chief justice from 1907 to 1915; Sir Stanford Flemming, one of the greatest men in Canadian history; Sir John Eardley Wilmot Inglis, probably the greatest military genius in Canadian history and hero of the Relief of Lucknow; Sir Robert Weatherbe, justice of the Supreme Court from 1878 to 1905 and chief justice from 1905 to 1907; Major-General J. W. Laurie, Grand Master from 1874 to 1879, and again from 1882 to 1885; Sir Edward A. Inglefield, Admiral of the North American Station in 1879; the Hon. D. C. Fraser, lieutenant-governor of Nova Scotia from 1906 to 1910 and a justice of the Supreme Court from 1904 to 1906; Sir Frederick W. Borden, minister of militia and defence; and Sir Robert L. Borden, wartime Prime Minister of Canada from 1911 to 1920. Scores of other names might be added—illustrious in the annals of the Province and of Canada and distinguished in military, naval, legal, judicial, religious, political, and commercial life.

We have already referred to the fact that the Royal Arch and Knights Templar Degrees were conferred in Halifax as early as the period between 1760 and 1770; that the present-day Royal Union Chapter, No. 1, dates from 1780, that our Records of the Mark Degree date from the same year, and that an organised Knights Templar Encampment was formed in 1782. Under the English and Irish systems, each Craft Lodge conferred the Mark Degree, and nearly all enjoyed the privilege of forming a Royal Arch Chapter. In our archives are scores of Royal Arch and Knights Templar Certificates of the period from 1780 to 1830. In fact, the Provincial Grand Lodge of Nova Scotia promoted a knowledge of the Royal Arch and Mark Degrees everywhere throughout its Jurisdiction.

In Halifax, Royal Union Chapter, then known as the General Royal Arch Chapter, Working under the Warrant of St. Andrew's Lodge, No. 155 (also known variously as No. 188 and No. 137), functioned for all the Craft Lodges. The Knights Templar Body became dormant about 1810. In New Brunswick, Carleton Royal Arch Chapter began Work in 1805 under the Warrant of St. John's Lodge, No. 29. Then, in 1815, it transferred its allegiance to Union Lodge, No. 38. Six years later it obtained a Warrant, No. 47, from the Supreme Grand Chapter of Scotland. It Worked under that Warrant until 1887. In 1826 a Grand Chapter was formed in New Brunswick under the authority of the Grand Lodge of Nova Scotia. It continued for a few years. Then came the decade of stress from 1827 to 1837, when the Craft in the Maritime Provinces suffered severely, and Royal Arch Masonry became inactive everywhere.

In 1839, as has already been stated, the Brethren of Thistle Lodge, No. 322 (Register of Scotland), of Halifax, formed St. Andrew's Royal Arch Chapter, No. 55, and revived the dormant Knights Templar Encampment under the name of St. John's Priory, No. 47. This was also under Scottish* authority. New life was then injected into the rival Chapter which was Working under the Warrant of St. Andrew's, No. 118 (Register of England). In 1863, Alexandra Chapter 100 (Register of Scotland), was formed in Charlottetown, Prince Edward Island. Then followed Shannon Chapter, No. 579 (Register of England), at St. John's Newfoundland, in 1864; Union Chapter, No. 108 (Register of Scotland), at Yarmouth, in 1865; St. John's Chapter, No. 130 (Register of Scotland), at Pictou, in 1869; and Hiram Chapter, No. 33, on the Register of Canada, founded in August 1869, at Goldenville.

On October 14, 1869, Hiram Chapter, No. 33, together with Royal Union Chapter, Halifax Chapter, and St. Andrew's Chapter, No. 55 (Register of Scotland), united to form the Grand Chapter of Nova Scotia, with the Hon. Alexander Keith, acting as Grand High Priest. Between 1875 and 1878, the other four Chapters came in and four others were formed, thus making a total of eleven Chapters.

To-day there are 22 Royal Arch Chapters, all bearing allegiance to the Grand Chapter of Nova Scotia, and aggregating about 2600 members. The Grand Chapter of Nova Scotia exercises Jurisdiction over that Province as well as over Prince Edward Island, which has three Chapters, and over Newfoundland, which has one, Shannon Chapter. The Ritual of Royal Arch Work adopted in 1869 and still in use in all subordinate Chapters is similar to that in use in the United States, wherever the Grand Chapter has Jurisdiction over the Mark, Past, Most Excellent, and Royal Arch Degrees.

The Order of High Priesthood was formed at a Convention held on June 17, 1870, at which time the Hon. Alexander Keith was elected first President of the Grand Council of the Order. The Order remained independent until 1889, when the Grand Chapter assumed control of it. Until 1922 the Degree was optional. In that year, however, the Grand Chapter legislated to make the Degree compulsory for all High Priests, within three months after election to that Office.

St. John's Priory, No. 47, which was formed in 1839, continued to be active until 1854, when it became dormant. In 1858, however, it was revived under an English Warrant. It was then known as Nova Scotia Encampment, No. 58 (Register of England). The Hon. Alexander Keith acted as Eminent Commander. Then, in 1870, a Provincial Grand Priory was constituted for Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland under the Grand Conclave of England and Wales. This Grand Lodge also had the Hon. Alexander Keith as Provincial Grand Commander. On the death of Bro. Keith in 1873, the territory was claimed by Colonel W. J. B. MacLeod Moore, who had previously been granted a Patent as Grand Prior of the Dominion of Canada. This claim was conceded by the Grand Conclave of England, which two years later authorised the formation of a National Grand Priory of Canada. In 1876 the Nova Scotia Encampment became Nova Scotia Preceptory, No. 5, on the Roll of that Body. On the establishment of the Sovereign Great Priory of Canada in 1885, a new Warrant was issued bearing the former number.

Since 1885, other Preceptories have been formed. These are as follows: Malta Preceptory, No. 27, at Truro, established in 1885, through the efforts of Sir Knight L. B. Archibald, Past Grand Master, Past Grand High Priest, and Supreme Grand Master of the Knights Templar of Canada in 1909 and 1910; Yarmouth Preceptory, No. 31, at Yarmouth, founded in 1892; Prince Edward Preceptory, No. 35, at Charlottetown, Prince Edward Island, established in 1895; Cape Breton Preceptory, No. 43, at Sydney, founded in 1905; Beausejour Preceptory, No. 57, at Amherst, established in 1911; and Champlain Preceptory, No. 71, at Bridgetown, established in 1928.

At a meeting held in 1923, the year 1782 was recognised by the Sovereign Great Priory of Canada as being the date of the origin of Nova Scotia Preceptory, No. 5, and as a memorial of this, its members were authorised to wear a distinctive gold-star decoration. In 1929 the name of the Preceptory was changed to Antiquity Preceptory. With the possible exception of Baldwyn Encampment, at Bristol, England, this is the oldest Knights Templar Body in existence.

Nova Scotia and Prince Edward Island form a District under the Sovereign Great Priory of Canada, having at this time (1935) a Provincial Grand Prior supervising seven Preceptories. Newfoundland, also under the Jurisdiction of the Sovereign Great Priory, has no Knights Templar Body. The Orders conferred are the Red Cross, Knight Templar (three sections), Mediterranean Pass, and Knight of Malta, all in accordance with the Canadian Ritual.

Keith Rose Croix Chapter of the Scottish Rite was organised in Nova Scotia in 1870, under a Patent from Illustrious Bro. Robert Marshall, Thirty-third Degree, Inspector-General for New Brunswick under the Supreme Council of England and Wales. In 1872 this Chapter was under the authority of the Grand Council of the Thirty-third Degree for the Maritime Provinces, formed in that year at St. John. Then, in 1874, it was under the Jurisdiction of the independent Supreme Council of Canada. Until then the English Ritual was in use.

In 1877, a Lodge of Perfection was organised under the name of Victoria Lodge of Perfection. A Warrant for this Body was granted in 1867. Nova Scotia Consistory was constituted in 1884. Royal Oak Lodge of Perfection was active at Kentville from 1889 to 1892, and Cumberland Lodge of Perfection at Amherst from 1890 to 1894. In addition to supervising the activities of the three Bodies mentioned, the Illustrious Deputy for Nova Scotia, Illustrious Bro. J. H. Winfield, Provincial Grand Master, exercises Jurisdiction over Albert Edward Lodge of Perfection, at Summerside, Prince Edward Island.

In 1926 a Provincial Grand Lodge of the Royal Order of Scotland was formed, with Illustrious Bro. J. H. Winfield acting as Provincial Grand Master. This Grand Lodge has Jurisdiction over Nova Scotia, Prince Edward Island, and Newfoundland. Its membership, numbering fifteen in 1931, is restricted to Consistory members of the Scottish Rite who have rendered noteworthy service to Masonry in the Jurisdiction.

The Ancient Accepted Order of Nobles of the Mystic Shrine is represented in Nova Scotia, in Prince Edward Island, and in Newfoundland, by Philae Temple, at Halifax, which was formed in 1911. It now (1935) numbers nearly 500 members.

In March 1858, the Grand Lodge of Scotland invaded Prince Edward Island, and Victoria Lodge, No. 383, was Warranted at Charlottetown. This Lodge is now Lodge No. 2, on the Register of Prince Edward Island. At about the same time, other Lodges were called into being under the ægis of the Grand Lodge of England. They were as follows: King Hiram Lodge, No. 1123, of St. Eleanor's, Warranted on June 4, 1860; St. George's Lodge, No. 1168, of Georgetown, Warranted on June 4, 1861; Alexandra Lodge, No. 983, of Port Hill, Warranted on August 28, 1863; Mount Lebanon Lodge, No. 984, of Summerside, Warranted on September 2, 1863; Zetland Lodge, No. 1200, at Alberton, Warranted on November 6, 1867; and True Brothers' Lodge, No. 1251, at Tryon, Warranted on January 28, 1869. During this period the Island Colony was under the Jurisdiction of the Hon. Alexander Keith, Provincial Grand Master of Nova Scotia, of English authority. Bro. Keith also held a similar position under the Provincial Grand Lodge of Nova Scotia, of the Scottish authority.

In 1869, on the establishment of the present Grand Lodge of Nova Scotia, the Marquis of Ripon, Grand Master of England, appointed Adam Murray as District Grand Master for Prince Edward Island. Four years later, June 23 and 24, 1875, Delegates representing the eight above-mentioned Lodges met at Charlottetown, organised the Grand Lodge of Prince Edward Island, and elected the Hon. John Yeo as Grand Master. Bro. Yeo served from then till 1888. He was Installed by the Hon. John V. Ellis, Grand Master of New Brunswick. The *Constitution* of the Grand Lodge of New Brunswick was adopted *mutatis mutandis*. At that time the total membership of the eight Lodges in the Jurisdiction was 496. Since 1875, 10 new Lodges have been Chartered, 2 have surrendered their Charters, and 2 others have been amalgamated, leaving 15 Lodges on the Rolls. These fifteen Lodges report a total membership of 1250.

Several of the founders of St. George's Lodge, which was established in 1781, and of St. John's Lodge, No. 26, established in 1797, were Royal Arch Masons, and there is some evidence that the Royal Arch and Mark Degrees were conferred prior to the year 1839. Alexandra Chapter, No. 100, of Charlottetown, was Chartered by the Supreme Grand Chapter of Scotland on December 16, 1863. It joined the Grand Chapter of Nova Scotia in 1878, as Chapter No. 11, on the latter's Registry. Prince Edward Chapter, No. 12, at Summerside, was Chartered on June 2, 1885, by the Grand Chapter of Nova Scotia. In 1906 was removed to Kensington, where it has since remained. Mount Akron Chapter, No. 20, at Montague, Prince Edward Island, was Chartered on June 8, 1920, by the Grand Chapter of Nova Scotia.

Prince Edward Island has been represented in the Grand Chapter of Nova Scotia by the following Grand High Priests: An asterisk stands before the names of those Brethren who are deceased. Years of tenure, and number of the Chapter with which each Brother was affiliated stand in parentheses. (1889-1890) George W. Wakeford (No. 11); (1895)* Simon W. Crabbe (No. 11); (1897)* D. Darrach (No. 12); (1915) Walter P. Doull (No. 11); (1922) Edward T. Carbonell (No. 11); (1930) Laughlin M. MacKinnon (No. 20).

Kensington Council, No. 11, of Royal and Select Masters, Supreme Grand Council of the Maritime Provinces, was Chartered in 1899, but has not functioned for many years. Prince Edward Preceptory, of Charlottetown, was established under a Dispensation from the Sovereign Great Priory of Canada, dated November 12, 1895. It was established principally through the efforts of Dr. Roderick MacNeill. The Institution of the Chapter was at the hands of Sir Knight J. B. Nixon, of Toronto, and others. Warrant No. 35 was granted to the Chapter on September 6, 1896.

The Ancient and Accepted Scottish Rite was also established in the same year through the efforts of Dr. Roderick MacNeill, Thirty-third Degree, who was appointed a Deputy for the Province. On September 23, 1896, Albert Edward Lodge of Perfection was Constituted at Charlottetown by Illustrious Bro. John A. Watson, Thirty-second Degree, of St. John, who acted as Special Deputy under a Dispensation from Most Puissant Sovereign Grand Commander J. W. Murton. The Warrant of this Lodge was dated August 10, 1896. This Body was transferred to Summerside in 1926. At present, Keith Rose Croix Chapter and Nova Scotia Consistory, both of Halifax, and the Illustrious Deputy for Nova Scotia, exercise Jurisdiction over Prince Edward Island.

From 1829 to 1855 there was in New Brunswick no resident authority over the Lodges under the English Constitution. All business had to be done by correspondence with the Provincial Grand Lodge at Halifax. Then, in 1855, at the suggestion of the Hon. Alexander Keith, the W.:M.: of Albion Lodge invited the various Lodges of the Province which were Working under English authority, to appoint a Committee for the purpose of selecting and recommending some worthy Brother to be appointed Deputy District Grand Master for New Brunswick. The Lodges in the Province at this time were as follows: Albion Lodge,

No. 570, at St. John; St. John's Lodge, No. 632, at St. John's; Sussex Lodge, No. 705, at Dorchester; St. Mark's Lodge, No. 759, at St. Andrew's; Solomon's Lodge, No. 764, at Fredericton; Carleton Union Lodge, No. 767, at Carleton; Midian Lodge, No. 770, at Kingston; Union of Portland Lodge, No. 780, at St. John; Woodstock Lodge, No. 811, at Woodstock; Union Lodge, No. 866, at Milltown; St. George Lodge, No. 912, at St. George; Corinthian Lodge, No. 918, at Hampton; and Keith Lodge, No. 927, at Moncton.

Ten of these thirteen Lodges convened on August 15, 1855, and unanimously recommended Alexander Balloch, Past Master of Union Lodge of Portland. Bro. Balloch was duly appointed by a Patent dated September 9, 1855, and was Installed into Office at Halifax on the following October 10. Shortly afterwards, a Deputy Provincial Grand Lodge for New Brunswick was organised, Officers were elected and appointed, and a *Code of rules and regulations* was adopted for its government. Quarterly meetings were held each year on the first Wednesday of March, June, September, and December.

After four years in this position of being subordinate to Nova Scotia, the New Brunswick Lodges expressed a desire to form a Provincial Grand Lodge of their own. This suggestion was supported by the Provincial Grand Master and was acceded to by the Earl of Zetland, Grand Master of England, who by a Patent dated July 4, 1859, appointed Alexander Balloch to be Provincial Grand Master of New Brunswick. The new Provincial Grand Master was Installed into Office by the Hon. Alexander Keith, at St. John, on October 3, 1859.

During Bro. Balloch's tenure of Office, five new Lodges were added to the Roll of Lodges under English Register. These were as follows: Alley Lodge, No. 962, at Upper Mills, St. Stephen; Howard Lodge, No. 966, at Hillsborough; Northumberland Lodge, No. 1003, at Newcastle; Miramichi Lodge, No. 1077, at Chatham; and Salisbury Lodge, No. 1110, at Salisbury. In addition to these, Brunswick Lodge, at Moncton, Worked two years under a Dispensation. A Warrant for Queen's Lodge, No. 932, of Gagetown, was also issued, but the Lodge was never constituted under it.

In 1866, owing to the failure of Bro. Balloch's health, Bro. Robert T. Clinch was appointed Provincial Grand Master to succeed him. Bro. Clinch was Installed into Office by the Hon. Alexander Keith, at St. John, on September 5, 1866.

The British North America Act confederating the provinces of Nova Scotia, New Brunswick, Quebec, and Ontario as the Dominion of Canada came into force on July 1, 1867. As a result, the movement for the formation of independent Grand Lodges in Nova Scotia, New Brunswick, and Quebec, which had been started some years previously, received considerable impetus. On August 16, 1867, a meeting of Delegates from the Lodges in St. John resolved to summon a Convention of Representatives from the twenty-six Lodges of the Province which were on the English, Scottish, and Irish Registers. At this Convention, held on October 10, 1867, fourteen of the nineteen Lodges present declared themselves ready to form the M.: W.: Grand Lodge of Ancient Free and

Accepted Masons of New Brunswick. Bro. R. T. Clinch was elected Grand Master, but since he had at that time not yet resigned his Office as District Grand Master, he declined the Office. Bro. B. Lester Peters was then unanimously elected as Grand Master, and his Installation took place on January 22, 1868. Within a comparatively short time all the Lodges in the Province adhered to the new movement, a result that may be attributed to the wisdom and tact of the first Grand Master.

A few of the distinguished names connected with the Craft in New Brunswick since the formation of the Grand Lodge in 1867 are as follows: the Hon. William Wedderburn, member and speaker of the Legislature, provincial secretary, judge of the county court, and Grand Master from 1870 to 1872; the Hon. John V. Ellis, publisher and journalist, senator, Sovereign Grand Commander of the Supreme Council of the Scottish Rite in Canada, Grand Master from 1872 to 1875 and again from 1884 to 1887; the Hon. Robert Marshall, Grand Master from 1878 to 1881, member of Parliament, Grand Master of the Cryptic Rite in 1867, and a founder of Supreme Council of the Ancient and Accepted Scottish Rite in Canada; William F. Bunting, first Grand Secretary from 1867 to 1882, author of a history of Freemasonry in New Brunswick which was published in 1895, and Grand Master in 1883 and 1884; Dr. Thomas Walker, Grand Master from 1889 to 1894 and again in 1897 and 1898; and His Honor J. Gordon Forbes, judge of the county court and Grand Master in 1899 and 1900.

The Grand Lodge of New Brunswick consists to-day of about 6000 Masons organised in 43 Lodges.

In 1850, the Rev. Jerome Alley, D.D., of St. Andrew's, was appointed Provincial Grand Superintendent of English Royal Arch Masonry in the Province. In 1856, he formed a Provincial Grand Chapter at St. Andrew's. At that time there was but one English Chapter in the Province, St. Mark's Chapter, at St. Andrew's. The Rev. Dr. Alley died in 1861, whereupon the Provincial Grand Chapter's existence came to an end. Then, in 1877, St. Mark's Chapter transferred to the Grand Chapter of Canada. It ceased Work, however, about 1890.

In 1849 Alexander Balloch was appointed Provincial Grand Superintendent of Scottish Royal Arch Masonry in New Brunswick. He held the Office until 1859, when he resigned. No new appointment was then made. The Chapters under Scottish authority formed prior to 1869 were as follows: Charleston Chapter, No. 47, which has already been mentioned; Fredericton Chapter, No. 77, at Fredericton, formed in 1857; Union Chapter, at Carleton, formed in 1859; Corinthian Chapter, No. 85, at Hampton, formed in 1859; Mount Lebanon Chapter, at Chatham, formed in 1864; and St. Stephen Chapter, No. 125, at St. Stephen, formed in 1868. Corinthian Chapter, No. 85, ceased Work in 1863.

In addition to the English and Scottish, two other Royal Arch Jurisdictions were represented. These were those of Ireland and of Canada. The former was represented by three Chapters. Of the three, Hibernian Chapter, organised in 1834 and attached to Hibernian Lodge, No. 318, of St. Andrew's, was organised in 1830 and ceased Working in 1862. Sussex Chapter, No. 327, of St. Stephen,

was Constituted in 1851, and surrendered in 1864. Hibernian Chapter, No. 301, was Constituted at St. John in 1858. In 1864 it changed its name to New Brunswick Chapter of Canada, becoming Chapter No. 10 on the Canadian Registry. The Grand Chapter of Canada was also represented by Botsford Chapter, No. 39, of Moncton, which was formed in 1870, and by Woodstock Chapter, No. 89, of Woodstock.

Upon the formation of the Grand Chapter of Nova Scotia in 1869, the various Royal Arch Chapters in New Brunswick continued their allegiance to the Grand Chapters of England, Scotland, Ireland, and Canada, and it was not until 1887 that The Grand Royal Arch Chapter of New Brunswick was formed. In that year there were seven Chapters in the Province. These were as follows: Carleton (Register of Scotland), at St. John, Chapter No. 1; Fredericton (Register of Scotland), at Fredericton, Chapter No. 2; New Brunswick (Register of Canada), at St. John, Chapter No. 3; Union (Register of Scotland), at Carleton, Chapter No. 4; St. Stephen (Register of Scotland), at St. Stephen, Chapter No. 5; Botsford (Register of Canada), at Moncton, Chapter No. 6; and Woodstock (Register of Canada), at Woodstock, Chapter No. 7. These Chapters formed the Grand Chapter of New Brunswick, with B. Lester Peters, Provincial Grand Master, acting as first Grand Principal.

Mt. Lebanon Chapter, of Chatham, remained out of the new organisation for some years, but is now Chapter No. 5, of New Brunswick. Chapter No. 3 has dropped out, and Chapters No. 5, No. 6, and No. 7 are now Chapters No. 6, No. 7, and No. 8, respectively. Chapters at Sussex, Edmundston, and Campbellton have since been Chartered, making 10 (in 1935) Chapters on the Roll. The total membership numbers about 1600.

Cryptic Masonry in New Brunswick was propagated as early as 1828. In 1867, three Councils were formed in St. John, and a Grand Council was formed, having Illustrious Companion Robert Marshall acting as Most Puissant Grand Master, under authority from the Grand Council of Maine. From this new Council, Cryptic Masonry in Canada originated. St. John is now the headquarters of the Grand Council for the Jurisdiction of Eastern Canada, which comprises Quebec and the Maritime Provinces.

Knight Templarism in New Brunswick seems to have begun with the formation of Hibernian Encampment, No. 318, at St. Andrew's, under a Warrant from the Supreme Grand Encampment of Ireland. This Encampment ceased Working in 1860. In 1856 the Encampment of St. John, No. 48, was established at St. John under Dispensation from the Grand Priory of Scotland. A second Encampment, known as that of Union de Molay, under English authority, was established at St. John in 1868. In 1915, these two Bodies were merged under the name of St. John de Molay Preceptory, No. 3A, on the Roll of the Sovereign Great Priory of Canada. Other Knight Templar Bodies in the Province are as follows: Ivanhoe Encampment, No. 36, at Moncton, established in 1895; Woodstock Encampment, No. 41, at Woodstock, established in 1904; Fredericton Encampment, No. 50, at Fredericton, established in 1908; and Trinity Encamp-

ment, No. 67, at Campbellton, established in 1924. St. Stephen Encampment, formed in 1872 at St. Stephen, remains under the Grand Conclave of Scotland.

A Provincial Grand Lodge of the Royal Order of Scotland was established in 1860, but in recent years it has become inactive, as has also Moore Conclave, No. 3, of the Order of Rome and Constantine, which was Constituted in 1869. The Scottish Rite was introduced in 1870 by the organisation of Moore Chapter, Rose Croix, at St. John, under Warrant from the Supreme Council of England and Wales. In 1871, New Brunswick Sovereign Chapter, Rose Croix, and New Brunswick Council and Consistory of Kadosh—Thirty Degrees—were constituted at Saint John under Scottish authority. In 1872, the English Supreme Council Constituted Harington Sovereign Consistory—Thirty-second Degree—and a Grand Council—Thirty-third Degree—for the Maritime Provinces. After the organisation of the Supreme Council for Canada in 1874, the several rival Bodies entered into negotiations which resulted in reorganisation. New Brunswick Consistory and Harington Sovereign Chapter of Rose Croix then took the place of the existing Bodies. In 1878 St. John Lodge of Perfection was added. To this day all three Bodies continue under the Supreme Council of Canada. Luxor Temple of the Ancient and Accepted Order of Nobles of the Mystic Shrine, at St. John, is the only Shrine Body in the Province.

We have now sketched the history of the Craft in the Maritime Provinces for approximately two hundred years. The Fraternity in this, the cradle of Freemasonry in Canada, has advanced steadily throughout all that long stretch of time, and even in the face of difficulties. With the exception of one county in Nova Scotia, there are to-day Lodges in every section of the Maritime Provinces. Furthermore, there is a steady yearly increase in membership. So long as freedom and good government exist, Freemasonry will exercise its benign influence on men's minds and will lead them to higher thoughts, nobler deeds, and greater achievements. Men do not know, nor will they ever know, the great good that has been accomplished by the plain, simple lessons of our Fraternity. And that great good is still being accomplished. While withdrawing ourselves from the gaze of the active world—asking nothing of its favors, being independent of its powers and opinions—Masonry lives as a law and a power within itself. This law and this power have directed and preserved it for ages. Yet, still, under the moral and civil law of the country in which it exists, obedient to that civil and moral law, Freemasonry will continue to fulfill its mission so long as the world exists—so long as Christianity prevails as its best form of government.

The immense and growing army of Freemasons should be ever ready or should be made ready to promote international friendship and world order as the only hope of saving our civilisation from complete destruction. If not ready to do that, then Freemasons should be made ready to do so. Inculcating into Masonic hearts a greater love of the Fraternity as an international brotherhood is the first step in that direction.

All Freemasons do well ever to keep in mind the wise saying of Dermott: "To cultivate and establish the true system of Ancient Masonry, Unity, and

Brotherly Love, is the only point in view." Dermott's prophetic vision saw this unity and brotherly love extending to men of every race and language, to men of every class and calling. He saw the possibility of Freemasonry's serving as the disruptor of all barriers of class and creed and color, as the cement of the Brotherhood of Man.

NEWFOUNDLAND

REGINALD V. HARRIS*

THE history of Newfoundland is of great interest, for it dates back to the earliest days of American discovery. In 1497 John Cabot, sailing from Bristol, England, appears to have made landfall at what is now known as Bonavista, Newfoundland. He claimed the country for King Henry VII of England. Three years later, Gaspar Corte-Real discovered and named Conception Bay and Portugal Cove. In recognition of his achievement he was soon afterwards appointed Portuguese governor of Terra Nova. During the first half of the sixteenth century an extensive and lucrative fishing industry was developed in the region by English, Portuguese, Spanish, Basque, and French fishermen. Later attempts at colonisation by Sir Humphrey Gilbert, John Guy, and Lord Baltimore are the picturesque incidents which mark the history of Newfoundland between 1583 and 1632. Still later, in 1713, the Treaty of Utrecht ceded the region to England. Nevertheless, the treaty also reserved to the French certain fishing rights on the western and northern coasts, which were for many years a source of international trouble. In fact, it was not until 1728 that a settled form of government was established in Newfoundland, under Captain Henry Osborne, and even then progress continued to be slow until the period of the wars between England and France following the French Revolution. At that time, development of the fishing industry brought great prosperity to the Colony. Then, in 1832, representative government was established, and provision was made for education. Responsible government was inaugurated in 1855. Newfoundland did not join the confederation known as the Dominion of Canada, which was formed in 1867 by other colonies of British North America.

The earliest record of the practise of Masonry in Newfoundland is found in the Records of St. John's Grand Lodge, of Boston, under date of December 24, 1746. There appears the statement that "at the Petition of Sundry Brethren residing at — in Newfoundland, our Rt. Worshipful Grand Master (Thomas Oxnard) granted a Constitution for a Lodge to be held there and appointed the Rt. Worshipful Mr. — to be their first Master." From then on, for the next twenty-one years, we have no record of the "Lodge in Newfoundland" except

* In the preparation of the following article on Freemasonry in Newfoundland, the writer gratefully acknowledges the help and co-operation of V. V. Bro. W. J. Edgar, District Grand Secretary, District Grand Lodge of Newfoundland, English jurisdiction

that which states that the Lodge was "not represented" at meetings of the Grand Lodge at Boston. Under date of July 25, 1766, however, a second Lodge, designated as St. John's Newfoundland Lodge, is listed in the Records of that Grand Lodge.

It is the writer's opinion, though this does not accord with local tradition, that the first Lodge was a Military Lodge held in the garrison at Placentia, where for many years a detachment of Philipps' Regiment was stationed. Masonry was undoubtedly active in the regiment at that time, for it is known that all the officers commanding at Placentia during the period between 1746 and 1758 were members of the Craft.

On March 24, 1774, the Athole Grand Lodge of England Warranted St. John's Lodge, No. 186, at St. John's, Newfoundland. The Lodge met at the London Tavern there, and its first Officers were Thomas Todridge, Worshipful Master; Thomas Murphy, Senior Warden; and Peter Snyder, Junior Warden. Later at the union of the rival Grand Lodges of England, this Lodge was renumbered Lodge No. 226, and still later, in 1832, as Lodge No. 159. In the latter year, however, its Regalia and Records were destroyed by fire, and the Lodge ceased Work, although its name was not erased from the English Register until 1859.

On December 27, 1785, Lodge No. 213 (Ancients), established on July 3, 1781, in the Fourth Battalion of the Royal Artillery while the battalion was quartered in New York, granted a Dispensation for a Lodge to Brethren in Major Huddleston's Company at St. John's, Newfoundland. In December 1782, Lodge No. 213 had taken an active part in the formation of the Grand Lodge of New York, and at that time had been voted the special privilege of "trimming their Masonic hangings with gold in conformity with the uniform of their regiment." Part of the regiment was transferred to Newfoundland shortly after Great Britain acknowledged the independence of the United States. Later, the whole regiment was transferred to Woolwich, England. Then, in 1790, the regiment was transferred still another time, this time to Quebec. There, in course of time, the Lodge became permanent. It is now known as Albion Lodge, No. 2, G. R. Q. Of its Masonic activity during its stay in Newfoundland, very little is known except the few facts that can be gleaned from correspondence and returns found in the archives of the Grand Lodge of Nova Scotia.

In 1784 the Premier Grand Lodge of England Warranted the Lodge of Placentia, No. 455 (Moderns). This Lodge was renumbered in 1792 as Lodge No. 367. Its name was erased from the Register, however, in 1813. On April 30, 1785, the same authority Warranted another Lodge in Newfoundland, this one at Harbor Grace, Conception Bay. It was known as Lodge, No. 470 (Moderns). This Lodge was renumbered in 1792 as Lodge No. 381. Its name was also erased from the Register in 1813. Whether or not these Lodges continued their Work for any lengthy period is a matter of doubt.

In 1788 the rival Grand Lodge of England renewed its interest in Newfoundland and Warranted three Lodges in the Colony: The first of these was

Lodge No. 247, at St. John's, Warranted on March 31. In 1804 this Lodge was named Benevolent Lodge. Then in 1813, at the time of the union of the rival Grand Lodges of England, it was renumbered as Lodge No. 312. In 1832 it was again renumbered as Lodge No. 220; its name was erased in 1853. Lodge No. 249 was also Warranted on March 31, 1788, at St. John's. This Lodge lapsed about 1804. Lodge of Harmony, No. 250, was Warranted at Placentia on May 2, 1788. A Certificate or demit, issued by this Lodge to Francis Bradshaw, under date of August 7, 1807, still exists. It is signed by Daniel Hodgson, Worshipful Master, Joshua Blackburn, Senior Warden, and Edward Larkin, Junior Warden and Secretary. The Lodge met in the building which had been used as officers' quarters while Placentia was occupied by the French, and later tenanted by the Bradshaw family. Francis Bradshaw was surgeon to H. R. H. the Duke of Clarence, afterwards King William IV. Tradition says that during his stay at Placentia the Duke was also a member of the Lodge there. At that time he presented a silver communion service to the church at Placentia. This is now in the possession of the Anglican Cathedral at St. John's. Although the Lodge was renumbered in 1814 as Lodge No. 317, it probably lapsed about 1810. Its name was erased from the Register in 1815.

As has been shown then, at the time of the union of the rival Grand Lodges of England, Freemasonry in Newfoundland was represented by only two Lodges: St. John's Lodge, No. 186, later renumbered as Lodge No. 226, and Benevolent Lodge, No. 247, later renumbered as Lodge No. 312, both of Ancient origin and both located at St. John's. Shortly after the union, however, a new start was made. On September 21, 1817, Union Lodge, No. 698 was Warranted at Trinity, Conception Bay. This Lodge was renumbered in 1832 as Lodge No. 451, but in 1859, its name was also erased from the Register. The Jewels of this Lodge are now preserved in the Masonic Temple at St. John's. Seven years later, on November 15, 1824, Freemasonry was revived at Harbor Grace, when the Lodge of Order and Harmony was Warranted. It, too, was short lived, however, and its name was erased in 1832. The period from 1832 to 1848 is virtually a blank in the Masonic history of Newfoundland. In the former year, St. John's Lodge, No. 226, ceased Working, and it is doubtful whether Benevolent Lodge, No. 312, at St. John's, and Union Lodge, No. 451, at Trinity, continued their Labours. Neither record of their Work nor tradition of it has come down to us, but it is certain that by 1848 Masonic activity had ceased in Newfoundland.

Nevertheless, in 1846, the Jurisdiction of the Hon. Alexander Keith, Provincial Grand Master of Nova Scotia, was enlarged to include New Brunswick, Prince Edward Island, and Newfoundland. Immediately thereafter Bro. Keith addressed himself to the task of reorganising and reviving the Craft throughout the large territory assigned to him. Fortunately, his efforts were everywhere successful.

On October 3, 1848, a notice appeared in *The Morning Post*, edited by William J. Ward and published at St. John's, stating that a letter had been received from the Grand Lodge of Nova Scotia relative to the re-establishment of a Masonic

No. 250 Lodge of Harmony, Placentia,
Newfoundland.

THESE are to Certify, that the Bearer, Brother *Finnis
Madonau* was justly and lawfully entered an
Apprentice, passed a Fellow Craft, and raised to the sublime Degree of
MASTER MASON, according to the Regulations and by
the Laws of the most Ancient and Honourable Fraternity of FREE
and ACCEPTED MASONS, held under the Constitution of
England. And to prevent another personating our said Brother, his
Name is sign'd under the Seal of our Lodge, in his own Hand Writing;
so by causing the Bearer to write his Name, the Identity of the Person
(after due Examination) may be ascertained. Given under
our Hands the *11th* Day of *August* 1807 and in
the Year of Masonry 5807

J. M. B. Reading

J. M. B. Reading
W. S. Jackson

A Certificate of 1807 of the Lodge of Harmony, Placentia, Newfoundland.

Lodge in St. John's, and asking all Master Masons favourable to such action to meet on the following evening. On October 31 the same paper announced that a Dispensation for a new Lodge had been received from the Hon. Alexander Keith. On the following November 29, the St. John's Lodge was Consecrated at the Albert Terrace. Although no details of the ceremony have come down to us, we do know that the first principal Officers of the Lodge were: Samuel G. Archibald, Master; William Jenkins, Senior Warden; John Stuart, Junior Warden; D. J. Henderson, Treasurer; and William J. Ward, Secretary.

The Lodge Worked under its Dispensation until 1850, when a Petition for a Charter was recommended by the Hon. Alexander Keith, Provincial Grand Master, and was forwarded to the Grand Lodge of England. The Petition was granted, and a Charter numbered 844 was issued on June 5, 1850. This Charter is still in use by the Lodge although it was renumbered in 1863 as No. 579. The Charter bears an endorsement, stating that " a Dispensation for holding the Saint John's Lodge, having been granted by the Provincial Grand Master bearing date the —, the *Proceedings* of the said Lodge from that date are accordingly ratified."

St. John's Lodge, the senior Lodge in Newfoundland, has had a long and highly interesting history. Its Rolls contain many notable names, among them, that of Oliver Goldsmith, who served as Worshipful Master in 1849, while in Newfoundland as an officer in the British Army. Still other famous members of this Lodge were the Right Hon. Sir William V. Whiteway, P.C., K.C.M.G, first Worshipful Master of Avalon Lodge, second District Grand Master from 1878 to 1908, and for many years Prime Minister of the Colony; Patrick Tasker, Worshipful Master in 1853, 1856, and 1857, and Deputy Provincial Grand Master from 1858 to 1860; Captain Alphonse Duchesne, of the French steamship *Vesta*, a Chevalier of the French Legion of Honour; the Hon. James Shannon Clift, second Deputy Provincial Grand Master from 1860 to 1869, and first District Grand Master from 1861 to 1877; Sir Terence O'Brien, governor of Newfoundland and Past Grand Deacon of the Grand Lodge of England, who accepted honorary membership in the Lodge in 1890; the Hon. Moses Monroe, founder of the Masonic Mutual Insurance Company, an active and enthusiastic Craftsman; the Hon. James A. Clift, K.B., C.B.E., third District Grand Master from 1908 to 1923; and Sir John R. Bennett, K.B.E., fourth District Grand Master, who was appointed in 1923.

In 1853 Dr. Elisha Kent Kane, in command of the American expedition in search of Sir John Franklin, the lost Arctic explorer, and his gallant men, were welcomed and entertained by the Lodge. At that time Dr. Kane was presented with a silk flag. Copies of the address made in his honour and of Dr. Kane's reply are preserved in the archives of Kane Lodge, No. 454, of New York City.

In January 1861, as a memorial of the esteem felt by the Craft for their late Brother, Patrick Tasker, Deputy Provincial Grand Master, St. John's Lodge established a fund " for the purpose of educating the children of de-

ceased Brethren who had been in full communion with this Lodge." The scope of the object of the fund was later so enlarged as to permit the co-operation of other Lodges, and to-day the Tasker Memorial Fund is the proud heritage of not only the Lodges in St. John's, but also of other Newfoundland Lodges outside the city. The fund has a splendid record of service, hundreds of children having been helped through its agency.

In November 1908, the Lodge celebrated its sixtieth anniversary with a service of Thanksgiving held in the Congregational Church, followed by a meeting of the Lodge and a banquet at the Osborne House. Then, in 1923, the Lodge celebrated its seventy-fifth anniversary, at which time it was honoured with a visit by Lord Ampthill, Pro Grand Master of England; Sir John Ferguson, Grand Treasurer; Lieutenant-Colonel H. Hamilton Wedderburn, P.D.G.D.C.; A. E. Carlyle, P.A.G.D.C.; James H. Winfield, Grand Master of Nova Scotia; and J. C. Jones, Grand Secretary, all of whom were at that time made honorary members. On November 29 a banquet was given, and on December 2 a service of Thanksgiving was held at St. John's Cathedral.

In 1858 the Hon. Alexander Keith, Provincial Grand Master, granted a Dispensation to form a second Lodge at St. John's, to be called Avalon Lodge. Sir William V. Whiteway, who with several other members of St. John's Lodge became its founders, was named its first Master. Subsequently, a Charter for the new Lodge was issued under date of January 28, 1859. It was entered on the Register as Lodge No. 1078, but in 1863 it was assigned No. 776, its present number. Avalon Lodge has co-operated with its sister Lodges in providing the Tasker Educational Fund and in every other worthy undertaking.

On June 24, 1858, it was announced that the Hon. Alexander Keith, Provincial Grand Master, had appointed Patrick Tasker to be Deputy Provincial Grand Master, and on August 6, Bro. Tasker was duly Installed. Avalon Lodge was organised during his term of Office.

In 1860, H. R. H. the Prince of Wales, afterwards King Edward VII, visited Newfoundland. At his official landing, the Masonic Body of Newfoundland, consisting of St. John's Lodge and Avalon Lodge, was given the post of honour, and the Deputy Provincial Grand Master made an address of welcome on its behalf. On November 2, 1860, Bro. Tasker, the Deputy Provincial Grand Master, died at the early age of thirty-seven. Thereupon, St. John's Lodge and Avalon Lodge nominated Bro. James S. Clift to the vacant Office, and on June 24, 1861, he was duly Installed.

In 1869 a Dispensation was granted for the formation of Hiram Lodge, at Burin, and on September 7 of that year a Charter was granted by the Grand Lodge of England. The Lodge was entered on the Register as No. 1281.

In 1866 the Grand Lodge of Scotland invaded Newfoundland, and Tasker Lodge, No. 454, Warranted by that Grand Body, was established at St. John's. This Lodge has exerted a dominant influence in the development and extension of Scottish Freemasonry in Newfoundland. Largely through its energies and those of District Grand Masters serving under Scottish authority, the follow-



Courtesy of Ayre and Sons, Limited.

Masonic Temple, St. John's, Newfoundland.

ing Lodges have since been Warranted: Harbor Grace Lodge, No. 476, at Harbor Grace; Carbonear Lodge, No. 1043, at Carbonear; Northcliffe Lodge, No. 1086, at Grand Falls; MacKay Lodge, No. 1129, at Bay Roberts; St. Andrew's Lodge, No. 1139, at St. John's; and Heart's Content Lodge, No. 1275, at Hearts' Content. Among the Lodges under the English authority and those under Scottish authority the utmost cordiality and co-operation have always existed. The following Brethren have served as Masters under the Scottish authority: the Hon. A. M. Mackay, James Gordon, John Cowan, C. R. Duder, and the Hon. Sir Tasker Cook, the present incumbent.

Upon the formation of the present Grand Lodge of Nova Scotia, in 1869, the English Lodges in Newfoundland, that is, St. John's Lodge, Avalon Lodge, and Hiram Lodge, were without a District Grand Master. Consequently on June 3, 1870, a memorial was forwarded to the Grand Lodge of England, praying that Newfoundland be made a District, with the Hon. James Shannon Clift acting as its first District Grand Master. This Petition was granted and Bro. Clift was appointed to the Office on August 29, 1870. Then, in the following May, a District Grand Lodge was formally organised, and its Officers were appointed and Invested. At the same meeting preliminary steps were taken for the formation of the present Benevolent Fund. The first Lodge formed under the new regime was Victoria Lodge, at Fortune Bay, which was Chartered on November 27, 1871, as Lodge No. 1378. Later, on December 13, 1876, a second Lodge was established at Grand Bank, under the name of Fidelity Lodge, No. 1659.

In 1876 an effort was made to establish a Grand Lodge of Newfoundland, the leaders in the movement being Bro. A. J. W. McNeily and the Hon. Moses Monroe. Delegates from St. John's Lodge, Avalon Lodge, and Victoria Lodge, all Working under the District Grand Lodge, and from Tasker Lodge and Harbor Grace Lodge Working under the Scottish Constitution, met in conference and reported favourably. The report was then adopted by all the Lodges and later was presented to the Grand Lodge of England by the Hon. William V. Whiteway, who happened to be visiting the motherland at that time, but it was not approved, for the advisors of the Grand Master felt that the time was inopportune and the District too weak successfully to support the dignity of a Grand Lodge. As a consequence, the proposals were dropped and they have not since been revived.

On the death of the Hon. James S. Clift, in 1877, the District Grand Lodge nominated the Hon. William V. Whiteway to succeed him as District Grand Master. In May 1878, Bro. Whiteway was appointed, his Installation taking place on the following June 12.

In 1880 the Masonic Mutual Insurance Company was formed, the Hon. Moses Monroe, its first President, being the prime mover in its establishment. Through its Work it has been of great benefit to its members.

On April 22, 1881, Notre Dame Lodge, No. 1907, at Bett's Cove, was Chartered by the Grand Lodge of England. Five years later the Lodge was trans-

ferred to Little Bay, where it is still active. A new Temple was dedicated at Little Bay in September 1931.

On June 11, 1885, a new era in the Masonic history of Newfoundland was inaugurated. On that day the corner-stone of the first Masonic Temple in St. John's was laid with fitting Rites. The ceremony was performed by the District Grand Master, the Hon. Sir William V. Whiteway, who was assisted by the Provincial Grand Master, the Hon. A. M. Mackay. Six months later, on December 29, the Temple was dedicated to Freemasonry. Here in 1887 the Jubilee of Queen Victoria was fittingly celebrated. The celebration concluded on August 9, with a Grand Masonic ball, at which H. R. H., the Prince of Monaco was a guest. Here, too, in October 1889 Twillingate Lodge, No. 2364, at Twillingate, was Consecrated by the District Grand Master, Sir William V. Whiteway. Three years later, the great fire which swept away half the city of St. John's destroyed the beautiful Temple and with it many valuable Records which can never be replaced. This necessitated the building of a new Temple. On August 23, 1894, therefore, the corner-stone of the present Temple was laid, the Lodges Working under both the English and the Scottish Constitutions taking part. This second Temple was formally dedicated on St. George's Day, April 23, 1897.

At a joint meeting of St. John's Lodge and Avalon Lodge, held on November 20, 1900, the Right Hon. Sir William V. Whiteway, who had completed fifty years of Masonic Work, was memorialised with an address and presented with a golden loving cup.

In 1903 a meeting of the city Lodges was held to welcome the Deputy District Grand Master's Association of Massachusetts, which paid a visit to Newfoundland at that time.

In 1908 on the death of the Right Hon. Sir William V. Whiteway, the Hon. James A. Clift, K.C., was appointed District Grand Master. He was Installed in May 1909. During his term of Office, which lasted from 1909 to 1923, three Lodges were added to the Roll, and the membership was more than doubled. The three Lodges were Whiteway Lodge, No. 3541, at St. John's, Botwood Lodge, No. 3542, at Botwood, and Clift Lodge, No. 3694, at Bell Island.

In July 1914, H.R.H. the Duke of Connaught, Grand Master of England, visited St. John's and attended a meeting of the District Grand Lodge. On that occasion addresses were presented by both District Grand Lodges. His Royal Highness also visited Botwood Lodge, at Botwood. Connaught Hall, later erected by that Lodge, was so named by permission of the Grand Master.

The part played by Newfoundland members of the Craft during the Great War was a very real and practical one. The call for volunteers found a ready response among the Brethren, and the farewell meetings for the departing soldier Brethren were inspiring occasions long remembered by those who took part. During that struggle the Craft undertook the support of ten cots in the Newfoundland and Freemasons' Ward in the hospital at Southport, England,

and contributed generously to many other patriotic appeals and undertakings.

In 1923 upon the death of James A. Clift, K.C.C.B.E., John R. Bennett was appointed to succeed him as District Grand Master. Bro. Bennett was Installed by the Right Hon. Lord Amptill, M.:W.: Provincial Grand Master of England, who in company with other distinguished English Brethren paid a visit to St. John's on July 10, of that year. In 1926 the dignity of Knight of the British Empire (K.B.E.) was conferred upon the District Grand Master. It was in 1926 under the regime of Sir John Bennett, that Corner Brook Lodge, No. 4832, at Corner Brook, was established.

Clift Lodge, at Bell Island, and Botwood Lodge, at Botwood, own their own Lodge buildings. In July 1927, the Grand Chapter of Nova Scotia held its Annual Convocation at St. John's, the home of Shannon Chapter, No. 9 which is under its Jurisdiction.

The District of Newfoundland is the only one under the United Grand Lodge of England that has had the honour and privilege to welcome both the M.:W.:the Grand Master and the M.:W.:the Pro Grand Master of England.

The year 1923 is memorable in Newfoundland Masonry, for it marks the first occasion on which a Grand Officer (the M.:W.:the Pro Grand Master) crossed the ocean to perform the ceremony of Installing a District Grand Master.

In May 1931, the Scottish Constitutions of Newfoundland were honoured by a visit from the Grand Secretary of Scotland, R.:W.:Bro. Thomas G. Winning.

To-day (1935), the Craft of Newfoundland is organised in eighteen Lodges, eleven of which are under the District Grand Lodge (English Constitution), with Sir John Bennett as District Grand Master; and the remaining seven of which are under the District Grand Lodge (Scottish Constitution), of which Sir Tasker Cook is District Grand Master. The total membership of all these Lodges is approximately 2000 Masons. Between the two Jurisdictions there is the closest co-operation. Both unite in supporting Shannon Royal Arch Chapter, No. 9, G.R. of Nova Scotia, the Tasker Educational Fund, and all other relief and patriotic funds and undertakings. The two Jurisdictions vie with each other in service and good works only.

ONTARIO

WALTER S. HERRINGTON

THE history of Freemasonry in Ontario naturally resolves itself into several periods corresponding more or less with the political changes of the Province. The one did not always follow closely upon the heel of the other, yet we find that every change in the political status of the country, as a rule, sooner or later manifested itself in the Constitution of our Order.

During the French regime up to the fall of Quebec in 1759, there were no Lodges in any part of the Province: in fact, there were no white men within its present boundaries except the garrisons and traders in and about the trading-posts along the line of travel to the hunting grounds west of the Great Lakes.

Our next period extends from the taking over of Quebec by the British in 1759 to the division of the Province into Upper and Lower Canada in 1792. It must be remembered that the Quebec Act of 1774 extended the boundaries of that Province to the Ohio and Mississippi Rivers, and included a great deal of territory now forming a part of the United States and of the ten Lodges Warranted during this period four were located at points beyond the present limits of our Province. Most of these Lodges were originally what we might term Military Lodges, the members of which were chosen from the regiments stationed at the various posts. It is true that after the Treaty of Paris following the revolution there was a great influx of United Empire Loyalists among whom were many Freemasons sincerely devoted to the Craft, but they were too busy hewing out their homes in the forest to devote much time to organising themselves into Lodges. Of these ten Lodges three were Warranted by the Provincial Grand Lodge of Quebec, one by the Provincial Grand Lodge of New York, five by the Grand Lodge of England and one by the Provincial Grand Lodge of Lower Canada. They were scattered over a vast extent of territory, the two extremes being over 500 miles apart and up to 1792 no attempt had been made to bring them under one central authority.

Although the United States Empire Loyalists had by their sacrifices in the British cause justly earned their title, it must not be supposed that they were contented with their lot simply because they were once more under the British flag. The Quebec Act among its other terms guaranteed to the French subjects the free exercise of their language and religion and the preservation of the French Civil Code. While it was regarded by them as their Magna Charta, it found little favour with the Loyalists. To remedy this and other grievances the Constitution Act was passed in 1791 dividing the Province into Upper and Lower Canada and giving a separate Legislative Assembly to each. John Graves Simcoe was the first lieutenant-governor of Upper Canada which afterwards became the Province of Ontario and with his arrival in 1792 there was ushered in a new era of Freemasonry. He was accompanied by one William Jarvis who in addition to his appointment as Secretary to His Excellency had previous to his sailing for Canada been Constituted by the Athol Grand Lodge of England Provincial Grand Master of Upper Canada. The Grand Lodge recognising the political separation into two Provinces treated them as separated also in their Masonic Jurisdiction and under the same date, the 7th of March 1792, appointed H. R. H. Prince Edward, afterwards the Duke of Kent and father of Queen Victoria, Provincial Grand Master of Lower Canada. While the two offices were created at the same time, the authority granted to the respective incumbents differed in one respect. The prince was authorised to issue Warrants to Lodges, but R. W. Bro. Jarvis was simply given power to grant Dis-

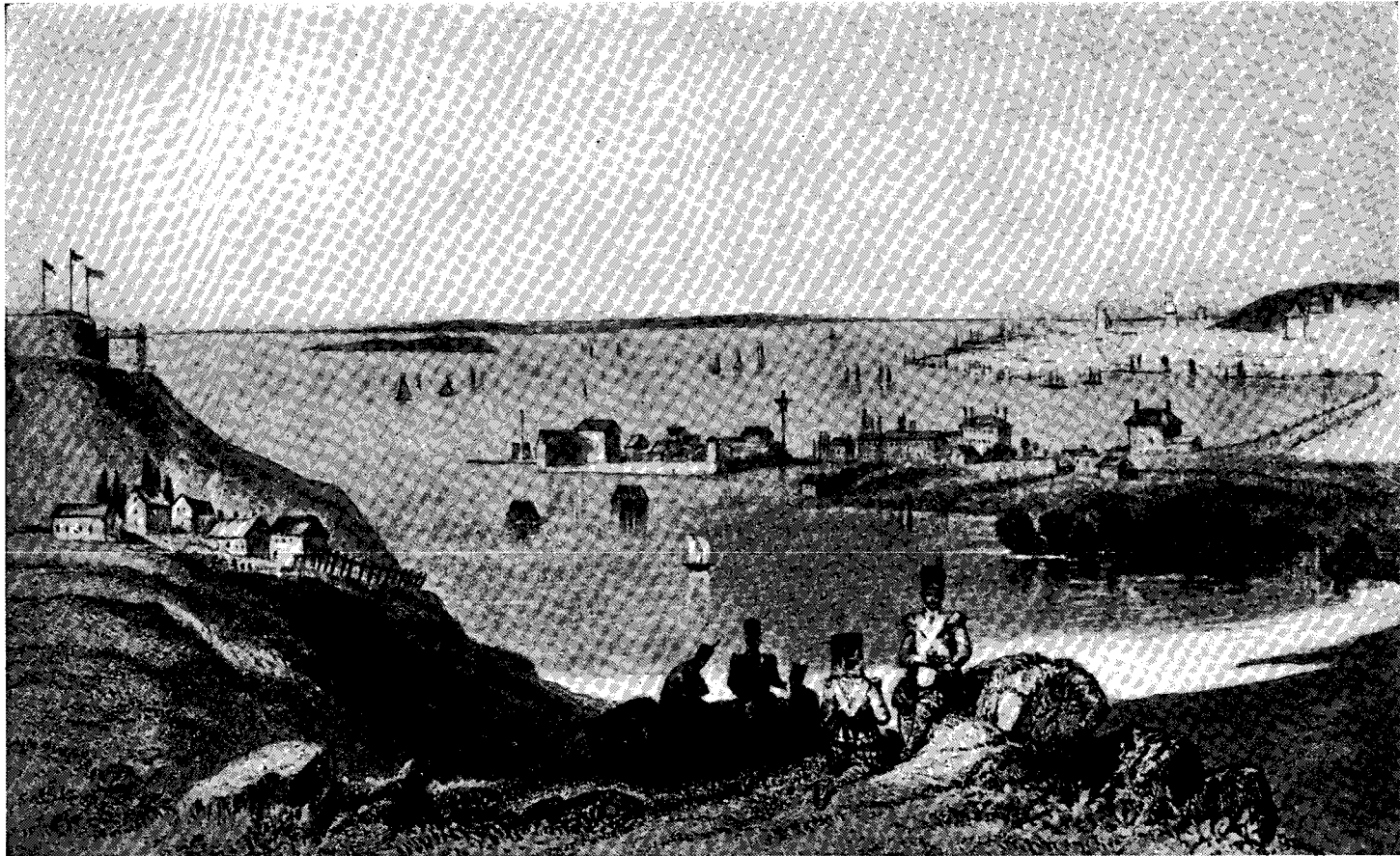
pensations. The Grand Lodge reserved to itself the authority to issue the Warrants in Upper Canada. The latter disregarded the restriction placed upon him and much confusion resulted therefrom in after years. He could scarcely be said to possess any superior qualifications for the Office, as his appointment followed one month after his Initiation. He does not appear to have been very deeply impressed with the responsibility assumed by him in accepting the position as he made no effort to organise his Provincial Grand Lodge until July 1795. Five Lodges responded to the summons and the necessary Officers were regularly elected and Installed.

The seat of the government was changed in 1797 from Niagara to York, now the city of Toronto, and the Provincial Grand Master changed his residence accordingly. Up to that time he was so engrossed in his duties as secretary to Governor Simcoe that he paid very little attention to the affairs of Grand Lodge which were carried on by a number of zealous Brethren at Niagara who deeply resented the removal to York of the Charter and Jewels of Grand Lodge. In the absence of the Provincial Grand Master and the Warrant and Jewels the Brethren at Niagara continued to function as best they could and all efforts to induce R. W. Bro. Jarvis to attend the meetings or return the Warrant and Jewels to Niagara were of no avail. Finally a peremptory demand was made upon him in 1801 to attend a meeting at Niagara called for the purpose of putting the affairs of Grand Lodge in order accompanied with a warning that in the event of his failing to attend he would be deposed from office and a successor elected in his stead. There was of course no constitutional authority for such a high-handed proceeding but the Brethren were driven to desperation and were prepared to take matters in their own hands regardless of the consequences. He ignored the threat and in December 1802 the rebellious Brethren, true to their promise, formed a schismatic Grand Lodge, elected a Grand Master of their own, and immediately set to work to extend their field of operations by issuing Warrants to new Lodges. R. W. Bro. Jarvis was finally goaded into action and summoned a meeting of the Lodges at York in February 1804. The object of the meeting was to stamp out the seditious movement at Niagara.

Of the eighteen regular Lodges in the Jurisdiction only eight sent Delegates to York. All of these were quite outspoken in their loyalty to the Provincial Grand Master and declared war against the Niagara Brethren and summoned them to appear at York to answer for their alleged un-Masonic conduct. This was the beginning of a long and bitter strife culminating in a feeling far removed from the true spirit of Freemasonry, which continued until the death of the Provincial Grand Master in 1817. The Jurisdiction was thus divided into two factions both animated by the best of intentions and at this distance it is difficult to place upon either of them the responsibility for the unfortunate position in which they found themselves. The marvel is that any of the Lodges survived the test to which they were subjected. Each Body denounced the other in letters and Petitions to the Grand

Lodge of England with the result that R. W. Bro. Jarvis received a severe reprimand, but this had little effect upon him. He continued his indifferent attitude towards the Craft and called no further meeting of the Grand Lodge until 1811. At this meeting very little was done beyond denouncing the Niagara Brethren. The latter Body held regular Communications, took an active interest in the Lodges recognising its authority, kept up a correspondence with the Grand Lodge at London, which neither rebuked them for presuming to arrogate to themselves the authority of the Provincial Grand Lodge nor acknowledged their right to do so. The war of 1812-15 put the finishing touch upon the efforts of the Provincial Grand Lodge to maintain some semblance of organisation and also seriously interfered with the operations of the schismatic Body at Niagara. The Provincial Grand Master died on the 13th of August 1817 and with him passed the last hope of reviving Freemasonry through the organisation that he had brought into being.

The Niagara Brethren took full advantage of the opportunity that presented itself to extend their influence and with renewed energy sought to win over the Lodges which up to that time had declined to recognise them. Although they had, after the death of R. W. Bro. Jarvis secured the original Warrant appointing him Provincial Grand Master the majority of the Lodges, while recognising the zeal and good intentions of the rebellious Brethren felt that their position was unconstitutional and untenable. It was in this crisis that the Brethren at the other end of Lake Ontario conceived the idea of inviting all the Lodges to a Conference in order to devise some means of placing the Provincial Grand Lodge upon a sound basis and establishing harmony throughout the entire Jurisdiction. In fact the plan was set on foot before the death of the Provincial Grand Master by the Brethren of Addington Lodge at the village of Bath, but the meeting was not convened until two weeks after his death. This meeting resulted in bringing into being what is known in our Masonic chronicles as the Kingston Convention. Without arrogating to themselves the title of a Grand Lodge or designating their Officers by the regular Masonic appellations, the Lodges participating in the movement performed all the functions of a Grand Lodge, infused new life into the Lodges which had lain dormant for a number of years, and actually formed seven new Lodges. For five years they kept the Masonic fires burning and during this period used every effort to induce the United Grand Lodge of England to appoint a new Provincial Grand Master. They were frustrated in their efforts through the opposition of the Niagara organisation and the apparent inability of the English officials to understand the actual state of affairs in the Province. This confusion in England was largely due to the neglect of R. W. Bro. Jarvis to make the necessary returns during his term of Office. To the Kingston Convention Freemasons in Canada owe a great deal. But for the untiring efforts of the few zealous Brethren who devised the organisation and so successfully managed its affairs the Craft would have become a hopeless wreck. Their efforts were ultimately crowned with success, and there was great



The Bay at Kingston in 1838 from an Old Lithograph.

rejoicing in June 1822 when notice was received from the Grand Lodge of England of the appointment of Simon McGillivray as Provincial Grand Master.

The choice of the new incumbent of the Throne was a happy one. He was a shrewd business man, a genial companion and an ardent lover of the Craft. He was a nephew of Simon McTavish, famous in the fur-trading operations of the North West Company. He had visited Canada as a mere boy in 1800 and ten years later became a partner in the company and became so proficient in the business that he was eventually chosen to negotiate the fusion between the North West Company and the Hudson's Bay Company. He was peculiarly fitted for the task in hand if he could have found it convenient to devote his time to the duties of his Office. He could be firm without appearing to be autocratic and persuasive without loss of dignity. As it was he brought order out of chaos and reconciled the opposing factions, including the Niagara Brethren, who for eighteen years had maintained their own schismatic Grand Lodge. His first report to the Grand Lodge of England showed Dispensations granted to twenty Lodges, and a hopeful prospect of bringing the remaining sixteen within the fold. Unfortunately his business interests called him out of the country for long intervals and he was obliged to entrust the guidance of Grand Lodge to deputies who failed to rise to the occasion. While a few individual Lodges manifested a deep interest in Masonry during the eighteen years that he presided over the destiny of the Craft, yet throughout the Province there was after the first few years a gradual decline in the activities of many others. No small portion of this lack of interest may be attributed to the unfortunate Morgan incident. Simon McGillivray died in 1840 and Freemasonry in the Province was once more without a head. By a strange coincidence there was another political change in our history, but the two events are in no way related to each other. Matters had not been going well in either Upper or Lower Canada. They each had many grievances which culminated in open rebellion in both Provinces in 1837. After a thorough investigation by Lord Durham a solution of the difficulties was sought by adopting his recommendation of a union of the two Provinces, which was effected by the British Parliament in the same year that Freemasonry in Upper Canada for the second time was set adrift.

For four years the Grand Lodge of England took no steps to fill the vacancy and the selection, when made, fell upon a man who had not yet received his Master's Degree. In the meantime the Brethren in the eastern part of the Province broke out in open revolt. In 1842 R. W. Bro. Ziba M. Phillips, of Brockville, by virtue of his rank as Past Deputy Provincial Grand Master, an honour conferred upon him by McGillivray twenty years before, took it upon himself to call a meeting of Delegates from all the Lodges to take into consideration the state of the Craft and the necessity of forming a permanent Provincial Grand Lodge. Only four Lodges responded to the summons. The outcome of the meeting was the forwarding of a Petition to the Grand Master in England praying that the Hon. Robert Baldwin Sullivan be appointed Provincial Grand Master. No reply to the Petition was received. Undeterred by this cold recep-

tion of their prayer the Brethren in response to another invitation from R. W. Bro. Phillips met again in 1843 and went through the form of organising an independent body. The Grand Lodge of Free Masons, Canada West, had elected Bro. Phillips Grand Master. For eleven years this Body continued to function but its sphere of influence was limited to a small portion of the eastern part of the Province. Sir Allan Napier McNab was the first Canadian to be appointed Provincial Grand Master by the Grand Lodge of England. Although he received his Warrant in 1844, for some reason known only to himself, he did not disclose the fact until the following year when his Mother Lodge in conjunction with other Lodges was on the eve of petitioning England to appoint W. Bro. T. J. Ridout. A happy compromise was effected by reorganising the Provincial Grand Lodge on the 9th of August, 1845, with Sir Allan in the Grand East supported by Bro. Ridout as Deputy Provincial Grand Master.

With the advent of this, the Third Provincial Grand Lodge, the spirit of Freemasonry received a new impetus and there was every indication that the Jurisdiction was entering upon an era of prosperity it had never before attained. By 1852 there were no less than thirty-four Lodges affiliated with the new Grand Lodge, which held its regular semi-annual Communications and led an active existence in striking contrast with the former provincial bodies. The otherwise clear Masonic firmament was marred by only two clouds. The one was the spurious Grand Lodge, still presided over by R. W. Bro. Phillips, which, however, was losing its influence and was doomed to an early extinction. The other was of a more serious nature. There was a growing feeling that the Provincial Grand Lodge should be permitted to elect its own Grand Master and to have absolute control of the working and operation of the Craft within its Jurisdiction—the United Grand Lodge of England still retaining and exercising a superior and governing power. This state of feeling was brought about by the delays in forwarding Certificates and Warrants, and the absorption of the surplus funds of the Canadian Lodges for the benevolent purposes of the Mother Grand Lodge, which was at the same time sending to our shores many emigrants who, sooner or later, became a charge upon the Masons here. At the meeting held in June 1852 the first step was taken which eventually led to the creation of our independent Grand Lodge. A notice of motion was given that at the next regular meeting a resolution would be introduced that the Grand Lodge of England be memorialised to permit the Provincial Grand Lodge to exercise control over the affairs of Masonry in this Province.

Accordingly, at the next meeting a Committee was appointed to draft a Petition which in due course was presented for adoption in the following May. It was couched in the most friendly terms and while it professed the most "fraternal feelings of gratitude and respect and esteem" for the United Grand Lodge of England it made it quite clear that it was the desire, and, we might read between the lines, the determination of the Provincial Grand Lodge to elect its own Grand Master and to have control of its own affairs subject to the governing power of the United Grand Lodge. Six months

elapsed and no reply had been received to the Petition. At the meeting in October 1853 the Canadian Brethren went one step further. A notice of motion was given that at the meeting in the following May a resolution would be presented calling for the forwarding of a Petition for power to establish an independent Grand Lodge. In the meantime it was learned that there had been some delay in forwarding the first Petition, so no further action was taken at that time further than the forwarding of a letter to the Grand Master in which the complaints of the Provincial Grand Lodge were clearly set forth. Meetings were held in October 1854 and May and July 1855 and still no satisfaction had been obtained from the mother country. At the July meeting an attempt was made to submit a resolution calling for the formation of an independent Grand Lodge, but the Deputy Grand Master ruled it out of order. A large number of Delegates resented this action and after adjournment called an informal meeting and unanimously passed a resolution that a meeting be called for the 10th of October in Hamilton to take into consideration the advisability of establishing an independent Grand Lodge of Canada.

Forty-four Delegates assembled at the appointed time and place representing Lodges all the way from Montreal to Windsor, for it will be observed that the resolution embraced Lower as well as Upper Canada. It was a very anxious time for all concerned. In the hearts of all there was a strong attachment to the Old Country. The efforts to establish in Canada any stable form of government had not up to that time been very successful. There was a tendency to lean heavily upon the motherland, to look to her for support and guidance, to place implicit confidence in her counsels and that same dependent attitude largely prevailed in matters Masonic. On the other hand, they felt that their grievances were real and that the only remedy was complete independence. After the usual preliminaries a resolution to that effect was presented and met with only one dissenting vote. William Mercer Wilson, judge of the County Court of Norfolk, was elected the first Grand Master of the Grand Lodge of Canada. To him Freemasonry in Canada owes more than to any other man. His scholarly attainments, amiable disposition, exemplary life, gentlemanly instincts and judicial training peculiarly qualified him for the position. He was at the outset confronted with two very difficult problems, viz. to secure recognition by the other Grand Jurisdictions including the Grand Lodge of England, and what promised to be a much more difficult one, to reconcile and bring within the fold those Lodges that had not approved the step that had been taken.

Matters were not moving very smoothly at this time with the Provincial Grand Lodge, M. W. Bro. Wilson had approached it with a view of union of the Grand Lodges but a deadlock ensued. Negotiations with the Grand Lodge of England had proven unsatisfactory. The only alternative that remained was to form another independent Grand Lodge of Canada which was accordingly done. This brought about the undesirable condition of two independent Grand Lodges assuming concurrent Jurisdiction over the same territory, a condition tantamount to a declaration of war by the new Grand Lodge. It was

in this crisis that M. W. Bro. Wilson displayed his consummate skill and diplomacy. Although the two Grand Bodies hurled invectives at each other he did not despair of effecting a union, as he realised and bent all his energies towards convincing both belligerents that Freemasonry could not thrive in such an atmosphere. In this endeavour he had an able assistant in the person of R. W. Bro. J. D. Harington, Provincial Grand Master of Quebec and Three Rivers, a member of the Provincial Grand Lodge and, after the union, Grand Master of the Grand Lodge of Canada for four consecutive years. Committees were appointed by the respective Grand Lodges, conferences were held under the guidance of these two distinguished Brethren and a basis of union was finally reached satisfactory to both parties. The union was consummated on 14th of July 1858. It was at this gathering that M. W. Bro. Wilson, whose memory is honoured and revered throughout the entire Jurisdiction, presented in his address his conception of the essential qualifications of a Master of a Lodge. We tender no apology for presenting it in full, as he himself was a living exemplification of the ideal Master.

“ To become the model Master of a Lodge should be the ambition of every Brother: and to discharge with efficiency and zeal the duties of that important Office should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be enabled to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his Brethren, that all science and all art, legitimately directed, are but lines that radiate towards the great ‘ I AM,’ that the sciences are the media by which we are led to contemplate the goodness, greatness, wisdom and power of the Great Architect of the Universe: and that the arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us. The Master of a Lodge should also, in his life and in his conversation, be a model for his Brethren to admire and imitate, and should himself practise virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct, command the respect, the esteem, and good will of all men: for, as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanour, an expanded intellect, and a liberal education. Happy and prosperous must those Lodges be which are governed by such men!—Their time of meeting is looked forward to by the Brethren with the most pleasing anticipations. Prompt at the hour, every Brother is at his station, and the Work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness, and decision: for without force of character there can be no force of impression, whose manner is courteous yet dignified: whose decisions are consonant with reason and Masonic law: and who dispenses light and information among the Craft, will ever

be regarded by his Brethren as one who is entitled to their highest respect and their most fraternal regard."

The union of the two Grand Lodges of Canada having been happily effected there was still wanting recognition by the Grand Lodge of England. Although there had been some heated correspondence over the action of the Canadian Brethren, there was never a time when they lost their respect and reverence for the Mother Grand Lodge. Nearly all of the other Grand Jurisdictions had gladly extended recognition and it was quite apparent that the Grand Lodge of England could not consistently decline much longer to extend fraternal greetings. The main difficulty was the desire of the English Grand Lodge to protect a few Lodges it had Warranted, and which had not affiliated with the Canadian Grand Lodge. To M. W. Bro. Wilson is due the credit of bringing about a settlement of this problem. On the first of June 1859 an agreement was reached acknowledging the Jurisdiction of the Grand Lodge of Canada, but reserving the rights and privileges of private Lodges and individuals still holding firm in their allegiance to the Grand Lodge of England. It was further provided that no more Warrants for new Lodges in any part of Canada would be granted by the English Grand Lodge.

M. W. Bro. Wilson ruled the destinies of the Grand Lodge for the first five years of its existence. After this period he was re-elected from time to time, serving in all ten years in the Grand East. When he first assumed Office there were 41 Lodges owing allegiance to the Grand Lodge of Canada. When he surrendered his gavel at the end of his first term of five years there were 136 holding Warrants and two Working under Dispensations. He had piloted the Craft through threatening storms and treacherous waters and brought it safely into port. It was with a heart filled with emotion and gratitude to the Great Architect of the Universe that he used the following words in his valedictory address in 1860:

"To God and to Him alone, are we indebted for the peace, happiness and prosperity which has attended our efforts and blessed our labours. With gratified hearts and due solemnity, we do therefore earnestly entreat our heavenly Father to continue to us His protection, blessing and guidance."

That prayer has been answered in full measure. Complications have arisen and difficulties have presented themselves, but all these problems have been solved and at no time since that prayer was uttered has Freemasonry in the Province of Ontario sustained any serious injury from internal dissensions or strained relations with foreign Jurisdictions. The total membership at that time was 3664 but by a steady growth the number has increased to about 116,000 at the present time.

The question of benevolence must sooner or later force itself to the front in every Jurisdiction and the Grand Lodge of Canada was not exempt from this perplexing problem of caring for the indigent Brethren and their dependents. In a moment of excessive optimism Grand Lodge committed itself in 1861 to a scheme for the erection of an asylum for the aged and indigent Masons. It

was proposed to raise \$10,000 by voluntary subscription which as soon as raised was to be supplemented by another \$10,000 from the general funds. For forty years the question was kept dangling before Grand Lodge. Committees were appointed from time to time to report upon the feasibility of the scheme and although the fund with accumulated interest had passed the \$10,000 mark by 1884 Grand Lodge could not see its way clear to undertake the erection of the building. As early as 1867 M. W. Bro. Wilson, who was again the occupant of the Throne expressed himself as decidedly opposed to the undertaking.

In commenting upon the attitude of those who were at the time receiving assistance from their respective Lodges or from Grand Lodge he said: "I am convinced that very few of them, if any, would accept your bounty if coupled with the condition that before they could become the recipients of it, they must become the inmates of a Masonic asylum." This was the keynote of the objections presented every time the question was brought forward. It remained for the Committee of Audit and Finance to devise in 1900 an ingenious method of disposing of the money which at that time amounted to over \$16,000, by getting Grand Lodge to adopt its report which gave expression to the opinion that unless Grand Lodge at its next Annual Session otherwise ordered, the Asylum Fund should merge into the General Fund. No action was taken at the next meeting so the merger was automatically effected. Had the subject been introduced it is quite possible that the result might have been different. Entirely apart from any sums expended by individual Masons and constituent Lodges, Grand Lodge paid out during the past year, 1934, in benevolence the sum of \$122,149.00, and this annual expenditure is likely to increase in the future. The fund is administered very satisfactorily by a Committee of Benevolence assisted in the larger centres by Boards of Relief. The question of a Masonic Home was again introduced in 1922, and a Committee was appointed to enquire into the desirability of establishing one. After a thorough enquiry extending over two years the Committee reported that they did not consider it advisable or practicable to entertain the proposal to build a hospital, home or school.

On the first of July 1867 our Province underwent another political change followed very quickly by a demand for a change in the Jurisdiction of our Grand Lodge. On that date Upper and Lower Canada, Nova Scotia and New Brunswick were united under one federal government with a local legislative assembly for each Province. Lower Canada resumed its former name as the Province of Quebec while Upper Canada entered the federation as the Province of Ontario.

In the month of October 1869 after some unpleasant preliminaries a Convention of Delegates from the Quebec Lodges went through the form of organising an independent Grand Lodge for that Province. The reason assigned was that Quebec and Ontario had become separate Provinces and should be separate Masonic Jurisdictions. Owing to some alleged irregularities or what we might charitably term misunderstandings between the leaders of the move-

ment and the Officers of our Grand Lodge, the negotiations for the separation were not carried on in a very friendly spirit. It was with deep satisfaction, therefore, that M. W. Bro. Wilson, then concluding his ninth year as Grand Master, announced at the Annual Communication in 1874 that the long pending difficulties between the two Grand Lodges had been happily arranged. An equitable division was made of the property and the two Grand Lodges have ever since maintained the most friendly relations. In 1875 the few Lodges in the then newly-formed Province of Manitoba holding Warrants from our Grand Lodge formed themselves into the Grand Lodge of Manitoba. This new western star in the Masonic firmament was gladly accorded recognition.

From the time our Grand Lodge was first organised up to 1888 it was known as the Grand Lodge of Ancient Free and Accepted Masons of Canada. In the latter year a Committee that had been appointed two years before to revise the Constitution brought in its report. The first clause read as follows: "The style and title of the Grand Lodge shall be 'The Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario.'" The report was adopted without amending the clause which added the words "in the Province of Ontario" to the original title. This rather cumbersome addition was a concession to the other Grand Lodges in Canada, which claimed that the title was misleading. At the time the title was first assumed ours was the only Grand Lodge in Canada, but this condition no longer existed after Confederation, as each Province in due course had its own Grand Lodge.

The Grand Lodge of Canada has had but one experience in Warranting a Lodge in a foreign land, and that was so unsatisfactory that it is not likely to repeat the experiment. In 1873 M. W. Bro. Wilson had a vision of reviving Masonic light in that grand old Eastern city of Jerusalem. Accordingly a Charter was granted creating the Royal Solomon Mother Lodge of Jerusalem. This wayward offspring, far removed from the parent Grand Lodge, which had no practical supervision over its affairs, drifted into careless and unconstitutional methods. It was subsequently learned that fruitless attempts had been made to obtain a Charter from England, Ireland, Scotland and the United States. The Warrant was suspended in 1902 and finally cancelled in 1907.

Our Jurisdiction is divided into thirty-four Districts, each of which is under the immediate supervision of a District Deputy Grand Master, elected annually by the sitting Masters and Wardens and Past Masters of the District.

The affairs of the Grand Lodge are managed by a Board of General Purposes composed of the Grand Master, Past Grand Masters, elected Officers of Grand Lodge, District Deputy Grand Masters, and ten elected by Grand Lodge for a term of two years, five being elected each year, and ten appointed by the Grand Master for a term of two years, five being appointed each year. There is one regular Annual Communication of Grand Lodge each year. The Board of General Purposes meets two days before the Annual Communication, considers and revises the reports of its several Committees and presents them to Grand Lodge for adoption. The work of the Board is done so thoroughly that

its reports are very rarely rejected or amended. The Board, of course, has no power to suspend or amend the Constitution and can act independently in only such matters as it is given power to do by Grand Lodge. The Deputy Grand Master is *ex-officio* President of the Board and presides at its meetings.

Our Ritual is modelled after that of the United Grand Lodge of England. There are a few verbal changes but the casual observer would not be able to detect any difference. Our first Grand Masters spent many anxious moments in their endeavours to overcome the lack of uniformity in the Work. Slight inaccuracies would creep in at one part or another of the ceremonies. These might have been produced through a defective memory or a failure to grasp a correct rendering of the part. For the past quarter of a century very little difficulty has been experienced along this line. Each of the thirty-four District Deputy Grand Masters is expected, during his term of office, which is for one year only, to visit every Lodge in his District, and to see that every Officer is proficient in his Work. For over twenty-five years a veteran Grand Master, a recognised authority upon the Ritual, has taken the District Deputy Grand Masters in hand immediately after their election and thoroughly instructed them in the duties of their Office and in the secret Work. This course, extending over a period of years, has produced a remarkable uniformity throughout every part of the Jurisdiction. No levity of any kind is tolerated in conferring the Degrees, but on the contrary every effort is put forward to impress upon the candidate that he is embarking upon a serious undertaking, and that he will be expected to observe faithfully the lessons presented to him for his consideration.

Grand Lodge has been deeply concerned in recent years over the question of Masonic Education. There was a conviction that the newly-Initiated candidates were not receiving the attention that they had a right to expect from the Lodge. In the course of the ceremonies they were repeatedly enjoined to pursue certain courses of study, but nothing was done to guide them in their pursuit of knowledge, with the result that in many instances the members became discouraged, indifferent and irregular in their attendance, with the inevitable suspension for non-payment of dues. The question of seeking a remedy for this unfortunate state of affairs was first brought to the attention of Grand Lodge by M. W. Bro. Martin at the Annual Communication in 1929. His appeal received a sympathetic hearing, and a Committee was appointed to investigate the whole matter and to report at the next Annual meeting. The Committee entered energetically upon their duties, but finding the task assigned to them much more complicated than was anticipated they were not in a position to report until 1931. In view of the fact that fewer applications for membership were being received the time seemed particularly opportune for devoting some of the spare time to Masonic Education. To secure uniformity of procedure steps were taken to prepare manuals of instruction. These have now been completed for the first and second Degrees. The Committee is now one of the standing Committees of Grand Lodge, and to it is committed the full control through-

out the entire Jurisdiction. Competent instructors have been appointed in every District. Each Lodge is expected to introduce some educational topic in the programme of at least two meetings each year. Lectures are delivered or papers read, followed by a question drawer and discussion of the subject brought before the Brethren. The result has been most gratifying. The members have displayed an eagerness to acquire more knowledge of the history of the Craft and its mysteries and symbolism. The attendance at the regular meetings has been increased and a keener interest is manifested in all the proceedings of the Lodge. While the system is still in an experimental stage the consensus of opinion is that it will eventually be put upon a permanent basis, and will go a long way towards solving the vexed problem of the too-prevailing lack of interest in the proceedings of the Lodge.

Selected statistics covering the entire period from the formation of our Grand Lodge to the present time showing the number of Lodges, membership, finances, and benevolent work are shown on the following pages.

QUEBEC

W. W. WILLIAMSON

THE ancient city of Quebec, crowded with historical interest and romance from the day of its foundation up to the very present, and from within whose walls came those hardy explorers who were so largely instrumental in opening up a new world, possesses a peculiar interest for the Masonic Fraternity for the northern half of the North American continent. It was there that the first governing body of Freemasonry was created in Canada, immediately after the capture of the city by General Wolfe.

From time to time various claims have been advanced that some form of Masonry had been brought over from France long before the fall of Quebec. While we are not in position to disprove those claims, at the same time we can confidently assert that there is no existing proof that such was the case. In support of these claims, attention has been drawn to the finding in Quebec, in the year 1784, of a Cross of St. John of Jerusalem. On it was sculptured a Templar's shield having the shape of a keystone. The cross bore the date 1647. It is more than likely, however, that the Knights Hospitaller of Malta, or some similar organisation, once maintained the establishments in both Quebec and Montreal, and that this cross may have come from the ruins of one of their asylums. The cross has been preserved and is now embedded in the gateway that leads to the principal entrance of the Château Frontenac.

At the outset it may be stated that so soon as civilian Lodges had been established in Quebec, the French Canadians of that day formed a good part of the membership. They were apparently very enthusiastic in spreading Masonry over the then known portions of the region. Indeed on important occasions

FREEMASONRY IN THE DOMINION

YEAR	NUMBER OF LODGES	MEMBERSHIP	REVENUE	AMOUNT SPENT FOR BENEVOLENCE
1856	41	1,179	£93/5	
1857	49	1,581	£354/11/2	
1858	113	3,042	\$1,381.00	
1859	123	3,341	4,093.00	
1860	140	3,664	3,947	\$75
1861	151	3,993	5,466.00	25.00
1862	154	4,368	4,182.00	30.00
1863	158	4,750	4,881.00	150.00
1864	164	5,249	5,068.00	495.00
1865	172	5,792	5,695.00	330.00
1866	172	6,380	6,650.00	401.00
1867	184	7,000	6,923.00	460.00
1868	195	8,022	8,023.00	910.00
1869	209	8,797	8,612.00	1,245.00
1870	229	9,991	9,683	2,190
1871	253	10,500	9,793.00	3,481.00
1872	281	12,168	10,346.00	4,100.00
1873	297	13,750	11,698.00	4,870.00
1874	276	14,530	13,532.00	4,640.00
1875	288	15,934	14,070.00	5,605.00
1876	303	16,719	14,130.00	5,925.00
1877	319	17,220	17,013.00	6,066.00
1878	324	17,418	16,945.00	7,425.00
1879	334	17,587	16,570.00	9,180.00
1880	340	17,474	15,460	6,870
1881	346	17,635	21,499.00	11,080.00
1882	347	17,967	16,913.00	8,710.00
1883	349	18,442	18,044.00	9,370.00
1884	350	18,911	16,478.00	9,000.00
1885	356	18,983	16,742.00	9,800.00
1886	357	19,256	16,482.00	9,260.00
1887	357	19,450	15,604.00	9,625.00
1888	355	19,740	18,673.00	9,840.00
1889	354	19,818	17,007.00	9,770.00
1890	354	20,499	18,408.00	9,610.00
1891	348	20,892	19,477.00	5,070.00
1892	347	21,428	19,796.00	7,075.00
1893	348	22,064	21,522.00	8,085.00
1894	349	22,530	18,991.00	9,500.00

YEAR	NUMBER OF LODGES	MEMBERSHIP	REVENUE	AMOUNT SPENT FOR BENEVOLENCE
1895	351	22,705	\$ 18,710.00	\$ 8,570.00
1896	357	23,351	20,215.00	9,830.00
1897	360	23,398	20,828.00	8,460.00
1898	361	23,996	19,798.00	10,000.00
1899	361	24,957	21,040.00	10,150.00
1900	362	25,922	22,413.00	10,600.00
1901	362	26,939	23,499.00	11,340.00
1902	372	28,421	25,341.00	11,565.00
1903	375	30,485	26,724.00	11,880.00
1904	383	32,708	30,263.00	12,905.00
1905	391	34,965	33,011.00	13,940.00
1906	395	37,728	34,377.00	22,110.00
1907	397	39,795	37,359.00	20,150.00
1908	406	41,180	38,954.00	23,166.00
1909	411	43,908	37,446.00	26,372.00
1910	413	46,140	41,362.00	26,774.00
1911	413	48,394	42,383.00	30,195.00
1912	421	50,721	43,144.00	31,897.00
1913	432	53,699	44,696.00	33,835.00
1914	442	56,787	47,241.00	33,708.00
1915	445	58,983	47,233.00	34,745.00
1916	449	61,062	46,560.00	36,070.00
1917	453	63,477	65,799.00	36,485.00
1818	458	66,457	85,340.00	38,705.00
1919	472	72,029	95,160.00	40,130.00
1920	486	80,920	114,330.00	51,030.00
1921	501	84,285	143,508.00	66,577.00
1922	527	91,879	139,718.00	78,410.00
1923	537	98,036	137,794.00	90,290.00
1924	538	102,096	141,434.00	102,275.00
1925	545	105,339	143,768.00	107,860.00
1926	555	107,676	143,741.00	103,005.00
1927	559	110,549	153,723.00	100,500.00
1928	563	112,401	153,592.00	107,100.00
1929	564	114,237	155,543.00	111,803.00
1930	567	115,981	163,142.00	105,370.00
1931	568	116,998	173,482.00	117,075.00
1932	568	116,166	169,304.00	117,861.00
1933	568	113,118	161,419.00	119,025.00
1934	568	108,887	150,868.00	122,149.00

Masonic services were held in Roman Catholic churches, This interest of the French Canadians was maintained for nearly a century, or until the decade from 1860 to 1870. At that time they withdrew from membership for reasons best known to themselves.

During the last century and up to the present time, many ardent Masonic historians have made increasing efforts to delve into the past, and though they have added many valuable and indisputable facts to our knowledge of Masonic history in Canada, there are still many links in the chain still missing. Many of these are believed to exist in some form or other, although they are at the moment hidden from view. The Province of Quebec is no exception to this almost universal condition. Perhaps no more striking instance of the recovery of valuable Masonic documents is recorded than the recent discovery of the original Minute Book of the first Grand Lodge of Canada, which had lain in darkness for over a century and a half. Found in a village hundreds of miles from any Masonic centre, it had apparently remained all these years in the possession of the descendants of some noted Mason of the eighteenth century. Happily it was brought to light some ten years ago.

The discovery of this precious Record enables us to correct errors made in former Masonic histories of the Jurisdiction of Quebec. It can be considered as an authoritative guide to our Masonic past. The writer has been able to verify all the contents of the book by examining the Records in the library of the Grand Lodge of England. As may be readily surmised, the Minute Book is hand-written, and is partly a Minute Book and partly a Correspondence Record. From it we learn that soon after the fall of Quebec, on September 13, 1759, the members of the Military Lodges, thinking that they would doubtless be stationed in Quebec for quite a length of time, felt the necessity of having some form of supervision, since there were at the time so many Masonic Warrants in possession of the various regiments stationed in or about Quebec. With that love for law and order which has always characterised the Anglo-Saxon, a meeting of a few of the Military Lodges was therefore called. This resulted in the creation of the Grand Lodge of Canada. Because of the importance of that meeting, the Minutes of it are given here. They are as follows:

Quebec on the 28th day of November 1759 and of Masonry 5759, which was as soon as convenient after the Surrender of this place to His Britannic Majesty's Arms.

The masters and wardens of the following Lodges, viz: No. 192 in the 47th Regiment, No. 218 in the 48th Regiment, No. 245 in the 15th Regiment, Dispensation 136 in the 43rd Regiment, Dispensation 195 in the Artillery, all of the Registry of Ireland, and No. 1, of Louisbourg warrant: Mett in form at 6 o'clock in the evening when it was consulted and agreed upon, as there were so many Lodges in this Garrison, That one of the brethren present of the Greatest Skill and Merritt shou'd take upon him the Name of *GRAND MASTER* from the Authority of the above Lodges untill such time as a favourable opportunity shou'd offer for obtaining a proper sanction from the Right Worshipful and Right Honourable the Grand Master of England and in consequence thereof our True and faithful Brother Mr. John Price Guinnitt Lieutenant in his Majesty's 47th Regiment was unanimously and to the Great satisfaction of the whole fraternity assembled Proclaimed *GRAND MASTER* for the En-

suing year, when being properly installed in the chair he chose our worthy Brother Thomas Augustus Span Esq. Captain in the 28th Regiment his Deputy who was thereupon proclaimed as such, and Brothers Huntingford and Prenties were Chosen Senior & Junior Grand Wardens and Brother Paxton Grand Secretary.

Thus the first Grand Lodge of Canada was launched in good faith and the constituent Lodges at once proceeded to build up a permanent and representative organisation which has continued uninterruptedly to the present time.

The first Grand Master did not retain his Office more than six months, for we find that on June 24, 1760, Bro. Simon Fraser, Colonel of the 78th Regiment, was elected Grand Master and that again on November 24 of the same year, Bro. Augustus Span was elected. Thus we discover that that early Lodge had the unique experience of having three Grand Masters in less than one year!

On December 27, 1761, Lieutenant Milburne West was elected Grand Master and then on October 30, 1762, he was re-elected. At the latter Communication a Bro. Walker produced a Warrant from the Grand Master of England empowering him to form and hold a Lodge by the name of Merchants Lodge, No. 1. The Grand Lodge of England, not having been advised of the creation of the Grand Lodge of Canada, was quite justified in its action. The confusion which naturally arose brought the fact very forcibly before the local Grand Lodge that it had not been authorised by either of the existing Grand Bodies to erect a governing Body in Canada. At this Assembly seven Lodges were present, and it was immediately decided to appoint a Committee to obtain the sanction of the Grand Lodge of England to convene and hold a Grand Lodge in the city of Quebec.

Accordingly the Committee lost no time in preparing a Petition an exact copy of which follows:

To the Right Worshipfull and Right Honourable Grand Master and Right Worshipfull the Grand Wardens of True & accepted Masons of England etc., etc., etc.,

The Memorial of the Masters and Wardens of the several Lodges at present meeting residing in Canada, formed into a Grand Lodge, Humbly sheweth;

That your Memorialists having nothing more at heart than the Good and well-being of the Royal Art, having thought it proper (agreeable to these our Sentiments) to transmitt unto you the enclosed Exact and faithfull abstract of our proceedings under the above appellation.

We beg leave also to acquaint you that we should not have been this long neglectfull of Transmitting our proceedings, but that we had reason to hope as many Worthy Brothers, particularly Brother Dunkerly of His Majesty's ship the Van Guard, and our late Right Worshipfull Guinnett who so long ago as the year 1760 left this place for England, promised to recommend our case to your consideration, but not having the satisfaction of hearing from you by either of them, we take this method of acquainting you that altho' we have been thus convened and done all that in us lay for the benefit of our particular

Lodges & the Good and well being of Masonry in General, we should think our proceedings more on the square and agreeable to the Rules of the ancient Craft if we acted under your Immediate Sanction and sublime Instruction.

And shou'd your Superior Wisdom Disapprove of our prior proceedings we flatter ourselves that that Charity which is inherent in every Masons breast (and so particularly shines in yours) will attribute it not to want of Respect for your Honourable Body, but to our particular zeal for the Good of the Craft which must have Greatly Suffer'd in this distant part of the world but for the methods we took upon us to transact.

For these reasons we have confided in our Worthy Brother Collins to present this our Memorial and to accompany it with Twenty pounds as a small token of our Respect for you and our Distress'd Brethren, hoping you will excuse our not Enlarging it at present, having had frequent opportunities of Extending our Charitable Collections not only to Distress'd Brethren and poor Widows of Brethren who have fallen in the fields of Battle but even to relieve the distresses and miserys of some hundreds of poor miserable Canadians During the Course of a long and Severe Winter, so that our present fund will not admitt of it, but we trust we shall have future opportunities of continuing our Respects.

Requesting you will take our situation under your mature consideration and answer our petition as in your Superior Wisdom you shall deem meet.

And should it be the case that we shou'd merritt your approbation and be found worthy your particular sanction, we beg leave to recommend our true and faithfull Brother Milburne West (Lieut. in His Majesty's 47th Regiment) at present acting as our Grand Master to your notice to be by you appointed as Provincial Grand Master for the Conquered Country of Canada under your Sanction and protection, shou'd you think him and us worthy that honour, with such power as to you may seem requisite, such as Granting Warrants & nominating a Successor should he unluckily be removed from us.

Quebec, 8th November
1762.

And your Memorialists as in duty
bound shall ever pray, &c, &c. &c.

Accompanying this Petition was a list of the Lodges under the supervision of the Grand Lodge. The list consisted wholly of fourteen Military Lodges, only eight of which were then sojourning in Canada. The total membership numbered about 150.

It may here be noted that at the meeting held in October 1762, the submission of a Warrant to establish Merchants Lodge, No. 1 was the start of the first civilian Lodge in Canada, and that the Warrant was promptly recognised as such. The only modification made was changing from No. 1 to No. 9 on the Register of the local Grand Lodge.

It may also be noted that in the foregoing letter the name of Bro. Dunckerley is mentioned. The activities of that eminent Brother in later years are fully dealt with in Bro. Sadler's valuable Work, *Thomas Dunckerley: His Life, Labours, and Letters*, published in 1891. Attention is here called to the reference in the above letter merely to show that as far back as 1762 Bro. Dunckerley was a

Mason of some importance. Indeed, a letter from Bro. Gawler to the Grand Lodge of England under date of February 9, 1769, explaining in detail the situation in Canada, states, "and Brother Dunckerley of His Majesty's ship *Vanguard*, who was possessed with a power from the Grand Lodge of England to inspect into the State of the Craft wheresoever he might go honoured them with his approbation of their Proceedings and Installed Brother Fraser in his high office." The Bro. Gawler who wrote this letter was a member of a Military Lodge at the time of the capture of Quebec. Later he took up his residence in England. He was a man of much literary merit, as a reading of his interesting letters will prove.

The Petitioning letter was duly received in England, and on May 5, 1764, Lord Ferrers signed a Deputation in favour of Bro. West. Meantime, however, Bro. West had returned to England. The Deputation was forwarded to him at his English address, but he never acknowledged the receipt of it, nor did he ever return to Canada. Thus the much-expected confirmation was again delayed. Then, under date of June 23, 1763, the Provincial Grand Secretary advised the Grand Secretary of England that Bro. West had never returned to Canada, and that since he had never sent any communication to his Brethren in Canada, they therefore Petitioned the Grand Master of England for a Deputation in favour of Bro. John Collins who had been carrying on the duties of the Office of Provincial Grand Master.

Thanks to the assistance of Bro. Gawler, who proved an excellent medium for the adjustment of all the difficulties encountered in England by the Canadian Brethren, another Deputation was forwarded to Canada, but it, too, was destined never to arrive. Under date of October 14, 1766, the Grand Secretary of England advised his Canadian Brethren as follows: "we were greatly chagrined at our being Disappointed therein by their being lost in coming up to this town from Cape Torment in the ship's Pinnace." It was not very clear whether the words "their being lost" referred only to the papers or whether it meant that the passengers, too, had been lost. But a subsequent letter to the Brother who was commissioned to make still another request to the Grand Lodge of England made it certain that not only was the Deputation lost but also the Brethren, who happened to be on board the pinnace referred to. Part of that letter made the following statement: ". . . as they fear the former one is lost with their unfortunate Brethren that were Drown'd in Coming up here last spring."

Bro. Gawler then saw to it that another Deputation was at last sent forward on March 18, 1768, and so that phase of a troublesome question was finally settled definitely. It was found, however, that even when the Deputation did at last arrive, it did not give the Provincial Grand Lodge of Canada the right to elect its own Grand Master, a privilege which the members ardently desired, since all previous Grand Masters had been drawn from Military Lodges. The uncertainty of their place of residence of military Masonic Grand Officers made it necessary for the Provincial Grand Lodge to have such power unless it was able to appoint a civilian to the Office. The question was then submitted to

the Grand Lodge of England, and the Grand Master of that Grand Body pointed out quite firmly and courteously that the Office of Provincial Grand Master was not elective, and that his appointment was one of the prerogatives of the Grand Master and was effective only during his pleasure or until his death. The Grand Master of England also stated that he was not agreeable to surrendering his power.

During these early years, nothing had been heard of the Masons at Montreal, if such there were, although the city had capitulated in 1760. Nevertheless, on December 11, 1767, a Communication was received from a Bro. Antill. It drew attention to the neglected members of the Craft in Montreal, and stated that there were many Brethren there who were aimlessly drifting along because they had no recognised head to lead them. This communication brought forth an immediate response, and Bro. Antill was appointed Deputy Provincial Grand Master with full power to organise the Fraternity in Montreal. The outcome seems to have been the starting of two Lodges, one of which, No. 374 on the Register of the Grand Lodge of England, still exists.

At about this time one or two minor difficulties also arose. One of them questioned the right of the Provincial Grand Master to Warrant new Lodges. Another questioned his power to authorise Lodges to dispense with certain regulations in connection with the admission of members. When an amicable submission of these questions was made to the Grand Master of England, he fully sustained the Provincial Grand Master in his decisions. Following this, nothing else of importance occurred during the next few years, except the production of a Warrant from a Grand Body in France authorising Bro. Pierre Gamlin to open Lodges in the Province of Canada. The Warrant was never used, but it seems that Bro. Gamlin was taken in as a member and later was deputed, with other Brethren to form a Lodge in Detroit. This incident gave considerable colour to the claim made that "Masonry was practiced in Quebec under authority of a governing body of France long before the capitulation of that City."

It is recorded that in 1777 only five Lodges were then in obedience to the Provincial Grand Lodge. This was most likely caused by the Military Lodges having left the locality and the coming of the American War for Independence, with the consequent slowing down of activities. Soon after the departure of the American colonial troops from Canadian cities, however, the Craft again became fairly active, new Lodges were instituted, and the old ones revived their interest.

The arrival in Quebec of H.R.H. Prince Edward, later Duke of Kent and the father of Queen Victoria, who had been made an honorary Grand Master of the Grand Lodge of England (Moderns) in August 1791 aroused much interest in Masonic circles. This interest became pronounced when the Prince received a Deputation (Commission) from the Grand Lodge of England (Ancients), appointing him Provincial Grand Master of Canada.

How he became "healed" from the Moderns to the Ancients is not re-

corded, but the change had great consequences. Only a few of the Lodges in Canada had been Chartered by the Ancients; most of them were of Modern origin. Nevertheless the influence of a Prince of the royal blood was sufficient to cause those Lodges of Modern origin to be healed from the Modern to the Ancient Register, and at the time of the amalgamation of the two rival English Grand Lodges in 1813 not one Canadian Lodge remained under the Modern Register. This is all the more remarkable when one considers that the Prince was resident in Quebec only until January 1794, when his regiment, the 7th Fusiliers, of which he was the commanding officer, was ordered to the West Indies, thus removing him from the active duties of his Masonic Office after a little more than three years.

But the Prince's absence from the Jurisdiction did not prevent the Provincial Grand Lodge from "electing" him every year up to and including 1810. Then, in 1811, the Hon. Claude Denechau was "elected," apparently without any authority from the Grand Master of England. This "election" was notable in that it chose the first civilian to hold the Office of Grand Master. It was the outcome of a great deal of discontent at not having a Grand Master on the spot to govern the Craft.

In 1809, fifty years after the Provincial Grand Lodge was organised, considerable progress had been made, perhaps the most important change having been the gradual displacement of army and naval Lodges by civilian Lodges. At the close of 1809 there were twenty Lodges under the Jurisdiction of Quebec. Of those, only seven were attached to the military. Fifty years before all Canadian Lodges had been attached to the various regiments, and were, therefore, Military Lodges.

From 1812 to 1814 Masonic peace and harmony were again disturbed by the second war between the United States and England, and although Masonic progress was not thereby seriously impeded, yet Masonry did feel the effects of the many invasions to which Canada was subjected at that time. After the close of this war, and after the final victory of the British at Waterloo, in 1815, Canada settled down to developing its resources. This attracted a large number of immigrants from the Old World, most of them British. As a result, the Craft benefited largely by this peaceful invasion.

After waiting for a number of years to secure a confirmation of the appointment of Judge Denechau, who had been carrying on the duties of Provincial Grand Master, a Deputation was issued in his favour on January 3, 1820. This gave him authority only over the Territory of Quebec and Three Rivers, and thus divided the Province into two Districts. This division was not effective, however, until 1823, when the District of Montreal and William Henry was Constituted, with Bro. William McGillvray as its first Provincial Grand Master. This division was inevitable because of the growing number of Lodges in and around Montreal and the inconvenience of their being so far away from the seat of government.

The year in which Judge Denechau's Deputation was received, 1820, saw

eighteen civilian Lodges under his Jurisdiction. In addition there was one Military Lodge. It may be noted that the original Deputation granted to Judge Denechau is now in possession of the Grand Lodge of Quebec. It was discovered in Quebec some few years ago. There it had reposed in darkness for more than a century. It is signed by Augustus Frederick, Duke of Sussex, and is also signed by the two joint Grand Secretaries, Bro. White and Bro. Harper. It is in as good condition as on the day when it was written; not a blemish mars its surface!

After 1820, much material progress was made, the only disturbing element having been the "Morgan affair" which so effectually disrupted the Craft in the Eastern part of the United States. Because of the proximity of Canadian border Lodges to the seat of trouble, the anti-Masonic agitation had some deterring influence upon Masonic life in Canada. Fortunately, however, it was not particularly felt in the Province of Quebec. Indeed, several new Lodges were instituted there during that unsettled period, among them the present Lodge of St. George, No. 10, which was Warranted in 1829 and has prospered ever since.

Continued accessions to the population of Quebec for the next twenty-five years brought in their train a corresponding increase in the number of Lodges and a great increase of membership. Nevertheless, it was not until the decade from 1850 to 1860, that anything of particular note occurred. Then commenced the agitation for a Grand Lodge of Canada, brought about especially because of grave complaints of neglect on the part of the Grand Lodge of England. Delays in Canadian affairs were caused, of course, by the region's being so far distant from the seat of government, and by the lack of speedy communication in those days. Too, the Canadian Lodges claimed that they were not only contributing to the upkeep of their Provincial Grand Bodies (Scottish and Irish Lodges were at this time governed by their own Provincial Grand Lodges), but also to the funds of the mother Grand Bodies without enjoying any compensatory advantages. The agitation culminated in a Convention that was held in the city of Hamilton, Ontario, on October 10, 1855, in which considerably fewer than half the Lodges of Canada took part. Only forty-one Lodges were represented, of which twelve were from Quebec. After much deliberation, the Grand Lodge of Canada was founded. At once it proceeded to obtain recognition from other Grand Bodies. In this it was only partially successful.

This rather bold step met with vigorous opposition from the Lodges that had not been represented, and particularly from the Grand Lodge of England, which denied the charges that had been brought against it. Much bitterness ensued. The majority of the Canadian Lodges remained true to their Mother Grand Bodies for quite a length of time, but finally, in 1857, a Committee of seven Brethren was appointed to meet a like Committee from the Provincial Grand Lodge of Canada West. They met on August 5, 1857, and considered the question of union, but since they could not agree on some essentials, they separated with the understanding that they would report to their respective Grand Bodies.

In September 1857, the Provincial Grand Lodge dissolved and at once de-

clared itself to be the "Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada." As may be imagined this action did not tend to promote any union of the Brethren. Nevertheless, the negotiations for union were continued by both sides, and finally, on July 14, 1858, the long-expected union occurred. Thus all differences between the rival Grand Lodges disappeared and much rejoicing resulted.

Not all the Lodges of Quebec took part in the establishment of either of these Grand Bodies. Some remained loyal to their Provincial Grand Lodge, and during the next nine years nothing of importance arose to change conditions. Then, in 1867, the Masonic serenity of Canada was disturbed by the political change of that year, which brought into existence the Dominion of Canada. Since this event brought forth a strong feeling that independent Masonic Jurisdictions ought to be coterminous with the boundaries of the various Provinces, the Masons of the Province of Quebec carried into execution this praiseworthy idea. On October 20, 1869, therefore, the Representatives of an unstated number of Lodges met and formally declared the Grand Lodge of Quebec to be duly Constituted. For some unknown reason, the Lodges represented at that meeting were not listed in the first Annual Report, but we do know that there were Representatives of twenty-eight Lodges present at the meeting held in 1870. At the time of the institution of the Grand Lodge of Quebec, there were forty-four Lodges in the Province. Thus more than half of them threw in their lot with the newly erected Grand Lodge. The Grand Lodge of Canada bitterly opposed the formation of an independent Body in Quebec. This seems to have been a strange attitude, when one recalls that that Lodge had been bitterly opposed when it took similar steps in 1855. So strong was its disapproval that its meeting of 1873 was held in Montreal, four years after the formation of the Grand Lodge of Quebec!

After five years of somewhat acrimonious dispute, wiser counsels prevailed, and in 1874, twenty-five of the Lodges under the Grand Lodge of Canada came under the Jurisdiction of the Grand Lodge of Quebec, and it was not until 1881, that the three Scotch Lodges became obedient to the Grand Lodge of Quebec. This left the three English Lodges still owing allegiance to their Mother Grand Lodge of England.

Following events of 1874, nothing was then left to hinder the peaceful progress of the Grand Lodge of Quebec. In fact, the only disturbing episode was the attempt to bring into the fold the three English Lodges. This brought about an unfortunate edict of non-recognition between the respective Grand Bodies, but it was of short duration and harmony has since characterised their relations. Slowly but surely the Masonic structure in Quebec was erected, new Lodges being opened all over the Province, particularly in Montreal. This satisfactory progress continued up to the time of the Great War, when 600 members served under the flag for right and justice. Of that number, nearly 100 never returned.

Immediately following the close of the war, the Jurisdiction of Quebec, like

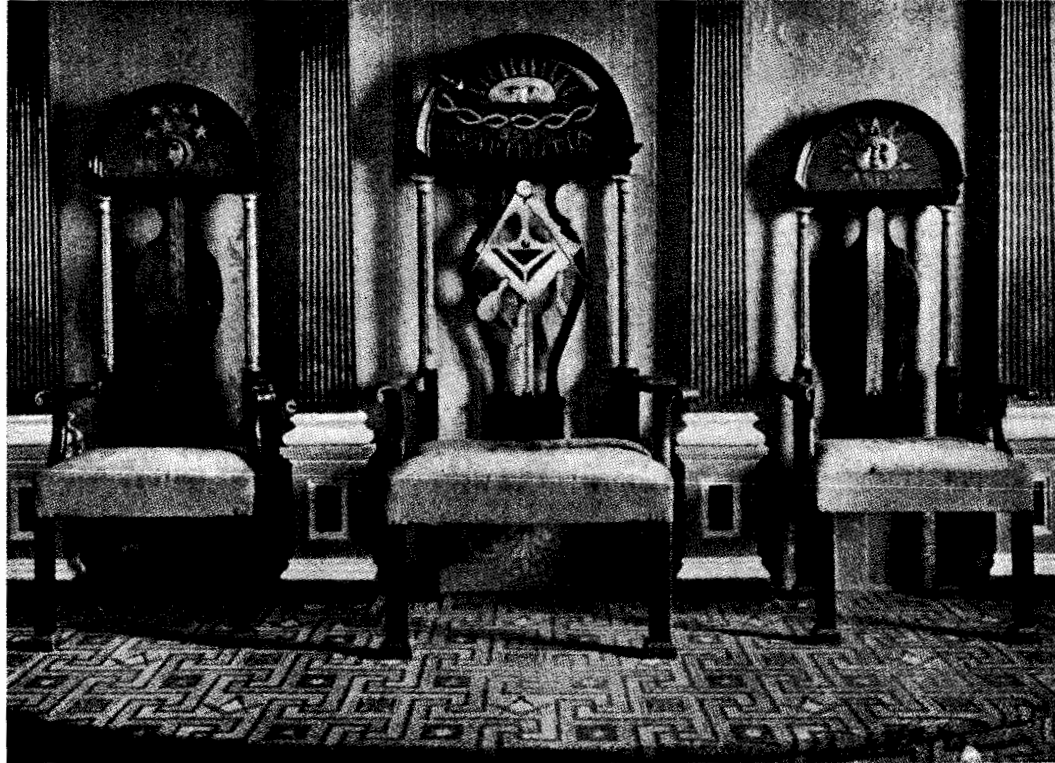
many others, received a great accession of members. Many new Lodges were Constituted, and places until then almost unheard of made requests for Lodges, so that in ten years' time, the number of new Lodges increased 40 per cent. This very satisfactory progress has since continued. This brings our account of Freemasonry in Quebec down to the year of Grace 1934. During the past four years this Jurisdiction has experienced a loss in membership in common with all the Grand Bodies on the North American Continent although not serious enough to shake the confidence of the members in the continued progress of the Craft. The loss covering the period named is slightly over 5 per cent and already there is seen a turn for the better. Although we have endeavoured to record authentic matters as distinctly as possible, there are many interesting events which we have necessarily had to omit.

Arising out of the unselfish efforts of those military pioneers of the latter days of 1759, there has been established a stable and ever increasing circle of Masonic influence in the Province of Quebec. This has been accomplished notwithstanding the many difficulties encountered at various periods, each set-back having been only the prelude to greater achievements. This fact may be better emphasised by giving a brief statement of the actual progress that has been made. When the Grand Lodge of Quebec was founded in 1869, the total membership was about 1350. At present, it numbers nearly 16,000 members, represented by ninety-five Lodges, ninety-three of which are constituents of the Grand Lodge of Quebec and two of which still remain under the ægis of the Mother Grand Lodge of the world.

Having thus far dealt with Symbolic Masonry in Quebec, it is fitting to say that all the legitimate branches of Masonry have progressed with equal success in the Province. It is difficult to determine when the Royal Arch Degree was first Worked separate from the Symbolic Degrees, but the Minutes of St. Andrew's Lodge, No. 2, of Quebec City, record that at the funeral of Bro. F. Anderson, held away back in 1783, the pallbearers were "six Royal Arch Masons in Regalia." Too many references are made to the Work of the Royal Arch before the end of the eighteenth century, all of them in some way connected with the Master Mason's Degree. On April 17, 1821, a Royal Arch Chapter was opened at Stanstead. After some lapses, this became Golden Rule Chapter, No. 1, which is still in existence.

An interesting item of news to Royal Arch Masons, and indirectly to all members of Symbolic Lodges, has been brought to light by the discovery of old *Minute Books* which apparently were furnished by the Grand Lodge of England to all Lodges and which contained a full set of *Rules and Regulations*. These books were set in curious but attractive type, and seem to have been hand-made. Space was left for showing dues, the date of meetings, and so on. Also bound in these books is a circular, the heading of which is as follows:

RULES AND REGULATIONS / for the / INTRODUCTION to and GOVERNMENT / of
the / HOLY ROYAL ARCH CHAPTERS / under the protection and support by / THE



Chairs Presented by H. R. H. the Duke of Kent to Sussex Lodge No. 22, Now St. Andrew's Lodge No. 6, Quebec.

ANCIENT GRAND LODGE OF ENGLAND / made at several times. / Revised and corrected at a General Grand Chapter held at the / CROWN and ANCHOR TAVERN in the STRAND, LONDON, October 1st, 1794. / CONFIRMED IN GRAND LODGE, DECEMBER 3, 1794.

As indicated by the heading, this circular gives full and concise instructions regarding the formation of Chapters and the granting of admissions to them. It is of interest to members of the Craft because it contains a form which each applicant for the Royal Arch Degree was required to obtain from his Symbolic Lodge. This form was to show that the unanimous consent of all the applicant's Brethren was necessary before he could be Exalted! This document had to be certified and signed by the Worshipful Master, the two Wardens, and the Secretary. The circular thus shows that in those early days the Grand Chapter was under complete subjection to the Grand Lodge.

All the Chapters in Canada were under the government of the Grand Chapters of the motherland until the time was ripe for exercising supreme power. This was realised in the Province of Quebec on December 12, 1876, when seven Chapters met and organised the Grand Chapter of Quebec.

The Order of Knights Templar as exemplified in Canada came to us from the Great Priory of England and Wales, a Provincial Grand Conclave having been organised in Kingston, Ontario, on October 9, 1855. In 1868 the name was changed to the "Grand Priory of Canada," and again in 1876 it was changed, this time becoming the "National Great Priory of Canada." On July 8, 1884, the Provincial Bodies ceased to exist, and a supreme organisation was established under the name of the "Sovereign Great Priory of Canada." This is the present title. In Quebec there are four Preceptories, with a membership of about a thousand.

The Ancient Accepted Scottish Rite for Canada was established as a Supreme Body on October 16, 1874, after some years of obedience to the Sovereign Body of England and Wales. It was found that their rules and regulations were totally unfitted to the work in Canada; in fact, that they amounted almost to prohibition. Hence the Canadians asked and were graciously granted permission to organise a Sovereign Body for Canada. There are now two Rose Croix Chapters and one Consistory in the Province of Quebec, each having a substantial membership.

The Cryptic Rite of Masonry has long been in evidence in Quebec, mostly however, as a side Degree to the Royal Arch. It was so considered until 1867, when the governing Body of Maine granted the necessary power to the Companions of the Maritime Provinces to erect a Supreme Grand Council of the Cryptic Rite there. This then assumed Jurisdiction over the Province of Quebec. It was not until 1901, however, that those Degrees made formal entry into the Masonic life of Quebec. Then a Council was Chartered. There are two Councils in the Province, having about 500 members. The controlling Body is known as the "Supreme Grand Council of the Eastern Jurisdiction of Canada, Royal and Select Masters."

Thus, briefly, have all the recognised Bodies of the Craft built on the Symbolic Body been dealt with, so far as the Jurisdiction of Quebec is concerned. In closing this history, it may be pointed out that the more epoch-making events treated were as follows: The start of Masonry in 1759; the advent of the Duke of Kent in 1791; the granting of Provincial authority to a French-Canadian in 1820; the establishment of the first independent Grand Lodge in 1855; and the general establishment of independent Grand Lodges in all the Provinces, following the creation of the Dominion of Canada in 1867.

SASKATCHEWAN

REVEREND GEORGE H. GLOVER

IN its origin, Saskatchewan Masonry is closely related to that of the Grand Lodge of Manitoba and the Grand Lodge of Canada. The early settlers of Manitoba gradually spread westward along the Saskatchewan River towards Prince Albert. This was in the days of hunting and early settlement. Since many of those settlers came from the region now known as the Province of Manitoba, their Masonic affiliations naturally were with Lodges there. Thus we can look upon the Grand Lodge of Manitoba as our Masonic Mother, although it is, in turn, linked with the Grand Lodge of Canada.

On May 20, 1864, a Dispensation was granted by the Grand Master of Minnesota for the Institution of a Lodge in the Red River Settlement. The first meeting of this Lodge was held at Winnipeg on November 6, 1864, the principal Chairs being filled by Sir John Schultz, Hon. A. G. B. Bannantyne, and William Inkster. This Lodge, known as Northern Light Lodge, was held under its Dispensation from the Grand Lodge of Minnesota for more than four years. Then, owing to political changes and other changed conditions in the Red River Settlement, and owing to the existence of doubts on the part of the Grand Lodge of Minnesota as to the propriety of its claim to Jurisdiction, the Dispensation was recalled and this pioneer Lodge ceased to exist. It had never acquired the status of a Constituted Lodge.

After the Northern Light Lodge passed out of existence there was no Lodge of Freemasonry in the Red River Settlement until 1870. Then a Petition was sent to the Grand Lodge of Canada, which resulted in the granting of a Dispensation to Winnipeg Lodge in the town of Winnipeg, at that time a village of fifty buildings, by actual count, located just outside the palisades of old Fort Garry. This Dispensation was received and entered upon on December 10, 1870. As the Riel Rebellion of 1869 and 1870 had by this time been put down, a new era of prosperity and expansion began in this section of Manitoba and the West. For several reasons, Western communities, especially those along the Saskatchewan River, sprang into existence, and settlement both for hunting and agriculture rapidly developed. In the course of this development many Masons who found

themselves scattered about in what we should now call Northeastern Saskatchewan still looked to the East for their Masonic affiliations. Winnipeg Lodge afterwards had its name changed to Prince Rupert Lodge. In 1871 it was duly Constituted on the Grand Register of the Grand Lodge of Canada as Prince Rupert Lodge, No. 244. It must be borne in mind, however, that the term "Grand Lodge of Canada" then referred only to the Grand Lodge having Jurisdiction over what is now known as the Province of Ontario. This is still the case. The term "Grand Lodge of Canada" does not relate to a Grand Lodge having Jurisdiction over the entire Dominion. Prince Rupert Lodge, No. 244, though not the pioneer Lodge of Manitoba, was the first regularly Chartered Lodge in that Province. It may be recorded as the first legally Constituted Masonic authority in Manitoba, and, incidentally, in the Province of Saskatchewan.

In 1871 a Manitoban Lodge, now known as Lisgar Lodge, was organised at Lower Fort Garry (Selkirk), and in December 1872, Ancient Land Mark Lodge was Instituted in Winnipeg. These two Lodges, together with Prince Rupert Lodge, No. 244, Worked under the Grand Lodge of Canada until 1875. On May 12 of that year they formed themselves into the Grand Lodge of Manitoba and so became the supreme Masonic authority over a vast territory extending from the western boundary of the Province of Ontario to the eastern boundary of the Province of British Columbia. All the territory included within those confines lay north of the international boundary line. Except for a short period of dispute in 1878, the Grand Lodge of Manitoba continued its exercise of Masonic authority without opposition. Meanwhile the great West rapidly became the home of thousands of settlers.

Among those settlers were hundreds of Masons. As they gathered at certain points, they soon began to be interested in the formation of local Lodges where they might enjoy the privilege of fraternal relationships. In the territory west of Manitoba the first Masonic centre to organise into a Lodge was at Prince Albert. Within the territory now known as the Province of Saskatchewan it had the honour of being the premier Lodge in point of age. It is known as Kinistino Lodge. The Institution of this Lodge in 1879 marked the beginning of Freemasonry in the Province. Consequently the Lodge merits prominence from the point of view of both history and Masonic interest. The Dispensation for Kinistino Lodge was issued by the Grand Lodge of Canada on May 22, 1879. It was not received and acted upon, however, until October 13, five months later, owing to difficulties of transportation. The only means of communication with the outside world at that time was by ox-cart, pony-cart, or stagecoach, to Winnipeg, some 700 miles distant. Since a Grand Lodge was in existence in Winnipeg at the time, one would think that the Petition would have been made to that Grand Body. Because of lack of harmony in Manitoba at that particular time, however, the Prince Albert Brethren thought it advisable to offer their allegiance to the older and more stable Grand Lodge of Canada. It seems that in those days demarkation of Jurisdiction was not very closely observed, so the request for a Dispensation as Kinistino Lodge, No. 381 GRC, was accepted. The

Lodge Worked until the latter part of 1880 under this Dispensation. The date of the Institution of this Lodge, October 13, 1879, is of historic importance to the Saskatchewan Masons as having been the natal day of Freemasonry within the territory. The number of Brethren who were responsible for the event was small, but their indefatigable exertions in the face of great difficulties entitles them to an important place in our annals and to high honour in our memories. Major Charles F. Young was Worshipful Master; John McKenzie was Senior Warden; George Ridley Duck was Junior Warden.

The question of separation from the Grand Lodge of Canada with a view to affiliating with the Grand Lodge of Manitoba was raised on April 6, 1880, with the result that on September 3 of that year the following motion was made by Bro. Duck, recorded in the Minutes, and later acted upon:

WHEREAS, Difficulties have arisen with the Grand Lodge of Canada in consequence of the distance we are from our Mother Grand Lodge, and

WHEREAS, The Grand Lodge of Manitoba, in whose District we are, privately recommends that we affiliate with the Grand Lodge of Manitoba, therefore be it

Resolved, That we enter into correspondence with the Grand Secretary, with the object of withdrawing from the Grand Lodge of Canada and affiliating with the Grand Lodge of Manitoba.

As a result of negotiations with the two Grand Secretaries, the question was brought to a solution. Kinistino Lodge, No. 381 GRC, located at Prince Albert, met for the last time as a constituent of the Grand Lodge of Canada on April 21, 1882. On November 3 of that year it held its first Communication under Dispensation from the Grand Lodge of Manitoba. Thus the territory now known as the Province of Saskatchewan was definitely merged into the Jurisdiction of the Mother Grand Lodge of Manitoba.

The completion of the Canadian Pacific Railroad and the consequent great influx of settlers and establishment of towns created a condition favorable to the Institution of many new Lodges. During the first few years following the opening of that railroad, Lodges sprang up in many places, and especially throughout the southern part of the Province. On March 6, 1883, Wascana Lodge was Instituted at Regina, Assiniboia District; in due course it was Chartered as Lodge No. 23. On October 9 of the same year, Moose Jaw Lodge, No. 26, was Instituted. The following Lodges were also Instituted on the dates mentioned: Qu'Appelle Valley Lodge, No. 32, at Fort Qu'Appelle, on September 24, 1886; Indian Head Lodge, No. 33, at Indian Head, on April 3, 1886; Qu'Appelle Lodge, No. 34, at Fort Qu'Appelle, on April 12, 1886; Moosomin Lodge, No. 35, on April 21, 1886; Ashler Lodge, No. 47, at Whitewood, on July 16, 1890; Maple Leaf Lodge, No. 56, at Maple Creek, on July 10, 1893; Evening Star Lodge, at Grenfell, on October 10, 1893; Northwest Mounted Police Lodge, No. 61, at Regina, on September 5, 1894; Yorkton Lodge, No. 69, on July 4, 1899; Duck



The Masonic Temple, Regina, Saskatchewan.

Home of all the Regina Lodges and also the provincial centre, with offices of the Grand Secretary.

Lake Lodge, No. 72, on July 27, 1899; Sintaluta Lodge, No. 80, on February 4, 1902; Amity Lodge, No. 88, at Carnduff, in 1903; Saskatchewan Lodge, No. 89, at Saskatoon, on January 2, 1904; Carlyle Lodge, No. 91, at Carlyle, on April 17, 1904; Melfort Lodge, No. 95, at Melfort, on January 28, 1905; Battle Lodge, No. 96, at Battleford, on November 15, 1904; Weyburn Lodge, No. 103, at Weyburn, on May 9, 1905; Arcola Lodge, No. 105, at Arcola, on July 18, 1905; Britannia Lodge, No. 106, at Lloydminster, on October 30, 1905; Wolsley Lodge, No. 107, at Wolsley, on November 27, 1905. The following Lodges were under Dispensation in 1905 and 1906: Estevan Lodge, Swift Current Lodge, Alameda Lodge, Hanley Lodge, and Heward Lodge.

It must be remembered that on July 1, 1905, the Provinces of Alberta and Saskatchewan were formed, thus organising into the two Provinces the old Districts of Assiniboia, Athabasca, and Alberta, together with considerable other territory to the north. This change of political administration naturally led Masons to the thought of organising the Masonic Jurisdictions with the same boundaries as those of the Provinces. To Wascana Lodge, then No. 23 GRM, goes the honour of having first acted upon this principle. The following telegram was sent on May 1, 1906, to Kinistino Lodge, No. 16, of Prince Albert:

Wascana Lodge has unanimously decided, after serious consideration, that the time has arrived to form a Grand Lodge of Saskatchewan. Number of lodges, twenty; membership, about one thousand. Desire that you, being the oldest Lodge in Jurisdiction, call Convention at some central point at earliest possible date so that action may be taken before June meeting of Grand Lodge. Please advise.

This telegram resulted in calling a Convention to be held at Prince Albert on May 25, 1906. At that Convention W.:Bro. W. M. Martin, of Wascana Lodge, No. 23, made the following motion. It was seconded by R.:W.:Bro. McLennan, and heartily carried.

Resolved, That in the opinion of this meeting, the time has arrived that, for the benefit of Masonry, we should form a Grand Lodge in the Province of Saskatchewan. And that said Grand Lodge shall have full control over all Lodges within the Province. And be it further

Resolved, That we appoint a deputation to wait on the Grand Lodge of Manitoba at its next meeting, to lay the matter before said Grand Lodge. And be it further

Resolved, That this deputation have power to add to its numbers.

The Committee appointed to bring the matter before the Grand Lodge of Manitoba consisted of R.:W.:, now M.:W.:Bros. W. B. Tate and William Fawcett. In the following June the Committee presented the case to the Grand Lodge of Manitoba and received the consent of that Body to proceed in the organisation of a Provincial Jurisdiction for the Province of Saskatchewan.

Accordingly, a Convention of the Representatives of the Masonic Lodges of the Province of Saskatchewan was called to be held in the Masonic Hall at Regina, on August 9, 1906. Of the twenty-nine Lodges within the Province, twenty-one were represented by their officials and four by proxies. At this Session all details necessary to complete the organisation were carried out. A Constitution based on that of the Grand Lodge of Manitoba was adopted. The first Grand Master was M.: W.: Bro. H. H. Campkin; the Deputy Grand Master was M.: W.: Bro. C. O. Davidson. This Grand Lodge of Saskatchewan began with 900 members. Instead of the Grand Lodge of Manitoba insisting that monies be paid to it, it very liberally made an allowance of a thousand dollars from its own funds to those of the Grand Lodge of Saskatchewan.

The first Annual Communication of the Saskatchewan Grand Lodge was held at Prince Albert on June 18, 1907. The Body reached its majority in 1927, and the Communication of that year is regarded as its coming of age. For many years after the organisation of this Jurisdiction a tremendous settlement of this new Province took place. New railroads and new towns sprang up as though overnight. Settlers from the East, from across the sea, and from the South, gathered here. Railway stations became villages, and villages became towns. Those were days of happy expansion and tremendous faith. Along with other institutions, Masonry had a rapid and harmonious period of growth. In 1879, Kinistino Lodge organised with 9 members. In 1906, the Grand Lodge organised with some 900 members and 29 particular Lodges, while on February 28, 1930 there was a membership of 14,867 and a total of 196 particular Lodges. Through all this period there had been a state of healthy growth and development. Harmony had been evident throughout, no schism had ever taken place, and no forward step had ever to be retraced.

Four outstanding phases in the development of Masonry in the Province of Saskatchewan are worthy of particular mention. The first is the development of the Constitution. At the inception of the Grand Jurisdiction, Saskatchewan naturally accepted the Constitution of Manitoba without notable change, and then followed it with few variations until 1912. At the Annual Communication of that year, a Committee was named to revise the Constitution. That Committee took to its task seriously. In 1913 it reported to a special Communication, and as a result we obtained the basis of the present Constitution.

The second important matter in the development of the Saskatchewan Grand Lodge has been the growth of the Benevolent Fund. When the Saskatchewan Grand Lodge became independent in 1906, it received from the Grand Jurisdiction of Manitoba \$1000 in lieu of the payment of funds to that Body by the various Lodges within the boundaries of the Saskatchewan Jurisdiction, as has been explained. This money was at once placed in a savings account as the nucleus of a Benevolent Fund. Amid the rush of doing other things, however, this aspect of the work was left in abeyance. In 1910, though, the members became concerned about the lack of growth, for in the *Proceedings* of 1910 the following statement appears: " Our Benevolent Fund does not grow as rapidly as



The Masonic Temple, Gouan, Saskatchewan.



"The West," Gouan, Saskatchewan.

we should like to see it. Now is our time to build a up strong fund for future contingencies.' Later, trustees for this fund were appointed and a definite campaign was started with the aim of putting the fund on a sound financial basis. This great campaign received splendid response. Many Lodges far exceeded their allocations. Each Lodge and each Brother was given special opportunity to contribute toward this worthy cause. A statement in the report of 1918 sets forth the interest taken in augmenting the fund. The report of 1929 tells that the fund had already been increased to the sum of \$254,645. Though the fund is still (1931) growing, demands made upon it are rapidly increasing, so it will need to be further increased in order to meet future needs. The Masons of Saskatchewan cannot ever too highly appreciate the benevolent phase of our work, and it is to be hoped that every member, new and old, will be kept in touch with so worthy a movement, and that the fund will be constantly augmented.

The third outstanding phase of Masonic development in Saskatchewan was the development of the Masonic scholarship movement. This idea originated with Dr. Weir, M.:W.: Grand Master. It was generally believed that the Fraternity should do something that would be beneficial in moulding into a high standard of Canadian citizenship those people who came from other lands to make Saskatchewan their home. The Fraternity recognised the importance of the public school in unifying citizenship and establishing ideals. Accordingly, it was felt that if teachers of high moral standing, fine training, and splendid ability could be sent out to teach in districts of predominately foreign citizenship, their influence would have a lasting effect. A fund was raised by voluntary contribution, and this was used for paying the expenses of selected students who entered upon the normal school courses. In return for the assistance, the students promised to teach for a year at least in new Canadian settlements. Their only obligation was to teach the true ideals of Canadian citizenship well. Such students were asked to give a report upon the work done, but they were not obliged to do so. Results of this scholarship work have been highly satisfactory and in many instances the object of the movement has been attained. One striking result of the scholarship movement was the work done by Robert England, M.C., who has investigated the problem of immigration. His book entitled *Central European Immigration into Canada*, is a splendid treatment of this vital Canadian problem.

The fourth phase of the development of Saskatchewan Masonry is that of Masonic education and research. This has been continued with growing interest for several years. Each year a Provincial Masonic Committee is appointed, whose duty it is to prepare a course for the season and send a monthly outline to each Lodge within the Jurisdiction. This work has created an increase of interest among the Lodges, and has deepened a knowledge of the Fraternity among the members.

Though histories always stop, history itself keeps moving ever onward. And with the growth of our Province, Masonry will make an ever-increasing contribution. The Masonic Fraternity stands for unity, for understanding, for

mutual confidence, and for brotherhood. It is just these qualities that a growing country needs. Saskatchewan Masonry has, therefore, a real opportunity. One can readily foresee in what ways the Masonic Fraternity will make its mark in the upbuilding of a greater and fairer Dominion.

THE GRAND CHAPTER OF ROYAL ARCH MASONS OF SASKATCHEWAN

Wascana Chapter, No. 121, took the initiative in forming the Grand Chapter of Royal Arch Masons of Saskatchewan. After much corresponding, an informal meeting of the Chapters concerned was called to take place in Regina on June 21, 1922, at the time when the Session of the Grand Lodge of Ancient Free and Accepted Masons was being held. Forty-seven members signed the Register, and after a luncheon provided by Wascana Chapter, the Companions proceeded with their business. Companion J. C. Moore, First Principal of Wascana Chapter, No. 121, was elected Chairman, and R.:E.:Companion F. B. Reilly was chosen to be Scribe. After the purpose of the gathering had been stated by the Chairman, the following motion was made by two members: "*Resolved*, That a committee of six be appointed, two from each District in Saskatchewan, with a view to looking into the advisability of forming a Grand Chapter, and if, in the opinion of the committee, it is practicable, that they take the necessary steps." The following members formed the proposed Committee: Bro. F. B. Reilly (Chairman) Bro. J. O. Clarke, Bro. W. J. Smith, Bro. G. A. Turner, Bro. W. R. Redington, and Bro. C. A. Needham. After much corresponding, the Committee concluded that the time was opportune for the formation of a Grand Chapter, and at once they sent out the necessary Petitions. These were duly signed by the First Principal and by Scribe E of twenty Chapters. Later they were presented to the Grand Chapter of Canada at its sixty-fifth Annual Convocation, held in Toronto from February 28 to March 1, 1923. The Grand Chapter granted the request and asked that the M.:E.:Grand Z personally convey fraternal regards to this newly organised Grand Body.

For the purpose of the first election, each Chapter was granted three votes. It was agreed that, should any Chapter find it impossible to be represented by its Officers or Past Principal, then any member of the Chapter might give the vote and act as proxy if duly authorised to do so. In accordance with the call of the Committee, the first Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Regina on June 12, 1923. Among those present were many who are still active in Capitular service. At about ten o'clock in the morning on that day, the Chapter was called to order. Acting upon a motion made by M.:E.:Companion A. S. Gorrell and E.:Companion J. C. Underhill, M.:E.:Companion R. H. Spencer, Grand Z of the Grand Chapter of Canada, was placed in the Chair, and R.:E.:Companion F. B. Reilly was made Grand Scribe pro tempore. M.:E.:Companion Spencer then stated that the purpose of the Convocation was to form a Grand Chapter of

Royal Arch Masons in the Province of Saskatchewan, according to permission granted by the Grand Chapter of Royal Arch Masons of Canada. Accordingly it was moved by M.:E.:Companion A. S. Gorrell, seconded by R.:E.:Companion C. A. Smith, and

Resolved, That the Royal Arch Masons of the Province of Saskatchewan do now form and establish the Grand Chapter of Royal Arch Masons of Saskatchewan, and that the *Constitution*, usages, and ceremonials of the Grand Chapter of Canada be adopted *pro tempore* with such modifications and adjustments as are necessary for the convenience of the said Grand Chapter of Saskatchewan.

The first Officers were then duly elected. After the Installation, happy felicitations regarding this historic occasion were given and received. Then the Grand Chapter closed at four o'clock in the afternoon of that day to begin its first year of fraternal activities.

The first Annual Convocation of the Grand Chapter was held in the Masonic Temple at Saskatoon on February 20, 1924. The address of the Grand Z revealed a membership of 2522, a net increase of 35 members for the year just passed. Actual admissions and restorations totalled 174. The Committee appointed to investigate the condition of Capitulary Masonry reported a healthy state, and an increase of three Chapters during the year. Grand Scribe E's report showed that the former Charters had been cancelled and returned to the Chapters. Meanwhile, a Dispensation had been issued to each Chapter. New Charters were ready and a new Seal had been provided for each. A Crest and a Seal for the Grand Chapter of Saskatchewan had also been adopted. Since all forms and office supplies had already been provided, the equipment was nearly complete. At this Convocation the six Grand Superintendents gave splendid reports that showed great progress.

The second Annual Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Moose Jaw on February 18, 1925. Reports submitted at this meeting showed that three new Chapters were under Dispensation. Those were Acacia Chapter, at Lancer, Kincaid Chapter, at Kincaid, and Cypress Chapter, at Gull Lake. The financial report of the year showed a substantial balance on hand. There had been a notable increase in membership and complete harmony had prevailed.

The third Annual Convocation of the Grand Chapter was held in the Masonic Temple at Weyburn on February 17, 1926. The report given at that time showed that four Chapters had been Constituted during the preceding year. Those four consisted of Sheba Chapter, at Kamsack, and the three that had been under Dispensation the year before. At this meeting the Grand Scribe told of a slight decline in membership due to the prevailing financial depression. At the time he suggested that some sort of study course be devised for the purpose of developing interest and holding members.

The fourth Annual Convocation of the Grand Chapter was held in Regina on

February 16, 1927. His Worship, Mayor McAra, extended the welcome of the city. M.:W.:Bro. W. J. Smith, Grand Master; M.:W.:Bro. W. B. Tate, Past Grand Master and Grand Secretary, and M.:W.:Bro. Gilbert Swain, Past Grand Master of the Grand Lodge of Saskatchewan, were welcomed and felicitated by the Grand Chapter. The annual report submitted at this meeting showed a substantial net increase in membership and a good bank balance. There were many signs of healthy growth throughout the entire Jurisdiction.

On November 10, 1927, a special Convocation of the Grand Chapter of Royal Arch Masons of Saskatchewan was held in the Masonic Temple at Regina to receive M.:E.: the Right Hon. the Earl of Cassillis, First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland. On that day 104 Grand Officers, Officers and Companions, signed the Register. The Grand Chapter conferred upon the distinguished guest honorary life membership in the Grand Chapter of Saskatchewan. At the banquet following the Earl of Cassillis spoke on "Masonry in Many Lands."

At the fifth Annual Convocation, held in the Masonic Temple at Saskatoon, on February 29, 1928, the Executive Committee which had met on November 10, 1927, adopted an important recommendation made by the Custodians of the Work. The recommendation provided for the adoption of the new Ritual that had recently been issued by the Mother Grand Chapter of Canada. It did, however, also provide for certain minor changes to be made in that Ritual. The Grand Chapter of Saskatchewan was instructed to obtain a supply of the Rituals and to distribute them. At this meeting a net gain in membership was reported for the preceding year, and regret was expressed that so many suspensions had been recorded.

The sixth Annual Convocation was held in the Masonic Temple at Regina on February 20, 1929. At this time an increase of membership was again made known, and it was reported that the Work was continuing in a healthy and prosperous fashion. Only a few days before the opening of this sixth Annual Convocation, on January 21, to be exact, Prince of Wales Chapter of Regina was Instituted under Dispensation. It was Constituted on the following October 11.

The seventh Annual Convocation was held in the Masonic Temple at Moose Jaw on February 26, 1930. The Sessions were marked by harmony and good fellowship and by an intense interest in the progress of the institution.

The eighth Annual Convocation convened in the Masonic Temple at Saskatoon on February 18, 1931. Reports read at the time showed satisfactory progress and a membership increase greater than that of the previous year. In spite of financial difficulties generally existent throughout the country, a favorable bank balance was reported.

The Jurisdiction of the Grand Chapter of Royal Arch Masons of the Province of Saskatchewan is divided into five Districts. District No. 1 embraces six Chapters; District No. 2, five Chapters; District No. 3, five Chapters; District No. 4, six Chapters; District No. 5, five Chapters. In 1931 the Grand Chapter

had a membership of 2663, which indeed indicated a gradual and consistent increase from the date of the Institution of the Body in 1923. During 1931 M.:E.: Companion His Honor Judge H. M. P. de Roche was Installed as Grand Z for the period 1931-1932. R.:E.: Companion F. B. Reilly continued to serve efficiently in the Office of Grand Scribe E.

At the time of writing this brief account there seems to be no doubt that in the future harmony and progress will prevail in this Grand Body. With the coming years the increased power of the Grand Chapter of Royal Arch Masons of the Province of Saskatchewan will make it even a mightier influence for good not alone within the confines of the Province, but also throughout the vast extent of the whole Dominion.

CHAPTER II

FREEMASONRY IN MEXICO

THE so-called "Scottish Rite" was introduced into Mexico—then the principal colony of Spain—by civil and military officers of the Monarchy during the year 1813. After this, Lodges were erected by the Grand Lodge of Louisiana at Vera Cruz and Campeachy in 1816 and 1817 respectively and the example thus set was followed by the Grand Lodge of Pennsylvania, under which body a Lodge was established at Alvarado in 1824. A period of confusion next ensued, during which Masonry and politics were interwoven so closely as to render quite hopeless any attempt at their separate treatment.

Soon the entire population of the country became divided into two factions, the *Escoceses* and the *Yorkinos*. The former, who represented the aristocracy, were in favour of moderate measures, under a central government, or a constitutional monarchy. The latter were the advocates of republican institutions and the expulsion of the "old" or native Spaniards.

The *Escoceses*—originally the "Scots Masons"—numbered among their members all who, under the ancient regime, had titles of nobility; the Catholic clergy, without exception; many military officers; together with all the native Spaniards of every class.

The republican party, according to one set of writers, viewing with dismay the progress of their opponents, resolved "to fight the devil with his own fire" and, therefore, organized a rival faction, on which they bestowed the name of *Yorkinos*, the members of which were supposed to be adherents of the York Rite.

It was in 1820 that Apodaca endeavoured to overthrow the Constitution of Mexico and Bancroft, in his *History of Mexico*, says that the resolve was hastened by his

knowledge of the influence Freemasonry was already exercising in Mexico. There were but few Masons in the country before the coming of the expeditionary forces and these had preserved strict secrecy from dread of the Inquisition. (The first to bring them together was the oidor of Mexico, Felipe Martinez de Aragon. The chief Masons were Fausto de Ahuyar, the mineralogist, two Franciscans and a few others, all of them Spaniards, who belonged to the Order). The Field and nearly all the Company Officers of those troops, as well as of the navy, were members of the Order and it was whispered that Apodaca was one of them, though this was not divulged. He was, however, sure that Masons had effected the Revolution in Spain and feared that those in the army of Mexico had been directed to promote one in the Colony. The instructions received from the Court were therefore rigidly carried out.

Shortly after the coronation of Iturbide in 1822 the Freemasons joined with the Republicans in the furtherance of the latter's plans and, according to Bancroft (*op. cit.*, vol. iv, p. 793), were engaged in secret intrigues with Iturbide's generals and the influence in the Lodges over the military members was preponderating.

Mackey informs us that authority was obtained in 1825 from the Grand Lodge of New York for the establishment of three Lodges in the city of Mexico. These Lodges, according to the same writer, were formed into a Grand Lodge of the York Rite by Joel R. Poinsett (American Minister), a former Grand Master of South Carolina. Bancroft, commenting on this, says :

About this time a number of political clubs which wielded great influence began to be organized under the name and forms of Masonic Lodges of the York Rite. Their creation has been ascribed to Poinsett, the American Minister (Zavala pronounces it a pure invention of the aristocrats and of some European agents, who meddled with Mexican affairs much more than Poinsett ever did. After five Lodges had been organized Poinsett was requested to procure a Charter. This step and the installation of the Grand Lodge was all the part Poinsett ever took in the matter. That author declares besides that he, Zavala, was invited to join a Lodge and did so without any political design), but the real founder was the clergyman, José Maria Alpuche, rector of a parish in Tabasco and senator from that state. (He is represented as a restless spirit, a sort of Danton, without his brains. In the senate he worried the ministry with questions and bitter reproaches. To his political opponents he gave no rest and they, in their turn, gave him a bad character. His death was sudden.) To Poinsett also was attributed the formation of a plan to do away with the somewhat aristocratic character of the government, which was still influenced by the old families, the clergy and the army and of replacing it, not with a pure democracy, but of introducing a class of men who were merely ambitious office-hunters, less respectably connected. Alaman has fathered on Poinsett this absurd charge. He would also have us believe that the president had been assured by members of the Scottish Rite Lodges, that though they had opposed his candidacy, they cheerfully bowed to his authority, in which assurance he placed no faith. (For information on origin, political principles and action of the Escoceses party, from 1813 to 1826, see *Mora, Pap. Sueltos*, I, pp. xii-xiv.) In these Scottish Lodges were affiliated Barragan [Mexican general, sometime acting president], Negrete, Echávarri, Guerrero [Mexican soldier who displaced Pedraza as president in 1828], Filisola and other prominent generals and colonels, besides many regular and secular priests and civilians of social and political standing. Several deputies and the minister Estava had been officers of such Lodges and seceded to join the new Societies. After the overthrow of Iturbide [Mexican revolutionist and emperor], due in a great measure to the action of the Ancient Rite Lodges, it is true that many of their members forsook them to join the York Lodges, but the Escoceses still had for a time much influence with the government and congress. Later, however, the desertion became so general and simultaneous that some Scottish Lodges held meetings with the object of placing themselves with their archives under the new Order, leaving the Scottish sect or party with the assertion that they could no longer be affiliated with a society that wished to restore the monarchy. Gomez Pedraza [elected president of Mexico

1828] retired from the old society without joining the new one, but said that the Escoceses desired a foreign dynasty. Victoria [president of Mexico 1825-1828], Estava and Alpuche at once saw that if a society bearing the name of federal could be formed, it would counteract the labours and plans of the Escoceses. The president wanted the support of such an organization, but did not foresee that the pretensions of a popular society knew no limit. (Copious information in *Cor. Fed. Mex.* 1826, Nov. 1 and Dec. 4; *Gomez Pedraza, Manif.* 32-3; Monteros, *Esp. de los Inf. Masones*; Bustamante, *Voz de la Patria*, ii, no. 15, 8; *Mex. Informe Prim. Sac.*, 22, 25; *Paz. Doloroso Rec. Aztecas*, 4-5; *Mora, Obras Sueltes*, i, xiv, xvi; Suarez y Navarro, *Hist. Mej.* 10.) It is said that he had never been partial to secret societies and particularly abhorred the *logias escoceses*, because of the men belonging to them, particularly his rival Nicolás Bravo; and that he now lamented having patronized the *logias yorkinos*, as the government had been belittled by them. Some attempts were made in the congress, weakly supported by minister Espinosa, to prohibit secret societies; but nothing was then accomplished.

The two Societies were now like two armies, facing one another in battle array. Such was the origin of the Yorkino Lodges or, rather, clubs (Minister Esteva was the Grand Master and Arizpe, Master, of one of the Lodges. General Bravo was Grand Master of the *logias escoceses*) whose sudden development and increased power soon awed their authors and whose subsequent divisions gave a bloody victory to their foes, the old Escoceses. At the elections towards the end of 1826, the Yorkinos were victorious in the Federal District—the municipal authorities of which possessed great interest—in the State of Mexico, of which Lorenzo de Zavala was elected governor in March 1827 and in most of the States. The important city of Vera Cruz, however, went against them. Both these societies were strongly represented in the press.

However established, the so-called York Rite, or, in other words, pure English Masonry, flourished and, towards the end of 1826, there were 25 Lodges, with a membership of about 700. The Escoceses, or Scots Masons, finding their Lodges deserted, regarded the Yorkinos as renegades and traitors and, with a view to counterbalance the fast-increasing power of the latter, they formed the *Novenarios*, a kind of militia, which derived its name from a regulation requiring each member to enlist nine additional adherents. These ingratiated themselves with the clergy, who, after having been the most embittered enemies of the Craft in past years, now joined the Escoceses almost in a body. The name *Novenarios* was assumed because each member of the Grand Consistory had to catechize nine men and bring them into the society; each of these nine had to procure nine others and so on. The members of the Escoceses party also bore the names of *Hombres de bien*, *chequetas*, *borbonistas*, *aristocratas*, *defensores de la constitucion* (Bancroft, *op. cit.*, vol. v, p. 37).

The Yorkinos, becoming aware of these proceedings, tried to outdo their rivals by recruiting their own Lodges upon the plan of receiving all applicants without distinction, provided they belonged to the *federal*, i.e. the patriotic party. Thus, the system of Masonry very soon degenerated into a mere party question and, at last, all the adherents of one side styled themselves Escoceses and of the other

side, Yorkinos. In 1828 the two parties resorted to open warfare, with a view to deciding the question at issue by the sword and the civil war then commenced lasted for more than a generation. At the conclusion of one of the battles in this civil war, Alaman (*Hist. Mej.*, v. 837) alleges that he saw the communication signed by Guerrero, as Grand Master and Colonel Mejia, as Secretary, of the Yorkino Grand Lodge, to the Lodges in the United States, wherein he detailed the triumph, not as that of the government against rebels, but as that of one Masonic sect against its rivals.

Somewhere about this time, whilst Dr. Vincente Guerrero—Grand Master under the York Rite—was President of the Republic, a law was enacted by which all Masonic Lodges were closed. The Yorkinos obeyed their Grand Master and discontinued their meetings. The Escoceses went on working, but some of their most influential Lodges were suppressed and the members banished. Subsequently all native Spaniards were expelled from Mexican territory.

This internecine strife seriously affected the Fraternity in general and gave birth, during the darkest hours of the struggle for supremacy, to an organization called the Mexican National Rite, formed by Masons and composed of distinguished men, but containing innovations and principles so antagonistic to Masonic usage and doctrine, that it was never accorded recognition, even in Mexico, by any Masonic body of acknowledged legality.

This new school of Masonry was established by nine Brethren of both Rites, who had belonged to the highest grade of either system, in 1830. To guard against the intrusion of unworthy members and the revival of political antagonism, they resolved to create a Rite which should be national, in the sense of not depending upon any foreign Grand Lodge for its Constitution and to obviate by safeguards and precautions of an elaborate character, the dangers to be apprehended from the reception of either Escoceses or Yorkinos.

The Mexican National Rite consisted of nine Degrees, which, omitting the first three, were—4°, Approved Master (equal to the 15° “Scots”); 5°, Knight of the Secret (equal to the 18° “Scots”); 6°, Knight of the Mexican Eagle; 7°, Perfect Architect (or Templar); 8°, Grand Judge; and 9°, Grand Inspector General. All these Degrees had their equivalents in the grades of the A. and A.R. 33°. With the “St. John’s” (or purely Craft) Degrees certain special signs were associated, which, however, were not required from foreigners unless they had acted as auxiliaries in any of the party contests.

A Grand Orient, composed of members of the 9°, was supreme in matters of dogma or ritual. There was also an administrative body or National Grand Lodge, whose members were elective and met in the metropolis. The Provincial Grand Lodges had their seats in the State capitals and were formed by the “three lights” of at least five St. John’s Lodges.

But, although still preserving a nominal existence, the several Grand Bodies, owing to political convulsions, were virtually dormant for many years after 1833. A Lodge—St. Jean d’Ulloa—was constituted at Vera Cruz, by the Supreme Council

of France, in 1843; and another—Les Ecosais des Deux Mondes—at the city of Mexico, by the Grand Orient of the same country, in 1845.

The Mexican National Rite appears to have somewhat recovered from its torpor in 1863. At that date we find in the metropolis a National Grand Lodge with six working Lodges, though of these one—belonging to the A. and A.R.—was constituted by the Grand Lodge of New Granada and consisted chiefly of foreigners; in Toluca a Provincial Grand Lodge with five Lodges; in Vera Cruz and Guadalajara two Lodges each; and in five other cities single Lodges.

In 1860 a Supreme Council was established in the City of Mexico by authority of the Supreme Council of the A. and A.R., U.S.A. Southern Jurisdiction, of which Albert Pike was the Sovereign Grand Commander, which claimed jurisdiction over the three Craft Degrees. Shortly afterwards there was a secession when the Supreme Grand Orient of the Scottish Rite was organized, which confined itself to the three Degrees and claimed to be the supreme authority in Symbolical Masonry in the republic, a claim not recognized by the Supreme Council. Some of the Lodges of each section amalgamated and formed Grand Lodges in a number of the districts, with the result that there were Grand Lodges of the Federal District, Jalisco, Vera Cruz, Oaxaca, Vicente Guerrero, Lower California, Morelos, Tlaxcala, Aguas Calientes and others, all claiming to be sovereign Masonic bodies, some of which were recognized by a few of the American Grand Lodges.

After this came the invasion of Mexican territory by a foreign foe, the establishment of the Maximilian Empire, its overthrow and, finally, the war of reform.

In vol. ii of the *Authors' Lodge Transactions*, the late Hamon le Strange, Provincial Grand Master for Norfolk, 1898–1920, relates how, when he was attaché to H.M. Legation in Mexico in 1865–6, he became a joining member of a Spanish Lodge, named the Union Fraternal, which had for its Master a German-American, named Lohse. This Lodge was working “under the Grand Orient [presumably the A. and A.R.] of the Southern Jurisdiction of the U.S.A.” and, at the annual banquet held on June 24, 1865, which he attended, two children were baptized in open Lodge, which ceremony gave them a right ever after to the fraternal protection of the Lodge. Hamon le Strange then goes on to say:

A meeting was held a few days later to consider the question of forming an independent Grand Lodge for the whole of Mexico and of splitting up Union Fraternal into three Lodges, to work respectively in the Spanish, French and German languages. Action was promptly taken; Union Fraternal, working in Spanish, became No. 1 of the new Jurisdiction and I was present at the consecration, on July 1, of a French Lodge, denominated Les Emules de Hiram, No. 2; and, on July 3, of a Lodge working in German and called Eintracht (Unanimity), No. 3. As there were fewer German-speaking Brethren than French or Spanish, I joined Eintracht and was immediately elected Treasurer thereof, probably because a member of the British Legation was looked upon as unlikely to run away with the bag. The office was no sinecure, as I had to collect a silver dollar from each Brother at each monthly meeting and to keep the amount; we had no bank

account and there were no bank-notes and little gold in Mexico in those days, so the mere carrying home of, say, thirty or forty dollars a meeting made a heavy pocketful.

Our meetings took place under somewhat different conditions to those which prevail in London. They were usually held at 8 p.m., i.e. after dark, as in Mexico, even at midsummer, it is never light after 7 p.m. The streets, despite the French garrison, were not over-safe from chances of casual robbers and everyone going out at night carried a revolver and walked up the centre of the roadway, so as not to be rushed unawares. Our meeting-place was a large disused convent, of which there were many in the city, as the monks had been turned out of their possessions in some previous revolution of the Republic. The Emperor Maximilian, who was a Liberal at heart and well disposed towards Freemasonry, had granted to the Craft the use of an unoccupied convent, approached by a single massive door from the street and containing three large courtyards, one behind the other. A porter gave admission after scrutinizing one through a hole and you then had to walk through the three courts, lighted only by the moon, to a staircase at the extreme end. Ascending this, a door, guarded efficiently by a Tyler, gave admission to a fair-sized ante-room, the principal furniture in which consisted of a large table, on which each Brother, on entering, deposited his loaded revolver. There was no dinner, nor any sort of refreshments, at the monthly meetings, except at the Annual Festival of St. John's Day in Summer. After Lodge was closed we walked off in twos and threes to see each other safely home.

Meanwhile the Grand Lodge of the Yorkinos had ceased to exist and the Scots Rite, which by this time had become divested of its political colouring, had erected—December 27, 1865—a Supreme Council 33°.

This is the date which has generally been given and accepted, but, according to Hamon le Strange (*op. cit.*, p. 81), it is incorrect. Perhaps it will be better to give his story in detail :

In July [1865] a Portuguese Brother, Senhor Manuel B. da Cunha Reis by name, arrived in Mexico as a Deputation from the Supreme Council of the Ancient and Accepted Rite of the Southern Jurisdiction of the United States, for the purpose of forming an independent Supreme Council for Mexico and, as I already possessed the 30th Degree, he officially invited me to take the 33° and to become a member of the new Supreme Council. With the object of helping the Craft I accepted the offer, in ignorance of the fact that by taking a higher Degree under a foreign Jurisdiction I was violating the regulations of our own Supreme Council. On my return to live in England some years later, I reported the facts to our Council and was informed that they could not recognize me as a member of the 33°; however, they placed the words "33° of Mexico" after my name in the official register and, shortly afterwards, promoted me by successive steps to the 33° of the English Jurisdiction.

The first meeting of the Mexican Supreme Council was held on August 9 and I was entrusted with the formation and working of a Rose Croix Chapter under it. I got up the Ritual in Spanish and worked the Chapter for nearly a year, under some difficulties as to language, as in all Masonic work the real second person, with

which I was by no means familiar, was made use of in place of the usual third person invariably employed in colloquial talk. The utmost courtesy was always shown to me by ignoring my mistakes and shortcomings.

His Majesty the Emperor had been invited to become Grand Master, but he sent his private secretary to a meeting of the Supreme Council, held on August 3, 1865, to say that he must decline being Grand Master so long as the Roman question remained unsettled. He thanked us for the offer and sent \$100 to each of the three Lodges in the capital.

During the winter of that year several meetings of the Council were held, at which an elaborate code of General Statutes for the Government of the Craft was worked out. I was appointed to the office of Grand Chancellor (*Guarda-Sellos*) and my name as such appears at the foot of the printed copy of the *Estatutos Generales* which was published in Mexico on June 24, 1866.

It may be that December 27, 1865, was the date on which these General Statutes were adopted, which would explain the discrepancy.

In 1868 this General Council joined, or was absorbed by, the Supreme Council of 1860 and, in the same year, the amalgamated body effected a fusion with the National Grand Lodge—one of whose highest officials at the time was Benito Juarez, President of the Republic. The latter union, however, was not of a thorough nature, but rather assumed the features of a friendly pact, as it left each Rite independent of the other with regard to ritual and internal government. In 1870 the National Rite numbered thirty-two Lodges and the Ancient and Accepted Rite twenty-four.

It would seem as if the authority of Juarez alone held these Rites together, since at his death in 1872—although he was succeeded as President by his chief follower, Sebastian Lerdo de Tejada, also a prominent Freemason—dissensions arose and they fell asunder, Alfredo Chavero becoming Grand Master of the Grand Orient and José Maria Mateos of the National Grand Lodge. In 1876 a Lodge of Germans left the Grand Orient and joined the National Grand Lodge, but in the following year, with the consent of the latter, affiliated with the Grand Lodge of Hamburg—under which body there was also in 1886 another Lodge at work in Vera Cruz.

So far as evidence is forthcoming, upon the re-establishment of peace and order in Mexico, the Lodges under the jurisdiction of the Supreme Council throughout the Republic organized State Grand Lodges. A Central Grand Lodge was established in the capital, with jurisdiction over them and, though the Supreme Council made no formal abdication of its authority over Symbolism, this was interfered with very little, save by the Central Grand Lodge. In 1883 there were the following State Grand Lodges:—Vera Cruz and Jalisco, each with seven Lodges; Puebla, Yucatan and Guanajuato, with six; and Morelos and Tlaxcala, with five; thus making a total of seven Grand and forty-two subordinate Lodges, exclusive of the Central Grand Lodge and the metropolitan Lodges.

It will be seen that at this period there existed at Vera Cruz a State Grand

Lodge, but from the fact that it was subordinate to the Central Grand Lodge, it was not deemed by the Grand Lodge of Colon to exercise legitimate authority over Symbolism in that State. Indeed, the whole of Mexico was regarded by the last-named body as "unoccupied territory" and it therefore proceeded to charter three Lodges, which, in January 1883, formed themselves, at the city of Vera Cruz, into the Mexican Independent Symbolic Grand Lodge.

Two of the Lodges taking part in this movement had originally held Mexican Warrants, but, having quarrelled with their superiors, solicited and obtained Charters from the Grand Lodge of Colon (afterwards Colon and Cuba), shortly after which the third Lodge was formed and then, finally, the Grand Lodge, although the Supreme Council of Mexico had formally protested against the invasion of its territory. Indeed the step thus taken by their former superiors appears rather to have accelerated the action of the three Lodges, as in the record of their proceedings it is stated, "that they hasten to constitute themselves into an Independent Grand Lodge, pending the protest of the Supreme Council of Mexico, to relieve their friend and mother, the Grand Lodge of Colon, from any further unpleasant complications!"

The Supreme Council of Mexico, in a Balustre numbered XXX and dated April 25, 1883, renounced its jurisdiction over the Symbolical Degrees and promulgated a variety of regulations with regard to Grand and subordinate Lodges. This threw the Craft into the utmost confusion and might have ended in the destruction of the greater number of Mexican Lodges, or, at least, in the establishment of some half dozen Grand Bodies, all claiming supremacy, had it not been for the skill and address of Carlos Pacheco, who succeeded Alfredo Chavero as Sovereign Grand Commander 33°.

The former Balustre was revoked and by a new one (XXXII), dated May 27, 1883, the Supreme Council renounced, in favour of the State Grand Lodges then existing, or which might afterwards be formed, the jurisdiction over Symbolism conferred upon it by the *Constitutions* of the A. and A.R. 33°. The transmission of powers was to take effect from June 24 then ensuing. The Lodges having no Grand Lodge were to remain under the jurisdiction of the Grand Lodge nearest to them, or the oldest if two were equi-distant, until they organized their own in accordance with Masonic usage and precedent. The Lodges of the Federal District, however, were directed to form and inaugurate their Grand Lodge on June 15 then following. Balustre XXXII was signed (*inter alios*) by Carlos Pacheco, Mariano Escobedo, Alfredo Chavero and Porfirio Diaz.

On June 25, 1883, twelve Lodges at the capital, all belonging to the Scottish Rite, met and established the Grand Lodge of the Federal District (or city) of Mexico, with Porfirio Diaz as the first Grand Master. The event was announced to the Masonic world in two circulars, the first of which is in Spanish—an immense document of 180 pages! The second is in English and its only noticeable feature is a declaration that the American system of State Grand Lodges, each with exclusive jurisdiction, has been adopted. Grand Lodges were afterwards established on the

same plan—i.e. in conformity with the edict of the Supreme Council, as promulgated in Balustre XXXII—in the States of Vera Cruz, Tlaxcala, Morelos, Puebla Campeachy and Lower California. The complications, however, already existing in the Republic, were still further increased in 1882 by the action of the Grand Lodge of Missouri, in granting a Charter to the Toltec Lodge, in the city of Mexico, which had been provisionally established at the close of the previous year under a dispensation from the Grand Master.

On December 24, 1889, a treaty was made, by virtue of which the Supreme Council relinquished all claim of jurisdiction over the first three Degrees, whilst the Supreme Grand Orient of the Scottish Rite and several of the State Grand Lodges went out of existence, in order that they might reorganize under one supreme governing body. This took place at a grand assembly of representatives or Deputies from nearly all the state and subordinate Lodges in the republic, held, after due notice, in the City of Mexico, on February 5, 1890. The Convention remained in session for ten days and the formation of the Grand Symbolical Dieta of the United States of Mexico was the result, the office of "Most Respectable Grand Master" being filled by General Porfirio Diaz, President of the Republic; that of Grand Secretary General by Dr. Emilio G. Canton, Clerk of the Supreme Court of the United States of Mexico. On June 10 following, the General Constitution of the Gran Dieta was adopted and promulgated, to be composed of one Deputy from each State Grand Lodge and one from each subordinate Lodge. All Charters for subordinate Lodges were to be issued by the Gran Dieta. In every State there was to be a State Grand Lodge, consisting of five delegates from each subordinate Lodge within its jurisdiction. Fifteen Grand Lodges and 125 private Lodges assisted in the formation of the Gran Dieta. The only exception from the usage of the Scottish Rite was Toltec Lodge, No. 520, in the city of Mexico, chartered, as stated, in 1882, by the Grand Lodge of Missouri.

On December 27, 1890, the Supreme Council 33° issued a decree creating a new body for the government of Symbolic Masonry, to be known as the Grand Symbolical Scottish Diet of the Republic of Mexico, which body came into existence in February 1891.

By the Treaty of Monterey, signed at the Mexican city of that name on October 26, 1891, by G. W. Tyler, Grand Master of Texas and Porfirio Diaz, Grand Master of Mexico, each recognized the other as the only supreme and exclusive Masonic power in their several districts respectively, conditionally on the treaty being submitted to the members of the two contracting Grand bodies and it was agreed that, upon ratification, representatives would be exchanged. Such approval was immediately forthcoming, though afterwards regretted. Protests against the formation and recognition of the Gran Dieta were published by the Mexican National Rite, formed in 1825, of which Francisco P. Gochicoa, Postmaster-General, was the head, the members of which were nearly all officials in the post-office; the Reformed Scottish Rite, instituted in 1871, of which Joaquin Peña was the Sovereign Grand Commander; and the Grand Lodge of the Federal

District, of which Benito Juarez, son of the great Juarez, Mexican president, was Grand Master.

Richard E. Chism, who was Master of the Toltec Lodge, to which reference has already been made, at the time of the formation of the Gran Dieta, published a pamphlet entitled *An Inside View of Mexican Masonry*, in which he stated that the organization of the Gran Dieta was not the outcome of any Convocation or Convention of Masons, but was brought into being by the Supreme Council of the A. and A. Rite and, therefore, could not claim jurisdiction over Masonic units belonging to the York Rite. Immediately upon its formation, however, the Gran Dieta had claimed jurisdiction over everything which called itself Masonic, even to the Rite of Memphis. Toltec Lodge stood aloof from the Gran Dieta, but was afterwards compelled to join it, in consequence of the action of the Grand Lodge of Missouri, to which it owed allegiance, which coerced it into the action by withdrawing its Charter as it "considered it unwise to continue the exercise of Masonic authority in Mexico." Toltec Lodge is now No. 1 on the roster of the York Grand Lodge, to be mentioned later.

With three exceptions all the Lodges transferred their allegiance to the Gran Dieta, which was constituted by 122 out of the 125 Lodges in the republic. One of the first acts of the Gran Dieta was to provide for the initiation of women and to issue Charters for female Lodges, but, in the Report on Foreign Correspondence by T. S. Parvin in the *Proceedings of the Grand Lodge of Iowa* for 1896, it was stated that the Gran Dieta had repealed the law under which women were authorized to be made Freemasons and the Charters of women Lodges were withdrawn under pressure from American Freemasons. This step was taken at a session of the Gran Dieta Simbolica held on August 24, 1895, when it was decreed that all Charters for these Lodges should be withdrawn, that no recognition of women as Freemasons should be continued and that the Holy Bible and the Square and Compasses should be placed on all Masonic altars of the Symbolical Lodges in the republic of Mexico. This step was hastened by the formation on June 24, 1895, of the Grand Lodge Valle de Mexico, No. 1 of the Federal District of Mexico, in the presence of several women, said to be members of female Masonic Lodges. This action caused the withdrawal of Anahuac Lodge, No. 141, which made a protest to the Gran Dieta, which, accordingly, suspended the Grand Lodge Valle de Mexico, along with several members who had committed the irregularities.

The Gran Dieta, however, was not received generally with favour in the Grand Lodges of the United States of America and its recognition by the Grand Lodges of New York and Texas was very generally condemned by the Reporters on Correspondence in several American jurisdictions. In 1894, Dr. Joseph Robbins, Past Grand Master, making his Correspondence Report to the Grand Lodge of Illinois, said :

The most startling event of the year is the recognition by the Grand Lodge of New York of the Gran Dieta Simbolica of Mexico, in the face of disclosures

as to what passes for Masonry in that republic, that, to say the least, have yet far from having been wholly discredited by proof and which, if true, ought to ensure the repudiation of the body or congregation of which they are found to be true, not only by the Grand Lodge of New York, but even by the most careless and least informed Grand Lodges. In our review of New York we called attention to one of these disclosures only—the admission of women to the Lodges owing allegiance to one of the constituents of the Mexican Gran Dieta, the Grand Lodge Valle de Mexico. We there referred to “Clio,” the Master of Lodge No. 27, who, Brother Chism says (to the Grand Secretary of Missouri) is in private life Dr. Matilda Montoya, the only female physician ever accredited by a Mexican college.

The other two women appointed to office in that Grand Lodge were “Caliope,” who was Mrs. De Kleinhaus, mother-in-law of Emilio G. Canton, the Grand Secretary of the Gran Dieta and “Amonia,” who was the wife of the Grand Secretary.

The York Grand Lodge of Mexico, which is the only Mexican Masonic body in fraternal communications with the Grand Lodge of England, originated in October 1823, also as the Grand Lodge Valle de Mexico. It started as a York Rite Grand body, but afterwards changed into Scottish Rite. In 1911 it reverted to the York Rite and the name was then changed to the York Grand Lodge of Mexico. There were a few members who objected to the change and they remained behind and formed an independent Grand Lodge, retaining the old name. According to the latest returns, the York Grand Lodge of Mexico consists of thirteen Lodges with 907 members. A document sent out in June 1934 announces the formation of the Mexican Masonic Council, with member Grand Lodges as follows:

Gran Logia Benito Juarez Apdo. Núm. 87 Torreón, Coah.
 Gran Logia Indep. Cosmos Apdo. Núm. 171 Chihuahua, Chih.
 Gran Logia del Estado de Chiapas Apdo. Núm. 70 Tapachula, Chis.
 Gran Logia del Estado de Nuevo Leon Apdo. Núm. 309 Monterrey, N. L.
 Gran Logia de Tamaulipas Apdo. Núm. 419 Tampico, Tamps.
 Gran Logia Occidental Mexicana Apdo. Núm. 9 Guadalajara, Jal.
 Gran Logia El Potosi Apdo. Núm. 265 San Luis Potosí, S. L. P.
 Gran Logia Unida Mexicana Apdo. Núm. 56 Veracruz, Ver.
 Gran Logia Oriental Peninsular Apdo. Núm. 61 Mérida, Yuc.
 Gran Logia Valle de Mexico Apdo. Núm. 10 México, D. F.
 Gran Logia Guadalupe Victoria Apdo. Núm. 108 Durango, Dgo.
 Gran Logia Restauracion Apdo. Núm. 26 Villahermosa, Tab.
 Gran Logia Campeche Apdo. Núm. 17 Campeche, Camp.

ADMITTED PROVISIONALLY

Gran Logia del Distrito Norte de la Baja California Apdo. Núm. 81 Ensenada, B. C.

ADMISSION INCOMPLETE

Gran Logia del Pacifico Apdo. Núm. 20 Guaymas, Son.
 Gran Logia del Estado de Oaxaca Apdo. Núm. 10 Oaxaca, Oax.

Of these there are several concerning which but little is known. Requests for information produced the following:

The Grand Lodge of Coahuila, "Benito Juarez," was founded in Saltillo, Coahuila, in 1890, under the auspices and Jurisdiction of the "Gran Dieta Simbólica" of the United States of Mexico.

In 1896, Worshipful Brother Dr. Lorenzo Cantú was elected Grand Master and the residence of the Grand Lodge was transferred to Ciudad Porfirio Diaz, Coahuila. It worked with regularity as an integral part of the "Gran Dieta Simbólica" until July 1, 1901, when, upon the receipt of a circular announcing the dissolution of that Grand Body, it assumed its independence and sovereignty in the State of Coahuila, pledging itself to uphold the Ancient Charges and Landmarks as laid down by Dr. Anderson, in 1721, and acknowledging the complete independence of the Symbolic Degrees.

This Grand Lodge shows a list of 31 Lodges with 1276 members in 1935.

Grand Lodge La Oriental Peninsular of the State of Yucatan was formed from three Lodges working under the Jurisdiction of the Grand Lodge Unida Mexicana of Vera Cruz, in the year 1913. It was organised to exercise Jurisdiction over the State of Yucatan, Campeche and Quitana Roo. It is the only Grand Lodge operating in this territory. It has adopted the British standards. Its statement is as follows:

II. Since the date of its Constitution this Grand Lodge has been the only Governing Masonic Body in the territory that was granted to her, and her authority has not been nor is at present divided with any other Grand Lodge or Supreme Council.

III. That the Laws of this Grand Lodge are formed in strict compliance of the Ancient uses of the Fraternity approved at Stationers Hall, London, England, on June 24, 1721, the main parts being:

- a. Acknowledgement of a belief in God.
- b. That it makes Masons of men only.
- c. Secrecy.
- d. The Symbolism of Operative Masonry.
- e. The division of Symbolic Masonry in three Degrees, universally known.
- f. The legend of the Third Degree and ways of recognition, which are unchangeable.
- g. Controversial politics and sectarian religion strictly excluded from all activities under its auspices.
- h. The Book of the Sacred Law shall always be open while a Lodge is working.
- i. That it will not try to interfere in the territory of another Grand Body.

Grand Lodge El Potosi of the State of San Luis Potosi was established in the year 1896. It covers the territory of the State of San Luis Potosi and had its headquarters in the city of San Luis Potosi.

The Grand Lodge El Potosi works strictly in conformity with the standards of the Grand Lodge of North Carolina. Like many of its sister Mexican Grand

Lodges, it has felt that the Masonry of the United States frowns upon things Mexican, and for that reason it has refrained from begging any American Grand Lodge to extend recognition; the Spanish-speaking Masonic world has been driven to a self-contained isolation to a great extent by the attitude of the English-speaking Grand Lodges, who neither cared anything about them nor knew anything about them.

Bro. Juarez tells us then when his Grand Lodge received a copy of Past Grand Master Peter T. Wilson's address to the Conference of Grand Masters, in Spanish, the document created widespread interest and seemed to mark the beginning of a new era of good feeling. It is desired that he shall express to our Grand Lodge the sincere thanks of the Grand Lodge El Potosi in us, and the hope that this may be the beginning of the best of fraternal relations.

This Grand Lodge Works the three Degrees, using the Ritual of the Scottish Rite which is the same that is used in practically all of Latin-America; it requires the Volume of the Sacred Law on its Altars and a profession of faith in a Deity. It is sovereign and independent and shares its Jurisdiction with none other.

The following is from the report of the Committee on the Grand Lodge Del Pacifico:

The chairman made a trip to Mexico for the particular purpose of examining into the merits of the application for recognition of the Grand Lodge of the Pacific and visited several of the cities where are located subordinate Lodges of that Grand Lodge. He had the privilege of inspecting several Lodge rooms and of meeting officers and members of a majority of the Lodges. He also conferred with the Grand Master Octavio A. Serrano, Past Grand Master R. H. Fernando F. Dworak, and other officers of the Grand Lodge. His impression was most favourable. He found those Masons with whom he came in contact to be mostly men of prominence and standing in their respective communities and his inquiries and observations induced him to believe that they were good Masons and that they were loyal to the tenets of our profession and were doing a splendid work in their jurisdictions. At Nogales, Hermosillo, Mazatlan, Los Machis, Navajoa, Culiacan and Ciudad Obregon he found Americans who had been raised in the United States and had cast their lot with the Masons of the Grand Lodge of the Pacific and without exception the expressions of these Masons were commendatory of the work and the spirit of their Mexican brethren and their lodges. There is a strong American spirit on the west coast of Mexico and the influence of the American Masons there is evident.

The Grand Lodge of the Pacific confines its authority to the states of Sonora and Sinaloa and the central district of Lower California. It exercises its right and authority over the three degrees of symbolic Masonry only. It requires of its initiates a belief in God and the immortality of the soul and displays the Great Light upon its altars. In 1923 the Grand Master Dworak represented to this Grand Lodge that the then newly created Grand Lodge of the Pacific had no treaty or other connection with the Supreme Council of Mexico, nor any other Masonic body, but that it was sovereign and absolutely independent. The application for recognition has been before us from that time until this and the same representations have been repeatedly made to us.

We find that the Grand Lodge of the Pacific has 14 Lodges with more than 1400 members, and that all of the Lodges in its territory are of its obedience except a Lodge at Cananea, which is a subordinate of the York Grand Lodge of Mexico. Recognition of the Grand Lodge of the Pacific has been deferred until this time because the York Grand Lodge of Mexico, with which we are in amity and concord, claims exclusive jurisdiction throughout the Republic of Mexico and we were not disposed to take any action that might be objectionable to that Grand Lodge. It appeared to your committee that the only reason for denying the application for recognition would be an objection from the York Grand Lodge and that otherwise the Grand Lodge of the Pacific was justly entitled to our fraternal regard and recognition. With this in mind, we asked the Grand Master of the York Grand Lodge to give us a frank statement of his disposition in this matter, assuring him of our desire to work in full harmony and accord with the York Grand Lodge of Mexico and its members. We have now a reply to our inquiry made by the Grand Master through Bro. M. A. Loeb, Chairman of the Committee on Foreign Relations of the York Grand Lodge, in which we are advised that it cannot and will not embarrass or hurt York Grand Lodge for the Grand Lodge of California to enter into fraternal relationship with the Grand Lodge of the Pacific.

In 1926, the United Grand Lodge of Mexico at Vera Cruz sent out a request for recognition in which the following history, description and declarations occur:

We have at all times and places tried to render obedience to those ideals notwithstanding the numerous difficulties and obstacles we have met with from the year 1883 in which our Masonic life began, as a body named "Gran Logia Simbólica Independiente" (Symbolic and Independent Grand Lodge of Vera-cruz), with a regular jurisdiction upon the whole territory of the Mexican Republic and adjacent islands in both oceans, according to the cession made in our favour of the said territory by the Very Respectful Grand Lodge of Colon and that of Cuba; and at the same time, by the resignation of the Supreme Council in the city of Mexico to its pretensions to govern all the Masonic Lodges in this country.

In order you may have a clear and wide knowledge as to the origin, organisation and rights concerning our Grand Lodge we beg to send you herewith two enclosures or copies, one of the recognition granted to us as far as legitimacy and regularity correspond, by the Grand Lodge of Cuba, and another of the treaty by means of which the Supreme Council in Mexico resigned what they called their rights, recognised and agreed to cultivate and maintain a perpetual friendship with our Grand Lodge, being this also recognised by the Grand Lodges of the States of Alabama, Arizona, Iowa, Louisiana, Nebraska and District of Columbia in the United States of America, and by those of Edinburgh (Scotland), Manitoba and Nova Scotia (Canada), New South Wales and Victoria (Australia) and some more English and Spanish speaking lodges.

It is our duty to clear up that, notwithstanding that the jurisdiction of this Grand Lodge embraced the territorial extension mentioned above, it willingly engaged itself, as it has done, to grant the territory of the various federal states of this country to the Grand Lodges which might be established in a regular

form and transmitting them the necessary jurisdiction, so they could practise there complete authority as sovereign powers in their respective territories, with the reservation for this Grand Lodge of the right to recover its whole personality upon the granted territories whenever one of those Grand Lodges might abdicate or divide its sovereignty in favour of another power.

The Gran Logia Unida Mexicana admits within its circle only free and honourable men (this is why it emphatically rejects as an irregular body any lodge which accepts women within itself).

We do recognise the existence of God, and our doors are completely closed for those who do not keep the same thought in their mind; and all the lodges pertaining to our control are instructed to keep open upon the altar the Sacred Book of the Divine Law. It exercises the secret, the Symbolism of the Operative Masonry, the division of the Symbolic Masonry into three degrees and the custom of reading the third one. Its aims are charities and the intellectual and moral education without accepting, at any rate, whatever sectarian controversy either political or religious.

Mr. Oliver Day Street in 1922 reported to the Grand Lodge of Alabama as follows:

Early in January 1882, the Grand Lodge of Colon and the Island of Cuba chartered three Symbolic Lodges at Vera Cruz. On January 28, 1883, these three lodges formed a Grand Lodge at Vera Cruz under the name of the Independent Symbolic Mexican Grand Lodge, claiming jurisdiction over Symbolic Masonry throughout the Republic. So far as we can ascertain its organisation was in strict accord with the rules for the erection of an independent Grand Lodge of Ancient Craft Masonry.

CHAPTER III

FREEMASONRY IN CENTRAL AMERICA

BRITISH HONDURAS

THE Lodge of Amity—No. 309—St. George's Quay, Bay of Honduras, was also warranted in 1763 by the Grand Lodge of England and, like the earlier Lodge on the Mosquito Shore, continued to appear on the Lists until the Union. Subsequent English Warrants were granted in 1820 to the British Constitutional Lodge No. 723, Bay of Honduras; and, in 1831, to the Royal Sussex, No. 860, Belize. Both these Lodges, however, were erased June 4, 1862.

COSTA RICA

A Lodge was chartered at San José by the Grand Orient of New Granada, about the year 1867; and, according to the Masonic Calendars, a Grand Orient and Supreme Council 33° for Central America was established at the same town in 1870. Dr. Francisco Calvo was at the head of both bodies and appears to have been succeeded in 1879, or shortly before, by Carlos Urien.

To-day there are 7 Lodges and 316 members. One Lodge, La Luz, No. 3, is composed chiefly of American Brethren.

The Grand Lodge of Costa Rica is recognised as regular by all American and Canadian Grand Lodges except Illinois, Missouri, Colorado, Georgia, Maine, Maryland, Minnesota, Oklahoma, South Carolina, Wisconsin, Alberta, Nova Scotia, and Prince Edward Island. It is possible that some of the above may have entered into fraternal relations with it since this information was gathered.

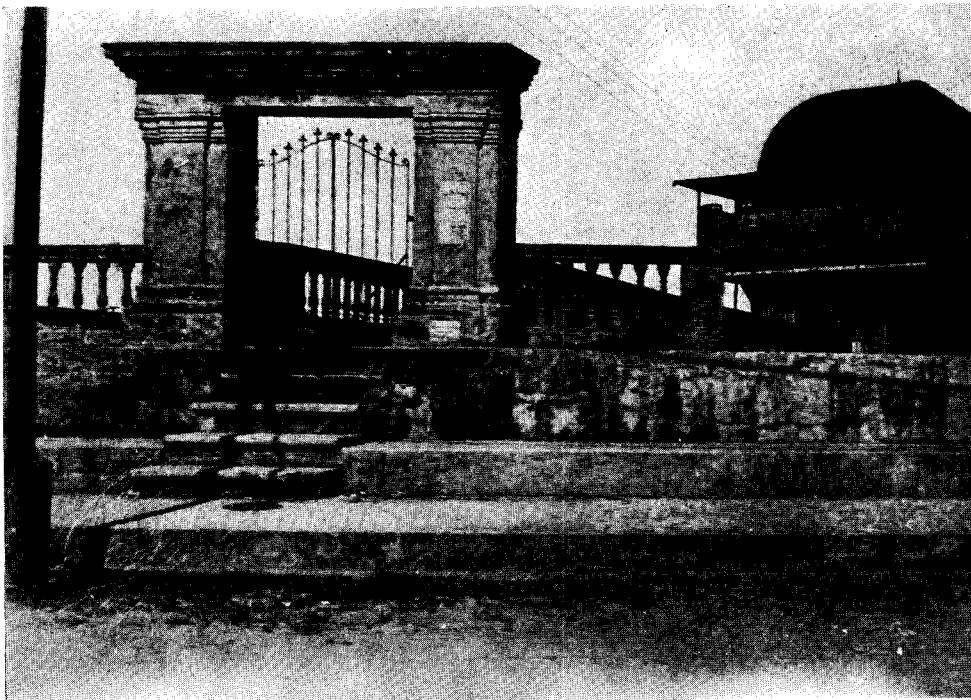
GUATEMALA

A Lodge—Constance—was established in this republic in 1881, by the Grand Orient of Colombia at Carthagená. In 1886 the members divided themselves among three new Lodges: Igualdad, Libertad and Fraternidad—Nos. 21-23 on the roll of the Grand Orient of Central America (Costa Rica), "installed" May 22, 1886, which adhere to the Ancient and Accepted Rite—and Union—of uncertain parentage—which is alleged to work in accordance with the York Rite. The last-named Lodge probably received an American or German Charter, as a large number of its members were composed of these nationalities.

Owing to difficult circumstances, the Grand Master in 1929 called a series of conferences of the Lodges to discuss ways and means for improving conditions.



The Masonic Temple, Port Lemon, Costa Rica.



Entrance to the Masonic Temple at Port Lemon.

Four conclusions were agreed upon: the formulation of a definite programme of Masonic studies to be participated in by all the Brethren (1) for a clear understanding of the meaning of the Symbolic Degrees; (2) the desirability or undesirability of continuing or reducing the number of Lodges in the Capital and at Quezaltenango; (3) the reorganization of the finances of the Craft in Guatemala. Much good is expected to result from an intensive discussion of the three problems. Two Lodges—Garibaldi, No. 12, at Retalhuleu and Progreso, No. 14, at Coatepeque—were deprived of their Charters because of internal difficulties.

A new Lodge was instituted (U. S. D. S.) at San Felipe under the title of Ideal Orientacion and is working most satisfactorily. The Lodge Estralla de Oriente (Star of the East) was constituted in December 1928, at Asunción Mita, in the Department of Jutiapa and is reported to be working under favourable auspices and excellent condition, thanks to the enthusiasm of its members and their determination to adhere strictly to the laws of the Craft. *Tenidas blancas* (public meetings) were held by the several Lodges in a spirit of broad toleration and with carefully prepared programmes of entertainment and information to let the cultured public get a clearer conception of the character and altruistic purposes of the Fraternity. Grand Lodge organized three similar meetings: One in celebration of the annual patriotic festival on September 15—*la Fiesta de la Patria*; the second in celebration of the twenty-fifth anniversary of the establishment of the Grand Lodge of Guatemala, the third in memory of the Brethren who have “travelled to the Eternal East, . . . preceding us in the completion of human destiny.” These meetings, too, have been of inestimable value as a means for dispelling doubts and misconceptions and diffusing the principles of Freemasonry for the good of the country and the world at large.

With reference to the *Fiesta de la Patria* the Grand Master issued a decree calling upon the Lodges to arrange annually, on either the fourteenth or fifteenth of September, a dignified celebration of the anniversary of the Independence of Central America, so as to record and exalt the patriotism of the Masons of Guatemala, demonstrating their love of their country and their constant solicitude for her prosperity.

The Grand Lodge of Guatemala is recognised as regular by an impressive list of British and American Grand Lodges.

HONDURAS

There is in Honduras a Grand Lodge, recognized by several of the American Jurisdictions, which, according to the latest return, has six Lodges, composed in membership of native Hondurians, almost every Lodge having among its members some of the best minds of the Republic. There are also in Honduras four Lodges chartered by the Grand Lodge of Scotland, viz. Tela, No. 1196, at Tela; Ceiba, No. 1266, at La Ceiba; Puerta Castilla, No. 1293, at Puerto Castilla; and Cortes, No. 1315, at Puerto Cortes.

On May 15, 1922, representatives of the three Lodges in Honduras then existing—Iqualidad, No. 1, at Tegucigalpa; Eureka, No. 2, at San Pedro Sula; and Augustin Disdier, No. 3, at La Ceiba—all then subordinate to the Supreme Council of Central America at Guatemala, met in consultation at Tegucigalpa to take preliminary steps towards the formation of an Independent Grand Lodge of Symbolic Masonry. It was resolved to found such a body and Fredrico C. Canales was appointed Grand Master and Ernesto Fiallos V as Grand Secretary. Notice was given the Supreme Council of the resolution thus passed and that body rendered the necessary assistance by releasing the three Lodges from all obedience to it. On July 9 of the same year the Sovereign Symbolic Grand Lodge of the State of Honduras of the Ancient and Accepted Scottish Rite was duly formed and constituted. This body demands a declaration of belief in the Supreme Being and the Bible is displayed on the altars of the Lodges.

The Lodges under the jurisdiction of the Grand Lodge of Scotland are composed entirely of English-speaking people, most of whom are Americans. The Lodges under the Grand Lodge of Honduras work in the language of the country.

Its standards are substantially those of the Grand Lodges of New York, North Carolina, Massachusetts, and others. It is recognised by Alabama, Arkansas, California, Kansas, New Jersey, North Carolina, Cuba, Costa Rica, Panama.

PANAMA

A very good historical account of Freemasonry in what is now the Republic of Panama, presented by Judge Oliver D. Street to the Grand Lodge of Alabama in 1922, is reproduced herewith:

This republic was a part of Colombia until November 3, 1903, when it declared its independence and set up a government of its own. It was promptly recognised by the leading nations of the world, due no doubt to the chaotic conditions in Colombia and the desire of the world to see the Panama Canal constructed. The republic is 430 miles long and 118 miles at its widest point, its area being 32,380 square miles. The population is about one-half million and exhibits various degrees of admixture of Indian, Negro and Spanish blood. Of course, the relatively small pure white element is the predominating influence.

Apparently the first Masonic Lodge in Panama was "Union Lodge," at Panama City, founded by the Grand Lodge of Texas in 1850. It probably became dormant about 1852. In 1866, Massachusetts established at Panama "Isthmus Lodge" which continued to work till 1880 when it surrendered its charter. It is probable that these two Lodges left little impress upon the people of Panama as their membership consisted chiefly of sojourners.

There is little doubt that the present Masonry of Panama owes its existence in the first instance to the Supreme Council of Colombia (formerly New Granada, at Cartagena), though by 1903, it had become completely disorganized. When about 1907 the process of reorganization began it was necessary on account of the unfriendly political relations then existing between Panama and Colombia for the Masons of Panama to apply to the Supreme Council of Venezuela, at

Caracas, for a charter. Between 1907 and 1913, six Lodges were chartered by Venezuela in Panama.

The Grand Lodge of Panama was formed by these six Lodges and one Lodge chartered by the Supreme Council of Colombia, at Cartagena, on August 19, 1916. Its jurisdiction extends throughout the Republic with the exception of the Canal Zone. It may not establish Lodges in this Zone but may receive the petitions of citizens of the Republic of Panama residing or doing business in the Zone. It has been recognized by the Masonic powers of the world generally. Latest statistics (1920) credit it with 6 Lodges and 500 members.

NICARAGUA

In 1932 the Grand Lodge of Nicaragua sent out the following account of itself, signed by T. F. Guliener, Grand Master, and Antonio Ortega B., Grand Secretary:

With the object of having our foreign relation as completely as possible to fulfil the purposes of our Great Fraternity we hereby apply for official recognition from your Grand Lodge.

For your guidance we are submitting you the following information:

1. The Grand Lodge of Nicaragua occupies exclusively its territorial jurisdiction and was lawfully formed on 27th November, 1907, by the following Lodges:
Progreso, No. 1, Managua. Luz, No. 2, Leon. Estrella Meridional, No. 3, Rivas.
Furthermore the following lodges have been Chartered:
Isis, No. 4, Matagalpa. Veteranos, No. 5, Managua. Diriangen, No. 6, Leon.
2. It is a responsible independent self-governing organization with sole undisputed and exclusive authority over all symbolic Lodges in Nicaragua. Is not in any sense subject to nor dividing its authority with any Supreme Council nor any other Power claiming ritualistic or other supervision or control. Its legal standing has been recognized by the Nicaraguan Government.
3. Its membership is composed of men exclusively and do not entertain any Masonic relation with mixed lodges or bodies admitting women into their fellowship.
4. It adheres in principle to the Ancient Landmarks, traditions, customs and usages of the Craft, as set forth in the Constitutions adopted by the Grand Lodge of England in 1723.
5. The Grand Lodge of Nicaragua meet in particular the following essentials:
 1. Acknowledgement of a belief in God the father of all men.
 2. Belief in immortality.
 3. Presence of the Three Great Lights of Masonry in the lodges while at work, chief among them the Sacred Book of the Divine Law.

SAN SALVADOR

Masonry obtained a footing and the Craft flourished for a time in this State, but in 1882 the Lodges were closed and the members dispersed. In that year,

however, some zealous Masons, supported by the then President of the Republic—Rafael Zaldívar—succeeded in reuniting the scattered Brethren and founding a Lodge. Excelsior, No. 17, was established by Charter of the Grand Orient of Central America (Costa Rica), at San Salvador, the capital, March 5, 1882 and, a little later, another Lodge—No. 18, Caridad y Constanza—under the same sanction, at Tecla, a neighbouring town.

SPANISH HONDURAS

We obtain from the report prepared for the Grand Lodge of Alabama in 1922 by Hon. Oliver D. Street, the following account of Freemasonry in the Republic of Honduras:

This state is only a little smaller than Guatemala, but its population is only about one-fourth as large. Those of pure European blood are very small in number, the mestizos (mixed Indian and Spanish) and the full-blooded Indians constituting the great bulk of the population. As a rule the people are industrious.

Of course the prevailing religion is Roman Catholicism but no religion is supported by the state and religious freedom is secured by the constitution.

As late as June 10, 1922, there were only three Lodges of Masons in Honduras, namely, "Igualdad" No. 1 at Tegucigalpa; "Eureka" No. 2, at San Pedro Sula; and "Augustin Disdier" No. 3, at La Ceiba, all subordinates of the Supreme Council of Central America at Guatemala. On May 15, 1922, representatives of the Lodges met in convention at Tegucigalpa to take preliminary steps towards forming an independent Grand Lodge of Symbolic Masonry. It was at once resolved to found such body and the election of officers was proceeded with, resulting in the election of Fredrico C. Canales as Grand Master and Ernesto Fiallos V. as Grand Secretary. Notice was at once communicated to the Supreme Council of Central America of their action, and on the 10th day of June that supreme body released these Lodges from all allegiance to it in order to facilitate them in their plans.

On July 9, 1922, the "Sovereign Symbolic Grand Lodge of the State of Honduras of the Ancient and Accepted Scottish Rite" was solemnly constituted.

We have been furnished with a full set of documents relating to the formation of this Grand Lodge. From them we learn that all official connection between the Lodges of Symbolic Masonry and the "higher" bodies of the Scottish Rite is completely severed; that this Grand Lodge is an independent, self-governing body owing no allegiance to any other body or system; that this Grand Lodge practices and controls only the first three degrees and that the Supreme Council of Central America has surrendered claim over these degrees within the Republic of Honduras; that all the Lodges in Honduras participated in the formation of this Grand Lodge and that it is formed 'in conformity' to the laws which govern our Institution."

We are unable to detect irregularity whatever in the formation of this Grand Lodge except (if it be an irregularity) that it is Scottish Rite origin. A declaration of a belief in Deity is exacted and the Bible is displayed on the altar of the Lodges.

CHAPTER IV

FREEMASONRY IN THE WEST INDIES

BY the expression West Indies is understood the large group of islands lying east of Central and north of South America. Of these the northernmost are the Bahamas or Lucayos—a long archipelago. South-west of them stretches the vast island of Cuba, the most important of the whole group as well as the principal member of the Greater Antilles, within which are also comprised Jamaica, Hayti, Porto Rico and several smaller islands.

East of Porto Rico begin the Lesser Antilles, also known as the Caribbee Islands, by navigators again subdivided into the two groups of the Windward (or South Caribbees) and Leeward (or North Caribbees) Islands, so-called in accordance with the direction in which they lie with regard to the prevailing easterly trade wind. With a single important exception all these islands belong to European nations, being shared between Great Britain, Holland, Sweden, Denmark, France and Spain. The solitary exception is Hayti, which is divided into two independent native states. Some few also of the Leeward group belong to the South American Republic of Venezuela.

Much confusion has arisen from the same name being given to different islands and from the same island having different names. Thus, there are Barbadoes and Barbudo, whilst the Saintes (three of the Caribbee Islands) were at one time called Barbata. St. Christopher is commonly termed St. Kitts; Porto Rico was formerly known as San Juan—the proximity of the latter to St. John naturally introducing a new element of uncertainty. Then we have Cariacou, one of the Grenadines and Curaçoa. The Bahamas were likewise the Lucayos. Hispaniola, San Domingo and Hayti are all appellations for one island, while San Domingo is also the name of the principal city in the Spanish part of it. Two islands are called Anguila; there is a New as well as an Old Providence—and the latter was also known as St. Catherine. The island of Samana occasionally comes in conflict with the peninsula of the same name in Hispaniola. Three islands in the West Indies were called Santa Cruz and the same name is borne by a group in the South Pacific and by the capital of the Canaries. There is Tortuga and the Tortugas and the following very puzzling names of towns: Basseterre, the capital both of Guadeloupe and St. Kitts; St. Pierre, a town in Martinique, also in Réunion (or Bourbon); St. Louis, common to Guadeloupe and Senegal; St. Denis, a town in France, as well as the capital of Réunion; Port Louis, a seaport of France and the capital of the Mauritius; St. George, the name of towns in Grenada and Bermuda; and, lastly, Santiago, the most familiar title of all, which occurs not

only in Old and New Spain (Hispaniola), the Cape Verde Islands, Cuba and Jamaica, but is also met with both in Central and South America.

It will be seen, therefore, that a study of the Masonic history of the West Indies is beset with a new class of difficulties, differing materially from those which have been already encountered in the previous researches. A great part of the information is contained in old *Calendars* where the name of a town or an island is, as often as not, given without any real approach to exactitude. Less uncertainty prevails, as we gradually sail down the river of time, but even when approaching our own times, the references to Lodges in foreign parts (*en pays étrangers*) under Continental Jurisdictions, by the most discursive of writers, are, in too many instances, both vague and misleading.

CUBA

Le Temple des Vertus Theologiques, or Las Virtudes Teologales, No. 103—with the notorious Joseph Cerneau as first Master—was chartered at Havana by the Grand Lodge of Pennsylvania, December 17, 1804. During the progress of the Negro Revolution, three Lodges originally constituted in Hispaniola—Réunion des Cœurs (French), Concorde and Persévérance (Pennsylvanian)—were reorganized at Santiago de Cuba in 1805-6. Again dispersed in 1808, many of the members removed to New Orleans in 1809, where—October 7, 1810—the two Lodges first named amalgamated, as No. 117 (Concord), under the Grand Lodge of Pennsylvania, by which body a Charter—No. 118, Perseverance—was also granted the same day to certain petitioners, “chiefly refugees from San Domingo and Cuba.” Other Lodges were erected under the same sanction—Nos. 157, 161 in 1818; 166, 167 in 1819; and (at Santiago de Cuba) 175 in 1820 and 181 in 1822. All, however, but the last two had died out by 1822 and, in 1826, the Charters of Nos. 175 and 181 were revoked, because the Lodges had failed to meet for more than a year. The privilege of warranting Lodges on the island was next assumed by the Grand Lodges of Louisiana and South Carolina, under the former of which bodies sprang up Nos. 7, 1815, 11 and 14, 1818; and, under the latter, Nos. 50—La Constancia, 1818 and 52—La Amenidad, 1819. Then followed the Grand Orient of France with a Lodge and consistory (32°), 1819; and two further Lodges—La Constante Sophie and L’Humanité (at Saint Yago, ? Santiago de Cuba), 1821. In the year last named a circular was received by the Grand Lodge of South Carolina from the Grand Lodge of Ancient Freemasons in Havana, stating that a Grand Lodge had been organized there, to which Lodge La Amenidad requested permission to transfer its allegiance. A favourable answer was of course returned, but the Grand Lodge of South Carolina retained on its roll La Constancia for a few years, when the Warrant was surrendered by the members “in consequence of the religious and political persecutions to which they were subjected.”

For many years Masonry languished in the “Pearl of the Antilles,” its votaries



Masonic Lodge, at Sagua la Grande, Cuba.

practising their rites in secret, but not daring to indulge in any overt acts, which might entail not only expulsion from the country, but also confiscation of their property. At length, however, a faint revival set in and a Warrant was granted, November 17, 1859, by the Grand Lodge of South Carolina to St. Andrew's Lodge, No. 93, "for the purpose of establishing, with two other Lodges (Albert Pike and Josiah H. Drummond concur in the belief that these were Spanish Lodges, i.e. holding Warrants from some Peninsula authority) already existing on the island, a Grand Lodge," which was accomplished on December 5 of the same year.

An independent Grand Lodge of Colon was thus established at Santiago de Cuba and—December 27, 1859—a Supreme Council of the Ancient and Accepted Rite 33° was founded in the same city by Andrés Cassard, under the sanction of the Supreme Council for the Southern Jurisdiction of the U.S.A., "for the Masonic Jurisdiction of Cuba and other unoccupied West India Islands."

At this time, it must be recollected, the practice of assembling as Freemasons was forbidden by the Spanish laws, which laws, moreover, though destined to become—after the dethronement of Queen Isabella (1868)—innocuous in the Peninsula, remained for a long time in full force in Cuba.

Several, indeed, of the Captains General and other officers who ruled the island were Masons and, therefore, from time to time the Craft was tolerated, but its members being always compelled to work to a great extent in the dark, found it necessary to observe the most inviolable secrecy, even to shield themselves under "Masonic names," lest by the discovery of their own, they might incur the most grievous penalties. Among the names given in an official report dated August 6, 1873, of the officers of the Supreme Council of Colon are "Bismark" and "Josaphat," but a paragraph states—"the real names of the officers you will find in the enclosed slip, they are not stated here, to prevent their being divulged should this communication come to print" (*New England Freemason*, February 1874, p. 80). For the same reason the Supreme Council and the Grand Lodge, which soon after united in forming a Grand Orient, found a convenient title for the amalgamated body in the name of Colon—the Spanish for Columbus—it being desired above all things to conceal from the public ken the seat of the "Grand East" of the Society.

At the formation of the Grand Orient of Colon, a *Constitution* published at Naples in 1820, was adopted as that of the new organization. By this the Supreme Council necessarily became a section of the Grand Orient. In 1865 a new *Constitution* was promulgated. The Sovereign Grand Commander of the Supreme Council became—*ex officio*—Grand Master of the Grand Orient, but the Grand Master of the Grand Lodge was still required to submit himself for election. All Charters for Lodges were issued by the Grand Lodge, but had to be confirmed and *viséd* by the Supreme Council. According to Lecerff, however—"in Naples a Grand Orient was founded, which in 1830 [not 1820] enacted its *Constitution* and *By-laws*, entitling the book *General Statutes of the Scottish Rite*; these came to America and happened to come to hand of (*sic*) Brother Andrés Cassard,

the propagator of Masonry in South and Central America ; in establishing Masonry in those countries, he gave the *General Statutes* as the universal laws of Masonry and the Grand Orient system with the allegiance of all to the thirty-third Degree was provided for therein" (*Proceedings Grand Lodge of Cuba, 1879*).

In 1867 the Grand Lodge promulgated a Constitution of its own, in which, while recognizing its continued membership of the Grand Orient, it claimed the exclusive power to enact its own By-laws, issue Charters, constitute and regulate Lodges. Their right to do this was denied by the Supreme Council. In 1868—September 30—the Grand Lodge suspended its Constitution until a meeting took place of the Grand Orient, convoked for November 30. But before that time the revolution broke out and Freemasons, being regarded by the Spanish government as revolutionists, the Grand Orient could not meet. The Grand Lodge, so far as it was possible, resumed labour. But the times were unpropitious. In the winter of 1869, at Santiago de Cuba, by order of Gonzales Bret, an officer of the government, eighteen persons were seized without warrant and immediately shot, without a trial, for being Freemasons—one of them the Grand Master of Colon—and many others were arrested and committed to prison for the same offence.

The number of Cuban Lodges, which, in 1868, was about thirty, had fallen in 1870 to about seven and, in the latter year, the Supreme Council organized a Provincial Mother Lodge at Havana, against which the Grand Lodge very naturally protested. The Warrant to this Mother Lodge was soon after recalled, but the dispute between the Supreme Council and the Grand Lodge continued. In 1873—April 11—the Grand Lodge resumed work openly and, in the following year, entered into a compact with the Supreme Council, whereby it was agreed that the former should have exclusive jurisdiction over Symbolic Masonry, with the sole right of chartering Lodges and that it should establish a Provincial Mother Lodge (instituted in April and dissolved in July 1875) in the western section of the island to govern the Lodges there, but in submission to the laws of the Grand Lodge. After this compact it is contended that the Grand Lodge, though still nominally a section in the Grand Orient, had full jurisdiction over Symbolical Masonry. Nevertheless, it is quite clear that there was a divided authority and, apparently, great Masonic confusion on the island.

The Grand Lodge of Colon held five meetings in August 1876, on the last of which—August 26—it declared itself free from all other authority, a sovereign body, with full and unlimited powers over its subordinates.

This action, however, was accelerated by an event which had taken place on August 1, when the representatives of nine chartered Lodges (six chartered before and three after 1865), together with four under dispensation from the two Provincial Mother Lodges, met at Havana and formed the Grand Lodge of Cuba. This body from the very first kept itself free from the blighting influence of the (so-called) High Degrees, which it willingly consented—December 31, 1876—should be ruled in Cuba by the Grand Orient of Spain. In a circular of September 4, 1876, the

Grand Lodge of Colon claimed to have on its register 36 Lodges and 8,000 members; whilst its newly formed rival, the Grand Lodge of Cuba, in 1877, possessed an apparent following of 17 Lodges. In the latter year—June 3—a second Grand Lodge of Colon (or Columbus) at Havana was added to the two existing Craft Grand bodies.

Thus we find three organizations, each claiming to be the regular Grand Lodge. From a circular of the Grand Lodge of Cuba, we learn that, in 1879, the three Lodges which formed the Grand Lodge of Colon at Santiago de Cuba in 1859 and four others, adhered to that body; but that the remaining Lodges—excepting those under the Grand Lodge of Cuba—were subject to the control of the Grand Lodge of Colon at Havana. To local jealousies must be attributed this multiplication of Grand Lodges. The representatives of some of the Havana Lodges seceded from the old (or original) Grand Lodge of Colon at Santiago de Cuba, met as the Grand Lodge and decreed its removal to Havana.

Eventually, however, the Grand Lodges of Colon (at Havana) and Cuba formally united, and—March 28, 1880—the Grand Master of one body became Grand Master and the Grand Master of the other body Deputy Grand Master. The title assumed by the new organization was the United Grand Lodge of Colon and the Island of Cuba and it entered upon its career with a roll of 57 Lodges and between 5,000 and 6,000 Masons. The Lodges under the original Grand Lodge of Colon at Santiago de Cuba remained true to their allegiance.

In 1885, the number of Lodges under the United Grand Lodge had apparently increased to 82, with Provincial Grand Lodges at Santiago de Cuba and Porto Rico; but from the official List of 1886, there were then only 58 Lodges in all upon the roll. Of these, 30 were at the capital, or in its vicinity, and 28 in other parts. It is possible that further schisms may have disturbed the peace of Cuban Masonry; and it is somewhat remarkable that the Provincial Grand Lodge of Porto Rico—with the 14 subordinate Lodges on that island, shown in sundry *Calendars* for 1886—wholly disappeared in the later official List.

To-day there are in Cuba 186 Lodges with 13,178 members, a net gain during the year of 349. Order has been brought into quarters where temporary differences had produced dissension. Honesty and business-like administration of finances is insisted on and a special commission appointed to look after this matter and supply standard models for book-keeping transactions and the keeping of Minutes. Discipline is upheld with a firm hand. The Grand Master (Antonio Iraizoz de Villar) holds that it is better to have fewer Lodges and fewer members than men who cannot or will not submit to Masonic law and co-operate to maintain the high reputation which Cuban Masonry has won after years of struggle against attacks and misinterpretations by opponents outside of the Lodges. A Commission is to be created to act as a Supreme Court of Masonic Justice; this will be composed of magistrates of established prestige and authority.

During 1929 a number of new Temples were dedicated and a uniformed National Masonic Band was formed. The Government has conceded to Grand

Lodge a valuable piece of property in the city of Havana, in recognition of its help in providing a school for children and a public library. A Masonic Temple (*Palacio de la Masoneria*) will be built on this property, which will be the headquarters of Grand Lodge. The property was obtained through the influence of Dr. Antonio Bosch, who is not a Mason.

One Lodge helps to maintain a dental dispensary for children in the city of Camagüey. Another gave an ambulance to a hospital. £687 were sent to Porto Rico for relief in the devastated regions there; 16,171 pairs of shoes were given to an equal number of children, enabling them to attend school. This undertaking is known as *El Zapato Escolar*. It was founded on January 6, 1920, the day which commemorates the visit of the Magi to Bethlehem. *La Misericordia* (the National Masonic Home) has, at present, 180 residents.

This Grand Lodge appears to be recognised practically universally among Masonic Grand Lodges, the Grand Lodge of South Australia being the only one whose statement of fraternal relations with it appears not to have been found.

HAYTI AND SANTO DOMINGO

This island is divided into the republics of Hayti in the west and San (or Santo) Domingo in the east. It was originally a Spanish possession, but the western portion was ceded in 1697 to the French, under whom it prospered rapidly and, in 1789, contained 793 sugar plantations, 3,117 coffee plantations, 789 cotton plantations and 182 establishments for making rum, besides other minor factories and workshops.

But the conflicting diversity of race and monopoly of political power by the whites, led to a rupture on the outbreak of the Revolution in the mother country. After fierce revolts of the mulattoes and negroes and inroads of the English and Spanish, all the inhabitants of the colony were declared free and equal in 1793, the command of the army being given to Toussaint l'Ouverture, who expelled the hostile intruders and restored peace to the island.

English troops arrived in Hayti from Jamaica in 1793 and, afterwards, were poured into the country; but they came to die. The 82nd Foot, numbering 880 men, lost all but 50 in ten weeks. Another regiment, in the same time, lost 700 men out of 1,000; and it is stated that the 96th Foot perished to a man (Bryan Edwards, *History of the West Indies*, vol. iii, p. 411). Major-General Sir Adam Williamson (Provincial Grand Master for Jamaica under the Grand Lodge of England—Moderns—1793–8), who succeeded the Earl of Effingham (Acting Grand Master of England, under the Duke of Cumberland, 1782–9) as Governor of Jamaica, ultimately followed the troops sent from that island, with the title of Governor-General of San Domingo. At the close of 1798, however, when the colony was evacuated, millions of treasure had been wasted, twenty thousand soldiers and sailors had perished, whilst there never had been any reasonable prospect of conquering the island. The loss of the English has been estimated at 45,000 men and twenty millions sterling.



A Certificate, Port au Prince, Haiti.
In the collection of the Grand Lodge Museum, New York.

The Spanish territory was ceded to France in 1795, but Napoleon attempted to re-establish slavery in 1801 and the inhabitants shook off the French yoke in 1803, San Domingo in that year declaring itself an independent republic. A period of confusion then ensued, there being no fewer than five distinctive governments upon the island in 1810. The whole of it passed again under a single republic, that of Hayti, in 1822, but, in 1844, the Dominicans reasserted their independency and the two districts have since remained separate. The territory comprised within the republic of San Domingo was ceded to Spain in 1861, but again declared free by an act of the Cortes, March 3, 1865.

Of the later condition of San Domingo, Hazard, a traveller, gave a deplorable account. The fertile plains were untilled; the rich mines unworked. There was not a plough in the whole island; and the only steam engine ever set up was destroyed by the Spaniards in 1865.

In the republic of Hayti, on the western side of this beautiful island, the state of things was even worse than in the eastern or Dominican part. All traces of the old French civilization vanished. There were no manufactures and the government was bankrupt; the towns were in ruins and the men spent their time in idleness, living on the industry of the women.

Two Lodges—St. Jean de Jérusalem Écossaise and Concorde—were formed on the island, under the Grande Loge Anglaise de France in 1749. Others soon followed—Frères Réunis, 1763; Amitié Indissoluble, 1765; Verité, 1767; Frères Choisis, 1772; and a Provincial Grand Lodge—under the Grand Orient—October 1, 1778. These were doubtless established on French territory, in the district now known as Hayti, though the term San Domingo is alone used in the lists.

The remaining Lodges, constituted under French authority prior to the Revolution were—L'Unanimité, Petit Goave, 1774; Les Frères Zélés, Cavaillon, 1775; Raison Perfectionnée, Petit Tron, 1779; Réunion Désirée, Port au Prince, 1783; Choix des Hommes, Jacmel, 1784 and Frères Discrets, Cayes, 1785 (Nos. 292, 291, 456, 466, 521 and 591).

Besides the Degrees of the Craft, the Rite of Perfection had been introduced into the island by Stephen Morin in 1761 and, doubtless, continued to be worked until swept away—like all other vestiges of French domination—by the great political cataclysm, in which that remarkable personage is himself believed to have perished. We have seen that during the closing years of the eighteenth century Hispaniola had become the headquarters of the newly invented American Rite, called—but without any valid reason—the Ancient and Accepted Scottish Rite 33° and that, on the expulsion of the French colonists, the Rite in question had been introduced into France. Both De Grasse-Tilly and Hacquet—who so far anticipated him as to be first in the field with the revived Rite of Perfection—the former a planter, the latter a notary, were residents in the French (or western) side of San Domingo, i.e. on the part now known as Hayti.

The Dominican, or to speak with precision, the Haytian Lodges, which had served as the basis of the Rite, in most cases closed their doors during the political

troubles and Freemasonry, which was strictly confined to the white inhabitants, became almost, if not quite, extinct.

A Warrant was granted from Pennsylvania, in 1786, on the application of "a Lodge held at Cape François, directed to General Washington as Grand Master of all America." A second Lodge, under the same Jurisdiction, was established at Port au Prince in 1789, which continued to meet regularly throughout the political convulsions of 1791 and, at the close of 1798 (as related in the *Proceedings of the Grand Lodge of Pennsylvania*), "after having been obliged by reason of the disturbances in the island, their Lodge being burnt, etc., to suspend their Masonic operations, had again begun and were carrying on their works."

In 1793—December 4—sundry French Brethren, "driven from the island of San Domingo," were granted a dispensation by the Grand Lodge of New York to meet as a Lodge in that city for the period of six months. This, which was named *La Tendre Amitié Franco-Américaine*, surrendered its acting Warrant, June 4, 1794; but the money and papers of the Lodge were delivered—by order of the Grand Lodge—to *L'Unité Américaine*, which took its place, May 19, 1795. The latter received a regular Charter in 1797, becoming No. 12 on the roll and, in the same year, was concerned in a series of irregularities which are not without interest in the present inquiry. From internal bickerings dissensions had arisen in the Lodge, it decided to return the New York Warrant and revert "to the authority of their natural Grand Lodge of France." Accordingly, a French Lodge *L'Union Française* was established in New York, December 6, by Huet Lachelle, a Deputy Grand Master under the jurisdiction of the Grand Orient of France and Provincial Grand Master for San Domingo. *L'Unité Américaine* after this made submission, was accorded grace, but split into two parts, one remaining the old Lodge, the other becoming *L'Union Française*, No. 14 on the roll of New York. With the subsequent history of these bodies we are not concerned; it will suffice to have learnt from authority that a large number of Haytian Brethren found an asylum in New York; also, that the Provincial Grand Master of San Domingo and four of his Grand Officers were included in the number of these refugees.

In 1802, owing to the arrival of 30,000 veteran French troops, the negro forces of Toussaint l'Ouverture were compelled to retire to the mountains and the survivors of the colonists who had fled to different countries returned in great numbers, but in 1803 were for the second time expelled. Meanwhile, however, the Grand Lodge of Pennsylvania had extended its jurisdiction in Hayti. Several Lodges were erected as follows: Nos. 46, Cape François, February 3, 1786; 47, Union of Franco-American Hearts, Port au Prince, December 18, 1789; 87, *Frères Réunis*, the Cape, December 15, 1800; 88, *Concorde*, St. Marc, May 4, 1801—reinstated September 15, 1806—surrendered September 4, 1809; 89, *Frères Sincèrement Réunis*, Cayes, May 4, 1801; 95, *Humilité*, Lusé à Veau, December 6, 1802; 97, *Parfaite Harmonie*, San Domingo, September 5, 1803; 98, *Persévérance*, *Abricots*, September 5, 1803—reinstated March 21, 1808—finally vacated October

27, 1810; 99, Temple du Bonheur, Arcapaye, December 5, 1803. All the above, except No. 46 (extinct in 1790), were erased (or "vacated") April 7, 1806 and those only reinstated which are specifically mentioned. Nos. 95 and 97-9 were established in the first instance by the Provincial Grand Lodge of San Domingo.

A Provincial Grand Lodge of San Domingo was established January 9, 1802. This was vacated (apparently in error) April 7, but reinstated September 15, 1806 and the jurisdiction extended to the island of Cuba—whither, with two of his Lodges, the Provincial Grand Master had retired.

In 1806, in the portion of Hayti ruled by President Pèthion, some of the French Lodges revived and negotiations were set on foot by one Trichet, which resulted in the erection of two Lodges under the (older) Grand Lodge of England in 1809, La Loge de l'Amitié des Frères, Réunis and La Loge de l'Heureuse Réunion. This was followed up by the appointment of a Provincial Grand Master—John Goff—in 1811 and by the formation of two further English Lodges in 1817, Loge La Réunion des Cœurs and Loge Parfaite Sincérité des Cœurs Réunis. All four were erased in 1824. Meanwhile the efforts of the Grand Orient of France to obtain the upper hand were frustrated by the action of the Government.

About the same time—1810—in that part of the island under the sway of the Emperor Henry I, there was also a revival and a vast number of so-called Degrees, with pompous and unmeaning titles, were introduced by a charlatan named D'Obernay, which were accepted with avidity at the Imperial Court. After this came a pause, owing to the political convulsions which disturbed the peace of the island. In both of the existing Republics—mulatto and black—one revolution seems to have followed another, the only variation being the wars that from time to time broke out between the two States. But, after the establishment of a single Government (1822), the English Provincial Grand Lodge was transformed—May 23, 1823—into an independent Grand Lodge of Hayti, with President Boyer as patron, with his Prime Minister, General Ingignac, as Grand Master. The *Constitutions* were settled January 24, 1824 and the Grand Lodge was established on precisely the same basis as the United Grand Lodge of England. For many years the Craft prospered and pursued the even tenor of its way, until about 1830, when a certain St. Lambert, an envoy of the Supreme Council of France, began to stir up strife by again attempting to propagate the High Degrees.

Five Lodges in all were erected under the authority of the Ancient and Accepted Rite; whilst the rival French Jurisdiction, that of the Grand Orient, has only warranted a single Lodge on the island during the last century. This, Les Mages du Tropique, was established at Cayes in 1831 and has long since disappeared from the roll of the Grand Orient, though as an Areopagus distinguished by an identical title, meeting at the same place, was shown in the *Tableau Des Ateliers*, Supreme Council of France, from which it is natural to suppose that there must have been a transfer of allegiance.

In 1836 the Grand Lodge, with a view to terminating the confusion which

prevailed, transformed itself into a Grand Orient. This alteration, of course, involved the institution of a Supreme Council 33°, which duly claimed the allegiance of all fluctuating bodies under the obedience of any branch of the Ancient and Accepted Rite.

In 1843, owing to an insurrection of the blacks, Boyer—the mulatto President—was displaced. A few years of turmoil then ensued and the Craft once more languished. In 1845 a new envoy of the French Supreme Council, Fresnel, having obtained the protection of President Santana, almost overthrew the National Grand Orient, but was himself ultimately expelled for political intrigue. After his departure the Grand Orient of Hayti revived, entered into a compact with the Grand Orient of France and, in 1851, ruled over no fewer than thirty-one Lodges, besides forty-nine associations of Masons which met under varied titles for the communication of the so-called High Degrees.

In 1844—February 27—total separation from Hayti was declared by the Dominicans and the eastern (or Spanish) portion of the island formed itself into the republic of San Domingo. In 1861, as already related, it once more placed itself under the government of Spain. A revolt, however, broke out in 1863 and Spain finally relinquished its changeful child.

A Grand Orient of San Domingo was organized at the capital of the same name December 11, 1858. The Lodges taking part in this proceeding were originally warranted, 1830-4, by the Grand Orient of Hayti (Port au Prince), at the time when the whole island was under an undivided rule. Falling, however, into a state of somnolency during the wars, 1844-7, they were suppressed, or erased, in 1849. The Grand Orient of San Domingo, thus formed by these resuscitated Lodges, appears never to have had more than some half-dozen daughters on its roll.

During the reunion with Spain, 1861-5, Masonry either died out or was practised in secret, but a Grand Lodge of the Dominican Republic was organized—January 26, 1865—under Benito Perez as Grand Master. This was followed—October 22—by a Supreme Council for the High Degrees and the two bodies united—January 1, 1866—in re-establishing a National Grand Orient.

In January 1867 Thomas Bobadilla presided over the Grand Orient, with Castro as Deputy Grand Master; whilst the Lodges were ten in number, with a total membership of about 2,000. In 1928, the Dominican National Grand Lodge sent out the following:

This, our Great Lodge, was established the year 1858, and actually cultivates good friendly relations with a great majority of the Great Lodges of the world.

The lodges under our obedience are eighteen, distributed in the principal cities of this country, working regularly and according to our rules. They practice the Scottish Rite and our legislation is as progressive as that of other Grand Lodges.

Our Grand Lodge in its decisions is independent from the High Philosophic

Bodies, with which we hold brotherly relations. We take heed not to admit in our relationship any Lodge or Masonic Body that may not have been acknowledged as regular, and in order to admit Brothers from foreign countries, we require the presentation of documents that may prove that they are Masons in good standing.

We only initiate in our lodges free men, with at least an average education, good habits and religious feelings, being an indispensable condition, belief in God, Great Architect of the Universe and regulator of all things.

Our by-laws are severe in their provisions for punishment, and whenever judging a Brother, we want justice to shine, making punishment certain when necessary, the only way to keep the prestige and good reputation of our Order.

We have before us many documents of different sorts concerning the Grand Orient of Hayti. First is an article in the *Bulletin of the International Office for Masonic Intercourse*, for January 1907. The article is by Dathan de St. Cyr, Grand Representative of Hayti to the Grand Orient of France. He states that Freemasonry was started in Hayti at the time of the proclamation of the independence of Hayti in 1804, but made only slow progress. It seems at almost all times to have been closely associated with the political powers. Thus it is stated that the approval of the President of the Republic of Hayti, Alexandre Petion, was given to a project to have Haytian Masonry obtain "the patronage of the Grand Lodge of England" through a man who was going on a mission "to the Cabinet of St. James"; and that he "succeeded in obtaining the favour." Soon afterwards two more Lodges were Constituted, and an "English Provincial Grand Lodge for Hayti" was created.

Then came the wars between Napoleon and England. Communication with England was very slow and difficult. Masonry in Hayti was not flourishing. The principal members resolved to issue a Masonic Declaration of Independence in Hayti, it is stated, which was done on January 25, 1824. The Grand Orient was thus formed. This Grand Orient was accompanied by the Degrees of Past Master, Royal Arch, "R. C.," whatever that means, and of the "Templ. Kadosch." This was called the Haytian Rite, and lasted about ten years. Then there is in the Record the statement that to end the schism, the Grand Orient of Hayti "resolved to concentrate within its bosom the regular exercise of the Scottish Rite." A Supreme Council was formed in 1835-36, and continued with little incident that we can discover until 1886, doing good work.

It was in 1886 that the next schism took place. There was the Grand Orient of Hayti and there was the National Grand Orient of Hayti. Good Masons lost interest, and it is stated that the Institution "was, perhaps, about to disappear," when a fusion occurred, and a single organisation for all was effected on July 9, 1899, with "the very illustrious Bro. F. R. Luxembourg Cauvin as Grand Master."

The documents agree that the "Head of the State is *ex officio* the grand protector of Haytian Masonry."

For more than a decade after the fusion, the Grand Orient grew after its own way, with some elements of weakness which it could not control. The *Foreign Correspondence Report of New York* for 1927 states that "there has been considerable confusion during the past two or three years. Many complaints reached the office of our Committee." This same book tells of the election of J. Lelio Joseph as Grand Master and Grand Commander for a three-year period beginning in January 1927. He is described as "a young man who has been very active in Masonic affairs—and has won the respect of the Grand Lodge and of American Masons in Hayti.

The *Report* has this to say about Haytian Masonry in the 1928 report of his Grand Lodge:

19 Lodges. About 2,000 members.

Since M.:W.:Bro. J. Lelio Joseph became Grand Master remarkable progress has been made towards the elimination of elements that have been detrimental to the Craft for many years. The younger element has come to follow the Grand Master as an effective leader who will abolish abuses and enforce Masonic discipline fearlessly. As a result of the change there has been more or less confusion, caused by disreputable elements seeking to get back into power by spreading dissatisfaction with the existing régime. All of this was brought out at the Annual meeting of July and August, without any mincing of words. All through the report is recognizable the strong hand at the helm of the Craft. The fundamental principles of Masonry are firmly insisted upon. Violation of the laws of morality and honest dealings are severely arraigned.

The Grand Master in reporting on the work of the year 1926-27, in his address at the Communication, reviews briefly the history of the difficulties which had been accumulating. He says that for more than a quarter of a century the vital principles of Freemasonry had been disregarded more or less and certainly had not been applied as they should be to the detailed affairs. As a result Haytian National Masonry of these latter times presented a disheartening spectacle. He traces the origin of the trouble back to the schism of 1886-1889, when the Lodges were invaded by men incapable of ever comprehending the mysteries of Masonry, ever being an easy prey to intriguing and concupiscent self-seekers. These men worked their way into official positions to the disgust of the better element who lost interest, withdrew or at least took no further active interest in the affairs of the Craft. Merchandising of all sorts of side degrees added another difficulty. "The Temple of Masonry was made a trafficking and recruiting centre," the Grand Master declares. Men were made Masons without any regard to law and procedure. Anyone who paid the price could find someone to initiate him and enter him as a member of a Lodge. The condition was limited to the capital City, and there the disorder produced anarchy. The Lodges outside adhered firmly to the laws and the best traditions.

After this very severe arraignment, the Grand Master goes on to point out how a new condition was worked out at last. He says that a new generation has come to the fore. Young men, inspired by the ideas of Masonry which they had heard exhibited in oratory and then seen trodden down in practice, began to look into the history of the Craft and learned of what the Craft was doing

elsewhere. They began to dream of a re-establishment of sound discipline and a renewal of the splendor which once hung around the name of Masonry in the Island. They saw the standard of the Craft in the hands of indifferent guides; they decided to see it in more worthy keeping. So, on December 12, 1926, they appeared in force at Grand Lodge and seized the government. Since then they have been working together with the Grand Master for the renewal and progress of Masonry. The moral reform was pushed with the same determination as the improvement of the material conditions. "We proceeded with kindness," says the Grand Master, "but when the case required it we did not hesitate to take disciplinary measures, even the most severe." That this was needed is evident from the general change of atmosphere in the Masonic life of the jurisdiction.

JAMAICA

No documentary evidence has yet been found to show that Freemasonry existed in Jamaica, in a regularly organized condition, before April 14, 1739, when the Mother Lodge of Kingston was warranted as No. 182 by the Grand Lodge of England. It did not adopt that name until 1766 and it ceased to meet in 1796, although it was retained on the register until the union of the two Grand Lodges in 1813. It, however, paid no dues to Grand Lodge after 1791. The island of Antigua appears to have had the precedence of Jamaica by more than two years, but no other colony in the West Indies can claim priority of introduction, whilst Jamaica received the light of Freemasonry before Switzerland, Frankfort, Denmark, Rotterdam, or Amsterdam. In 1742 the Port Royal Lodge, No. 193, was established at Port Royal and continued working until 1770, being erased in 1772. It is probable that the number of Freemasons in Jamaica at that period was much larger than might be inferred from these particulars, as there were 10,000 white people resident on the island in 1741, while, in the same year, the harbour of Port Royal was crowded with twenty-nine line of battleships and a large number of frigates, sloops and transports, containing in all 15,000 sailors and 12,000 soldiers. On a previous expedition sent out under Admiral Hozier it is related that within a couple of years two admirals, ten captains, fifty lieutenants and four thousand men had perished.

According to the *Constitutions* of 1756 (p. 333), between 1742 and 1744 Ballard Beckford, George Hynde and Alexander Marriott Crawford were appointed Provincial Grand Masters for Jamaica, but there are no means of determining the exact dates of their appointments. The *Masonic Year Book* gives the year 1742 for each.

On April 29, 1746, a Lodge, No. 208, was constituted at St. Iago de la Vega (now Spanish Town), but it did not appear in the Lists until 1751 and it was erased in 1773. St. Mary's Lodge, No. 219, was established at Port Maria on February 17, 1757. It was off the List from 1773 to 1778, but reappeared in 1779, for the first time with its name. It made its last payment to Grand Lodge in 1900 and was

erased at the Union in 1813. In October 1771 four Lodges appear to have been established at Kingston: the first, known as the Junior Lodge, No. 418, ceased to meet in 1796; the second, the Lodge of Harmony, was erased in 1813; the third, the Lodge of St. James, received a Warrant of Confirmation on November 23, 1808, but also was erased in 1813; and the fourth, the Lodge of Union, No. 421, met at St. James and was struck off the register at the same time. On April 23, 1773, two Lodges were established at Kingston; one, the Union, the other, the Beaufort, both being erased on November 20, 1782. Green Island Lodge and the Lodge of Lucea, the latter bearing the number 485, were founded in 1775; both were erased in 1813. The latter also bore the name of Hanover Lodge. The Sociable Lodge, No. 486 and the Union Lodge, No. 487, which met at Savanna-la-Mar, were also founded at the same time, the first being erased on November 20, 1782, and the second in 1813. Apparently in those days the custom was to issue certificates in manuscripts for each of the three Degrees. In *The Freemason* of August 20, 1881, W. F. Lamonby reproduced a copy of one of such certificates, which he had seen. It was written on a half-sheet of foolscap, at the head of which were pen-and-ink sketches of the square and compasses in the centre, with a plumb rule and level on either side. The certificate read as follows:

From the East, where shines ye Great Light.
Lux ex Tenebris.

These are to certify that Simon Miller was made an Enter'd Apprentice in the Union Lodge, at Savannah La Mar, in the Island of Jamaica. We, therefore, pray all respectable Brethren to receive our dear Brother Simon Miller in his respectable Qualitys and to entertain him in everything relative to them. We promise to have the same regard to those who shall present themselves to our Lodge, furnished with proper and Authentic Titles. To which we have subscribed our names and affixed our seal, this 19th day of the month Sevan of the year 7775, of the Restoration 2305, and of the Vulgar Era the 17th day of June, 1775.

WILLIAM HENRY RICKETTS, MR.
JOSEPH WILLIAMS, SENIOR WN.
JAS. ROB. TOMLINSON, JUNIOR WN.
JAMES BAIN, P.MR.

(Seal)

Lamonby adds that the second certificate, recording the Second and Third Degrees, is also very interesting, but it so happens that those stages were acquired in another part of the globe and at a long interval of twenty-eight years.

La Loge les Freres Reunis, No. 638, was founded in 1813 and continued in the Lists until 1832.

In succession to A. M. Crawford, the following Provincial Grand Masters appear to have been appointed by the Grand Lodge of England—Thomas M. Perkins (appointed "for the Mosquito Shore"), 1761; William Winter, 1770;



Masonic Temple at Kingston, Jamaica, British West Indies.

Jasper Hall, 1772; Sir Peter Parker, 1778; and Adam Williamson, 1793.

The Atholl Grand Lodge was not unrepresented in Jamaica. On October 1, 1763, it issued a Warrant for a Lodge to meet at Old Harbour, which was numbered 121. This is all that is known of it and Lane, in *Masonic Records*, thinks that probably it did not pay for its Constitution, as there is a note "Six Guineas was due to Dermott, G.S." It was, however, retained in each of the Lists in *Abiman Rezon*, for 1804, 1807 and 1813, as "Old Harbour, Kingston, Jamaica." On October 22, 1772, the Atholl Masons also established a Lodge at Green Island, numbered 177, of which there are no records after November 1773, although it is continued in *Abiman Rezon* for 1804, 1807, and 1813. At neither of these places had any Lodge been established by the original Grand Lodge, but in 1775 it established the Green Island Lodge, No. 483, which the Atholl Masons looked upon as an invasion of their jurisdiction. They, therefore, regarded themselves as being at liberty to constitute Lodges where others already existed under the original Grand Lodge, which they had not done heretofore. Accordingly, on February 7, 1786, an Atholl Warrant was issued for a Lodge to meet at Kingston, numbered 233, which dropped off the Jamaica Roll before 1795, although it was mentioned in *Abiman Rezon* for 1804, 1807, and 1813. Another Lodge—also called Union—was founded in 1789 as No. 257, which ceased to meet about 1816. The Artillery Lodge, No. 262, was formed on August 28, 1790, in connexion with the Royal Train of Artillery at Port Royal, which lapsed about 1805; and, on May 10, 1794, the Antients warranted the Royal Lodge, No. 283, at Kingston, which is still in existence under the same name, as No. 207. In February 1795, also the Lodge of Amity, No. 288, was warranted by the Atholl Masons to meet at Kingston. On December 12, 1797, the Friendly Lodge, an offshoot of the Union Lodge, No. 257, was constituted under the Atholl Grand Lodge. It now bears the number 239, given to it in 1863. Returns and other documents showing the existence of the Friendly Lodge before the date of its Engraved Warrant of 1809—to which reference is made below—were discovered by E. X. Leon in the Grand Secretary's Office in June 1889.

In 1806 the Atholl Masons, finding themselves sufficiently numerous, petitioned their Grand Master, John, fourth Duke of Atholl, for a Provincial Grand Master and, in response to their petition, Dr. (afterwards Sir) Michael Benignus Clare was duly appointed. So soon as this Provincial Grand Lodge was formed, many of the Lodges under the mother Grand Lodge ceased to work, whilst others accepted Provincial numbers under it. Sir Michael Clare continued his office after the Union, receiving his patent of confirmation in 1816. He retained the office until 1831, when he resigned and returned to England, where he passed away in the following year. At the time of the Union it was discovered that almost all, if not, indeed, all of the Lodges chartered by the original Grand Lodge, had fallen into abeyance, whilst the Atholl Lodges were nearly all in working order. At least nineteen Lodges were ranged under the Provincial banner within a few years

of 1806. The first Lodge to be warranted after the establishment of the Provincial Grand Lodge was the Friendly, No. 342, Kingston, the Warrant being dated January 31, 1809. This is still in existence as No. 239. It was followed by nine others, which were quickly established in various parts of the island.

In 1760 the Lodge of St. Andrew, No. 102, was chartered by the Grand Lodge of Scotland, which Lodge remained on the Roll until 1816, though it was probably inactive for a great number of years prior to that date. Jamaica is first mentioned in the records of the Grand Lodge of Scotland, when a Provincial Grand Master appears to have been appointed by that body.

With regard to Ireland, Crossle and Lepper, in their *History of the Grand Lodge of Ireland* (vol. i, p. 243), state :

Jamaica was responsible for the issue of four Warrants: No. 456 (1767); No. 699 (1789); No. 733 (1791); No. 738 (1791). Barbadoes had No. 622 in 1783 and No. 649 in 1800. Martinique was granted No. 690 in 1801. The fact may be recalled that in those days the town of Cork was the usual last port of call for British vessels bound to the West Indies and it was only natural that one or two Irish Warrants should find their way across the Atlantic together with the salted beef and whiskey which, from the days of Raleigh onwards, had formed no inconsiderable portion of the cargo of ships outward bound from our southern forts.

At the present time the jurisdiction of the Grand Lodge of Ireland is unrepresented on the island of Jamaica.

In 1782, of all our former possessions in the West Indies, Jamaica, Barbadoes and Antigua alone remained. Jamaica would next have fallen had it not been for the victory of Lord Rodney over the Count de Grasse on April 12 of that year. In that case the later Masonic history of Jamaica would have formed a part of that of the Grand Orient of France. The whole of the battering cannon and artillery intended for the attack on the island was on board the ships then captured. Thomas, third Earl of Effingham, Pro or Acting Grand Master of England from 1782 to 1789, resigned that appointment when given the office of Governor of Jamaica. He arrived in the colony in 1790, but died on November 19 of the same year. The mortality among all ranks at that time was very heavy. From Commissary Sayer's regimental returns we learn that, of 19,675 soldiers sent by England to the West Indies in 1796, before March 1802 no fewer than 17,173 died of complaints incidental to the climate.

In 1817 the Grand Orient of France issued Charters to the French refugees in Kingston to erect three Chapters or Consistories. The first was called the Sublime Lodge and conferred the so-called "Ineffable Degrees"; the second was a Council of Princes of Jerusalem, and the third was a Grand Council of the 33°. But, says H. J. Burger, in the *Handbook of Jamaica*, issued in 1881 :

the members of these bodies soon wearied of these diversions and, becoming

desirous of working legitimate Masonry, applied, in 1818, to the United Grand Lodge of England for a warrant to open La Loge La Bénignité. The result was that the so-called High Degrees rapidly declined, yet, as no more refugees arrived from Haiti and La Bénignité worked always in French, this Lodge lingered out a questionable existence till 1829, when it finally collapsed.

There is no mention of a Lodge of this name in Lane's *Masonic Records*.

On December 9, 1818, according to the *Proceedings of the United Grand Lodge of England*, the Board of General Purposes, as the result of letters received from the Grand Lodge of Ireland and from the Provincial Grand Master for Jamaica relative to some proceedings in that island, recommended that a deputation from the two Grand Lodges should be appointed to confer on the subject, i.e. that certain regulations common to the Grand Lodges of England and Ireland should be established for the government of the Lodges abroad and in military corps; and that the Grand Lodge of Scotland should be invited to join in the conference. On March 3, 1819, the Board reported the receipt of a letter from the Grand Lodge of Ireland and the matter was left in the hands of the Grand Master, the Duke of Sussex.

The year 1833 witnessed the passing of the Act for the Abolition of Slavery, which, says H. J. Burger (*op. cit.*), affected very considerably the progress of Freemasonry.

Active members who entertained the opinion that a terrible financial catastrophe had overtaken both the agricultural and commercial interests of the country, hastened away to other fields of enterprise and left the Lodges there to languish. Few or no new Lodges were constituted, whilst several old ones, such as the Seville, Concord, St. Elizabeth, Cornwall and Union, of Falmouth, closed their doors; nor did any reaction set in until about the end of 1844, when a number of Colombian patriots, who had taken refuge in Kingston, opened a Lodge under a Charter from the Grand Lodge of Carthagena to work Symbolic Masonry in that city. As this proceeding was, however, in violation of Masonic international law, those Brethren were informed that they and their initiates would not be recognized in the island and they were advised to apply for a Warrant from England to legalize their work. On this advice they acted and, as they were recommended by the other Lodges in Kingston, a Warrant was obtained from the United Grand Lodge for the Union et Concordia Lodge, No. 754.

This Lodge, which was warranted on May 20, 1845 and consecrated on July 28 of the same year, continued working until 1868, although it was not erased until September 21, 1885.

In 1843 the Rev. W. P. Burton was appointed Provincial Grand Master for Jamaica by the Grand Lodge of Scotland, but, as in the parallel cases of Colonel Young in the West Indies and Dr. Burnes in the East Indies, he at first held the office *in partibus infidelium*. To-day there are five Lodges in the Scottish Provincial

Grand Lodge of Jamaica. The zeal of Scottish Masons, says Burger, provoked a laudable spirit of emulation amongst the English Freemasons, and this new-born zeal was first manifested by a desire to work the Higher Degrees. The old Royal Lodge began by reopening their long-dormant Royal Arch Chapter and this was the signal for the other English Lodges in Kingston to do the same, if they possessed Charters and, if not, to apply for them.

The appointment by the Grand Lodge of Scotland of a Provincial Grand Master led the English Brethren to emulate them and seek to revive their dormant Provincial (or District) Grand Lodge. They petitioned for the appointment of the Hon. Robert Hamilton, M.D., in that capacity. He was a wealthy landed proprietor and a very zealous member of the Craft. On November 5, 1858, he was appointed District Grand Master for East Jamaica and the Lodges north of Kingston, who had declined to subscribe to the petition because of their distance from Kingston, were permitted to continue in direct communication with the United Grand Lodge in London. Dr. Hamilton passed away in 1880, but his successor, Lieutenant-Colonel John Charles Macglashan, was not appointed until 1886. His successors have been Sir Henry Arthur Blake, Surgeon-General the Hon. Charles Benjamin Mosse, William Duff, the Hon. Sir John Pringle and the Hon. Henry Isaac Close Brown. At the present time the English District of Jamaica has thirteen Lodges and four Royal Arch Chapters.

PORTO RICO

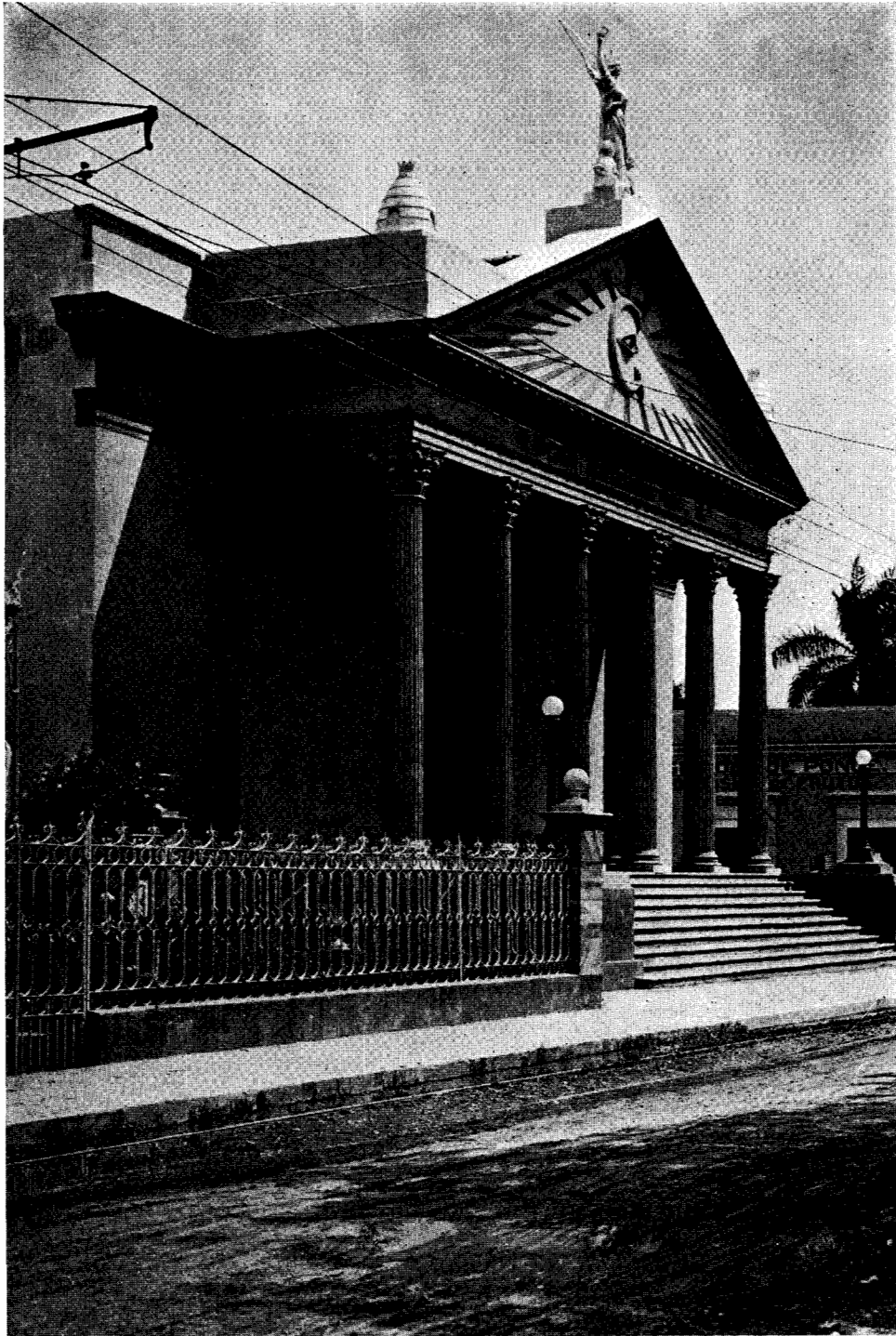
The chief authority for statements regarding Porto Rico is Fred D. Flagle, who has made a close study of the conditions in that country and contributed an article to the *Freemason's Chronicle* on the subject in September 1922.

The early history of Freemasonry in Porto Rico is closely connected with similar movements in Cuba and it is known that the first Lodge in Cuba was organized in 1804, under the Grand Lodge of Pennsylvania.

In 1751, Ferdinand VI had placed the death penalty on Freemasons, because he considered them dangerous to the government. Joseph Buonaparte re-established Masonry, but Ferdinand VII again prohibited it and, in 1824, death was made the penalty of belonging to a Masonic Lodge.

The oldest-known Masonic document in Porto Rico is a letter constituting a Chapter of Rose Croix, under the name of Minerva, in San German, dated April 10, 1824. This Chapter was established under the auspices of the Southern Jurisdiction of the United States, located at Charleston, which, later, chartered the Grand Lodge of Cuba, in 1859. The establishment of this Chapter indicates that there were members of similar Chapters in Porto Rico before this date, but exact data in regard to these Chapters is lacking.

The decree of Ferdinand VII, in 1824, doubtless stopped Masonic work in Porto Rico, as it did in Cuba. It was not until 1858 or 1859 that Masonry was



Masonic Temple, Ponce, Puerto Rico.

revived. At about that time the Grand National Orient of the Republic of Venezuela created a Lodge in Pueblo Viejo, which, afterwards, was transferred to San Juan. All the members were Master Masons and the Master was a member of the eighteenth Degree. This Lodge was named Borinquen and held its meetings in a building which was located in front of the Cathedral of San Juan. It was fronted by two columns and from this it has been asserted that it was built for Masonic purposes. At the same time other Lodges were working in the island under letters from the Grand Lodge of Cuba but, as the Masonic records date back only to 1884, when the Grand Lodge of Porto Rico was established, at Mayaguez, it is impossible to say how many there were. There is still in existence one Lodge, Estrella de Luquillo, which was active at that time, having been chartered March 21, 1867.

Suspicion was directed toward the Masons at the time of the Revolution of Lares and, though it was never proved that they had any part in that affair, persecution continued to follow them. Don Jose Perez Moris, writing of the revolution of Lares, has the following to say regarding the Masons:

Although the revolutionary bands have been represented as being Masons, we have no knowledge that there is any reasonable connexion between them. However, as it is difficult for the profane to distinguish between them, it would be wise not to permit Masonic Lodges to work in the West Indies, especially since the signs used by both the conspirators and the Masons in making themselves known to each other are very similar.

In 1871, the Spanish Masonic authorities decided to introduce Masonry into Porto Rico, though, as already shown, it had previously existed there since the beginning of the century. As a matter of fact, Senor Coll y Toste affirms that Lodges existed there as early as 1805. This agrees with the idea previously expressed that, in order to establish a Chapter of Rose Croix in San German, in 1824, Symbolic Lodges must previously have existed on the island.

In the *Ritual of the Master Mason*, which was approved by the Supreme Council of the 33° of the Grand Orient of Spain, occurs the following:

Various Porto Rican Brethren, who had been initiated in Madrid, in the Lodge Puritanos, under the jurisdiction of the Grand Orient of Spain, introduced Masonry into the island of Porto Rico in 1871.

As a matter of fact, in that year, under the direction of Don Manuel de Mendoza, the Grand Delegate of the National Orient of Spain, various Lodges were established in the island, one of these being the Aurora Lodge of Ponce, which suspended its labours in 1874 and, later, reorganized, incorporating under the United Grand Lodge of Cuba, which had legal Masonic authority in Porto Rico at the time, since the Lodges founded under other auspices had disappeared.

The Freemasons of the Spanish Orient have argued much over their jurisdiction in Porto Rico, but their own documents show that, when the National Grand Orient of Spain (at that time the Grand Orient of Spain did not exist), founded Lodges in Porto Rico, it was in 1871 and that Masonic Lodges had already existed there for more than fifty years.

Coll y Toste, in the work already cited, states :

Masonry gave good services in Porto Rico in 1852, also in 1850.

Although he does not state the nature of those services, it is known that the Lodges, at that time, as well as later, helped to unite men who had become separated on account of political opinions and provided means of defence and protection for those who were being persecuted by the government, who would have fallen into the hands of the authorities and died in prison if it had not been for this assistance.

Although the fact that the Grand Orient National of Spain had instituted Lodges in Porto Rico and that a large number of Spaniards had joined, should have removed the cloud of suspicion on the part of the government, this was not the case, for persecutions increased from day to day ; the Freemasons in the island could not work openly, but had to hold their Lodge meetings in secret places, generally in the country ; even thus, they did not escape entirely the persecutions of the authorities.

At that time there existed a Lodge in Mayaguez, named Conciliation, which worked under the Grand Orient of Spain. The meetings of this body were held in the house of Don Pedro Tolosa, a man whom no one could accuse of conspiring against the government. Among the members who were accustomed to gather there were Don Antonio Aramburn, a man of progressive and liberal ideas, who was Master of the Lodge ; Dr. Claudio Frederico Block, of Danish lineage, an enthusiastic Mason and a strong supporter of the Spanish government ; and others. One night, on leaving the Lodge, they found the chief of police and twenty-five men stationed around the place. The fact that a majority of them were Spanish and above suspicion, saved the situation, because the police did not dare to arrest anyone. In San German a Lodge named Prudencia, No. 28, was in session in April 1874, in a private house. It was the moment for the initiation of the candidate in the mysteries of Masonry, when a knocking was heard at the door, the civil guard entered and arrested those present, who were sentenced to terms of imprisonment. Some of the prominent Freemasons of the island undertook the defence of their Brethren and their pleas were published later in the Paris newspaper, *Le Courrier de l'Europe*, though no newspaper in Porto Rico dared to print them. This Paris publication began a campaign in favour of the imprisoned Freemasons and interested English Freemasons in the matter. No fewer than 1,700 English Lodges sent petitions to Lord Beaconsfield, who, using his influence and that of English

Masons, succeeded in having the prisoners set free. As a sign of their gratitude, the Freemasons presented the editor of *Le Courrier* with a gold watch suitably inscribed.

In the meantime Lodges were also established in other parts of the island which had more or less the same experiences and difficulties as those already mentioned.

One of the best-known Freemasons of that period was Don Aristides Simon Pietri, of Ponce, who was several times elected Master of Aurora Lodge and reorganized that Lodge under the Grand Lodge of Cuba. He was the first to publish any Masonic literature in Porto Rico; in 1873, he published a work covering the first three Degrees, together with the funeral and baptismal ceremonies and the explanation of the origin of the symbols of those Degrees. He also published, in 1885, a book entitled *Historical Résumé of Ancient and Modern Freemasonry*.

By 1868, several other Lodges had been organized and were working. The attitude of the government had changed somewhat by this time and it is said that Lodges had even met in the governor's palace. The political changes of 1874-5, however, caused the suspension of all Masonic work in the island.

On October 11, 1884, on the initiative of Santiago R. Palmer, the Provisional Grand Lodge of Porto Rico was established by authorization of the Grand Lodge of Cuba, ten Lodges joining in the formation. In the following year it became a sovereign Grand Lodge, mainly through the efforts of Palmer, in the face of tremendous difficulties. It was strongly opposed by the Roman Catholic Church and the civil authorities. The members were said to have revolutionary tendencies and were refused Christian burial at death. Eventually Palmer was arrested and imprisoned in El Morro and it was not until the Prince of Wales (afterwards Edward VII) and other prominent European Masons interested themselves that tranquillity was restored and the Freemasons could meet without danger of arrest. In 1888 the *Ley de Asociaciones* was published, when the various Masonic Lodges registered themselves as legal societies. This law, however, gave the mayors of the various towns the right to attend the meetings of any of these societies thus registered, Masonic Lodges included and, although advantage was not generally taken of the permission—notwithstanding it was emphasized by a government order—except by Mayors who were Freemasons, many of the Lodges closed their doors in consequence. A general stoppage of Masonic work was ordered by the Grand Lodge on December 27, 1896, until April 2, 1899, when work was resumed and Palmer was re-elected Grand Master for the fifth time and remained in office until 1906, when he passed away and Antonio Cordero was appointed in his stead. Since that date Freemasonry in Porto Rico has gone from strength to strength and the latest return states that there are nearly forty Lodges on the island. A belief in God is demanded from all candidates and the Bible is displayed on the altars.

THE VIRGIN ISLANDS

This name is given to an extensive group of small islands lying between Porto Rico and the Lesser Antilles—Tortola, Virgin Gorda, St. Thomas, St. John,

Santa Cruz (or Sainte Croix), and Culebra—which has an area of only ten square miles. The islands changed hands very frequently up to 1815, when their political position was defined.

TORTOLA AND VIRGIN GORDA.—Lodges were established in these islands by the Antients in 1760 and 1763 and by the original or legitimate Grand Lodge of England—in 1765. Each of the three Lodges was continued in the Lists until the Union (1813), when they one and all disappeared.

SANTA CRUZ, or ST. CROIX.—A Lodge on this island, dating from 1756, obtained a temporary footing on the English roll in the *Engraved List* for 1758, as No. 224 and, ten years later, was advanced to a higher niche corresponding with its actual seniority, as No. 216. This was afterwards (in 1781) described as the Lodge of St. George and is shown in the Lists until 1814, but it apparently became subject to Danish Jurisdiction in 1776 and died out in 1788. John Ryan was appointed Provincial Grand Master under England in 1777, but no English Charter has since been granted to the Masons in Santa Cruz, though a Scottish Lodge—Eureka, No. 605—was erected at Christianstadt in 1877, but has since been erased.

ST. THOMAS.—A dispensation “to hold a Lodge for six months” was granted for this island, by the Grand Master of Pennsylvania, in 1792. Next comes La Concorde, borne on the register of the Grand Lodge of Denmark, 1798–1823, but whether of Danish or English origin there is no evidence to show. The Harmonic Lodge, No. 708, still in existence as No. 356, was founded by the Grand Lodge of England in 1818. After this, in the year 1855, came Les Cœurs Sincères, No. 141, under the Supreme Council for France. Not content, however, with these two Jurisdictions, some Masons on the island requested Andrew Cassard of New York to procure them a Warrant from the Supreme Council for the United States, Southern Jurisdiction, but, at his suggestion, they eventually applied to the Grand Lodge of Colon—at Santiago de Cuba—and were constituted as a Lodge—Star in the East—under the authority of that body by Cassard in 1871. But the Supreme Council for Colon claimed that as the Grand Orient had not met, the Grand Lodge was still “in recess” and, in 1872, passed a formal decree censuring Cassard for his action at St. Thomas. In the same year the members of Star in the East applied, though without success, to the Grand Master of South Carolina for a Dispensation to enable them to continue their labours, alleging that the other Lodges on the island would not recognize them, on the pretext that the Grand Lodge of Colon was not known to be in existence. In 1873, however, they were more fortunate, as a Charter and not merely a temporary Dispensation was granted them by the Grand Lodge of Louisiana—from which body the circumstance of a prior application having been made to the Grand Master of South Carolina had been carefully withheld. But the petitioners were in no better position than before, for they were neither recognized nor allowed to visit by the other Lodges of St. Thomas and the Warrant which had been so imprudently granted by the Grand Lodge of Louisiana was at once withdrawn when the actual circumstances of the case were brought to the notice of that body.

THE LESSER ANTILLES, OR CARIBBEE ISLANDS

ANTIGUA.—The earliest Lodges in the West Indies were established in this island, which is the most important of the Leeward group. No fewer than three holding English Warrants were in existence in 1739 and a fourth is said to have been established in the previous year by the authority of the Provincial Grand Master for New England. A little later the Freemasons in the colony built a large hall for their meetings and applied to the Grand Lodge of England for permission to style one of their Lodges (No. 192), the Great Lodge at St. John's in Antigua, which favour was granted to them in April 1744.

The Leeward Islands were constituted a Province under England in 1738 and, under Scotland, in 1769. The first Scottish Lodge in the Lesser Antilles was erected in the latter year at St. Kitts, by which name the Province was designated in 1786. But in 1792, the old title—Leeward Caribbee Islands—was restored, again altered in 1837 on the appointment of Dr. Stephenson of Grenada, to be Provincial Grand Master of the Province comprehending the Caribbee Islands. Lieut.-General James Adolphus Oughton was appointed Lieut.-Governor of Antigua, December 18, 1772, but the presence on the island of a former Grand Master of Scotland was destitute of any Masonic result, as the earliest Scottish Lodge in the colony was not established until 1787. The only Lodges since erected are the two now existing, both of which are on the roll of the Grand Lodge of England, No. 492, St. John's and No. 2829, Caribbee.

The following extract from a long-forgotten work will show the exceptional difficulties against which the European residents in the West Indies had to contend and may serve to excite surprise—not that more Lodges were not constituted, but that any survived at all in the pestilential climate where the Lodge work had to be carried on. According to this authority :

The 68th regiment was sent to Antigua in 1805, with its ranks sadly reduced by the climate. It had arrived in the West Indies about five years before, with two battalions each 1,200 strong ; and I have understood from their officers that they had buried in those five years 2,400 men and 68 officers—the regiment had, of course, received repeated drafts of men from England during that period (Lieut.-Colonel J. Leech, *Rough Sketches of the Life of an Old Soldier*, 1831, p. 18).

BARBADOES.—Masonry was early established in this the chief of the Windward Islands and the residence of the Governor-General of the group. It was constituted a Masonic Province in 1740 and, in the same year, the first of a long series of Lodges under the Grand Lodge of England came into existence. None of these, however, was carried forward on the Union roll in 1814, though one—No. 186, St. Michael's Lodge—was, a few years later, restored to the List, but again left out at the next change of numbers (1832), to be a second time restored (1841) and finally erased, March 5, 1862. It is singular that the first five Lodges established in Barbadoes bore saintly appellatives.

Three Lodges were warranted in the colony by the Grand Lodge of Ireland in the eighteenth century and there was a Provincial Grand Lodge in existence in 1804, but this having become a lapsed Jurisdiction, its further consideration may be dispensed with.

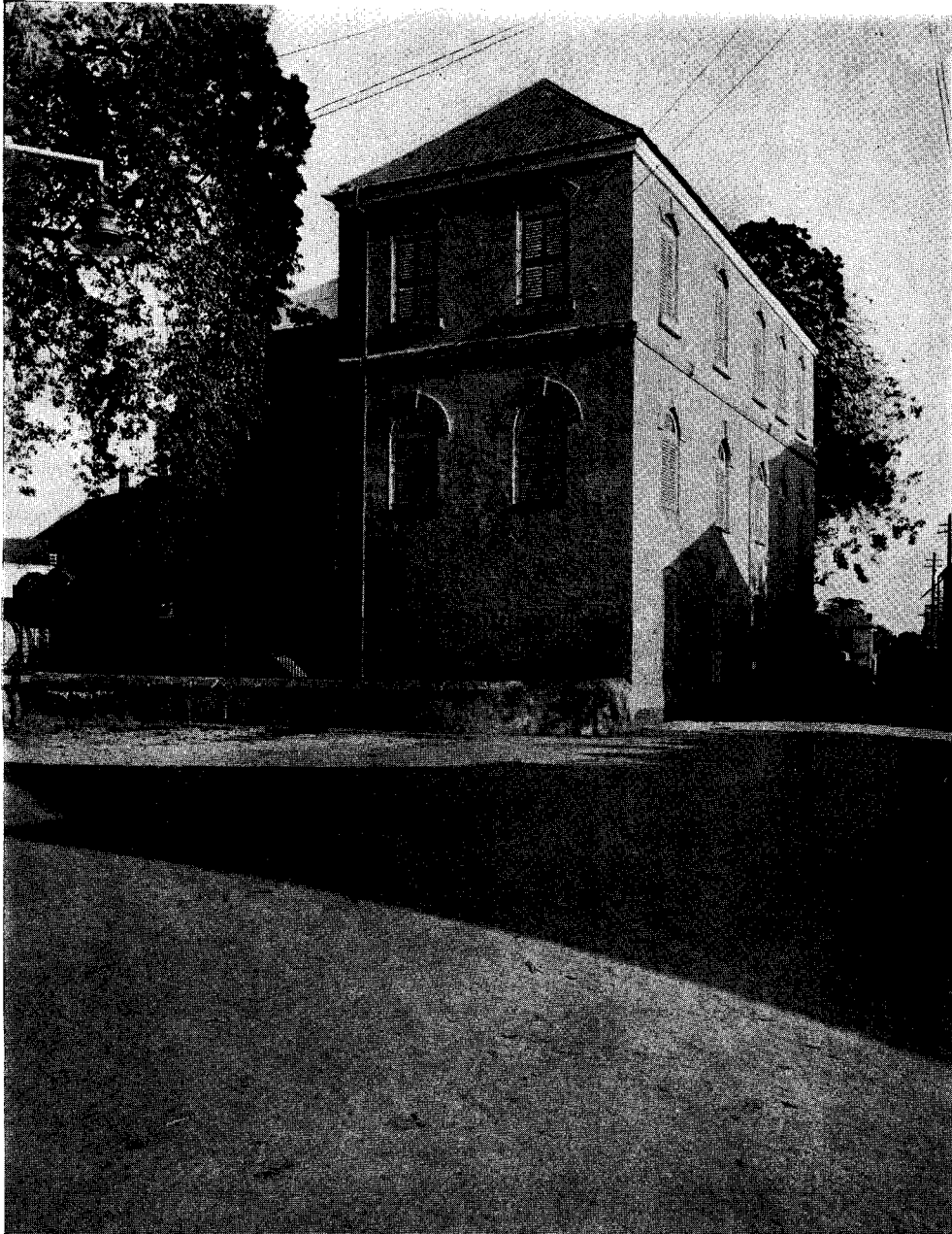
The Atholl or Antient Masons obtained a footing on the island in 1790 and a Lodge constituted in that year still exists. Three others were afterwards erected but, though carried forward at the Union, were dropped out at the change of numbers in 1832.

The Grand Lodge of Scotland is now represented in the colony by three Lodges, the first—Scotia, No. 340—chartered in 1799; the others being Thistle, No. 1014 and St. John's, 1062.

CURAÇOA.—Lodges under the Grand Lodge of Holland appear to have been established on the island in 1757, 1773 and 1787—L'Amitié, L'Union and De Vergenoeging. In 1807 it was taken by the English, but restored to the Dutch in 1815. During the British occupation, Nos. 346, Union and 627, Content and British Union, were warranted in 1810 and 1811 by the Atholl and Original Grand Lodges of England respectively. Both were carried forward at the Union, but are now extinct, the latter not surviving the closing up of numbers in 1832, the former being struck off the roll, March 5, 1862. The close resemblance between the names of the early Dutch and English Lodges might almost suggest that in some instances there was a divided or dual allegiance.

DOMINICA.—The Lodge of Good Friends was formed at Roseau by the Grand Lodge of England in 1773. In the same year a Warrant was granted (though not issued) for the Colony by the Atholl Masons and, in 1785, a second, under which a Lodge was constituted, also at the capital, Roseau. But neither of the bodies thus established survived the union of the two societies, which is not to be wondered at when it is remembered that the island was captured by the French in 1778, restored to England in 1783, again surrendered to France in 1802 and finally received back as a British possession in 1814. A revival took place in 1823, when the Lodge of Chosen Friends, No. 777, was established, which remained on the roll until swept away—in company with eighty-eight other foreign or colonial Lodges—by order of the Grand Lodge of England, March 5, 1862.

GRENADA.—In 1763—October 8—Brigadier-General Robert Melville was appointed Governor of Dominica. Grenada, the Grenadines, St. Vincent and Tobago were included in his government—a new one—which was styled that of Grenada. This officer received three patents as Provincial Grand Master—(1) for Guadeloupe—when Lieutenant-Governor of Fort Royal on that island, Lieut.-Colonel 38th Foot, 1759–62; (2) for the Caribbee and Windward Islands, 1764; and (3) for Grenada, 1780. The year following Melville's appointment to this new government, Lodges were formed on the island by the Grand Lodges of England and France. Three in all were constituted under the former, two under the latter Jurisdiction in the last century; whilst the Atholl Masons, who were five years later in obtaining a footing in the colony, chartered one military and two stationary Lodges within the same period.



Masonic Temple, Bridgetown, Barbados.

Home of Albion Lodge, organized 1790, the oldest lodge in the West Indies.

None of the English Lodges was carried forward at the Union and the next evidence of Masonic activity is presented by the erection of an Irish Lodge—No. 252—in 1819, which, however, surrendered its Warrant in 1825, another of later constitution—No. 224, formed 1848—has also ceased to work.

Scotland was next in the field (1820) and four Lodges have been warranted under that Jurisdiction, the three latest of which are in existence at this day. A year later (1821) the Masonry of England was again represented and, shortly afterwards, by a second Lodge, but both the bodies thus constituted are now extinct, G. G. Munro was appointed Provincial Grand Master under the same sanction in 1825 and Felix Palmer in 1831.

The latest foreign Jurisdiction by which the colony was invaded would appear to have been that of the Grand Orient of France, if by Grenade we are to understand Grenada, where a Lodge—*La Bienfaisance*—was established December 21, 1828.

GUADELOUPE.—In this, the chief West Indian possession of France and its dependency Marie-Galante, the following Lodges are shown in the lists as having been constituted by the Grand Lodge or Grand Orient of France: *Antigua*, 1766; *La Vraie Fraternité (Marie-Galante)* and *St. Jean d'Ecosse*, 1768; *La Bonne Amitié* and *L'Humanité*, 1770; *St. Louis de la Concorde*, 1772; *La Paix*, 1784; *Les Philalèthes* [under a Warrant from the Mother Lodge of the Scots Philosophic Rite], 1806; *L'Amenité*, 1807; *La Fraternité (Marie-Galante)*, 1829; *Les Disciples d'Hiram*, 1835; and *Les Elus D'Occident*, 1862. The Lodges still existing are shown in italics, the two of earliest date being at Pointe-à-Pitre, the remaining one at Basse-Terre.

Although Guadeloupe was in the hands of the English, 1759–63, again occupied by them in 1813 and 1815 this—as already related—was attended by no other Masonic result than the grant of a Provincial Patent to Lieut.-Colonel Melville, one of the officers of the British garrison, 1759–62.

MARTINIQUE.—Masonry, in this magnificent island, appears to have been introduced almost as early as in France itself. Thus, by the Grand Orient, or by the several Grand Bodies which preceded it, we find there were chartered—*La Parfaite Union*, 1738; *St. Pierre des Frères Unis*, 1760; *La Tendre Fraternité*, 1765; *La Sincérité des Cœurs*, 1777; *Les Frères Choisis*, 1781; *Le Zèle et la Bienfaisance*, *La Parfaite Amitié* and *La Paix (au Marin)*, 1786.

From 1794 to 1802 and, again, 1809–15, the island was in the possession of the English. During the first period a Lodge was established under the Grand Lodge of Ireland—No. 690, in 1801; and, during the second, another under the Antients—No. 359, Lodge of Chosen Friends, 1813. The former of these was transferred to Trinidad, 1811 and cancelled 1858. The latter, which bore the last number issued by the Antients, was carried forward on the Union roll, but died out before the year 1832.

The later Lodges constituted by the Grand Orient of France were *L'Harmonie*, 1803; *Les Frères Choisis*, 1814; *La Concorde*, 1820; and *La Bienfaisance*, 1821.

MONTSERRAT AND NEVIS.—Although the earliest Lodges in the West Indies sprang up with a luxuriant growth in Antigua, to Montserrat belongs the distinction of having been constituted the first Masonic Province either in the Greater or the Lesser Antilles. This occurred in 1737 during the administration of the Earl of Darnley; and, thirty years later, December 2, 1767, a Provincial Grand Lodge for Montserrat and Nevis—No. 151—was set up by the Atholl (or Antient) Masons. Up to this time, however, there appears to have been no Lodge on either island; but in 1777 one was erected—No. 507—at Nevis by the original Grand Lodge of England; whilst the Evangelists' Lodge, established at Antigua in 1753, shifted its place of meeting to Montserrat shortly before 1780. These two Lodges were continued in the Lists of the older Society until the Union, when they disappeared and, apparently, no others have since been in existence in either island.

ST. BARTHOLOMEW.—A Lodge—Sudermania—under the Grand Lodge of Sweden, existed on this island from 1797 to 1820.

ST. CHRISTOPHER, or ST. KITTS.—Four Lodges were warranted in this colony by the Grand Lodge of England in the eighteenth century. The first in 1739, the last in 1768. The latter did not survive the change of numbers in 1770, but all the other Lodges were carried forward until the Union and one—the Clarence, originally No. 206—only disappeared at the renumbering in 1832, though a Lodge of the same name was warranted on the island in the following year—which lived until 1865—and may have been a revival. A Provincial Grand Master was appointed, January 27, 1798, a second, the Hon. John Garnett, November 23, 1808.

A Scottish Lodge was erected on the island in 1769, others in 1786 and 1791. These are now extinct; also a fourth, No. 407, Mount of Olives, 1835. During the years 1786–92 the island was the seat of the Scottish West Indian Province.

ST. EUSTATIUS.—Masonry in this island appears to have increased *pari passu* with its material prosperity. Three English and four Dutch Lodges were at work during the eighteenth century, the earliest of the former having been erected in 1747, of the latter in 1757. Edward Galliard was appointed Provincial Grand Master of St. Eustatius and the Dutch Caribbee islands by the Grand Lodge of England in 1754–5; and R. H. de Plessis held a similar commission—extending over St. Eustatius, Saba and St. Martin—under the Grand Lodge of Holland in 1777.

The settlement was taken by the British, February 3, 1781. All the merchandise and stores were confiscated, the naval and military commanders—Admiral Rodney and General Vaughan—considering it their duty “to seize for the public use, all the effects of an island inhabited by rebellious Americans and their agents, disaffected British factors, who, for base and lucrative motives, were the great supporters of the American rebellion.” At that time, except for warlike stores, St. Eustatius had become one of the greatest auctions that ever was opened in the universe. “Invitation was given,” says Southey “and protection offered to purchasers of all nations and of all sorts” (*History of the West Indies*, vol. ii, pp. 484, 492).

The English Lodges continued to appear in the Lists until the Union, but

were probably extinct for many years before that period. In 1813, it must be added, a Lodge—No. 30—was established in the settlement by the Atholl Grand Lodge, but this, like the others, failed to secure a place on the Union roll.

At the general peace the island was finally ceded to Holland and some of the Dutch Lodges survived until within recent memory. It is possible, also, that others may have been established, of which no record has been preserved. At present there are no Lodges on the island.

ST. LUCIA.—Two Lodges, *Le Choix Réuni* and *L'Harmonie Fraternelle*, were established by the Grand Orient of France in 1784. In 1814 the island was ceded to England, under whose sanction a Lodge—No. 762—was formed in 1845 and erased in 1862.

ST. MARTIN.—There are at present no Lodges either in the settlements of the French or the Dutch, between whom the island is divided; but one was formerly in existence—*Unie*, No. 3, under the Grand Lodge of the Netherlands—constituted in 1800.

ST. VINCENT.—An Irish Warrant—No. 733—was granted to some Brethren in this dependency in 1806, which was surrendered in 1824. Two Lodges were afterwards established by the Grand Lodge of England, but are now extinct.

TOBAGO.—A Scottish Lodge—No. 488—was erected at Scarborough, the capital, in 1868.

TRINIDAD.—A Charter was granted—No. 77, *Les Frères Unis*—by the Grand Lodge of Pennsylvania in 1798, to some Brethren at Port D'Espagne, who had formerly been members of a Lodge at St. Lucia, under a Warrant from France. After this, in 1811, No. 690, under the Grand Lodge of Ireland, was transferred from Martinique to Trinidad, but passed out of existence in 1858. Scottish Masonry obtained a footing in 1813 and there are now five Lodges in all under that Jurisdiction, which form the present Province. The first English Lodge on the island had its origin in 1831. This was followed by four other Warrants from the oldest of Grand Bodies and four Lodges are in existence at this day, viz. *Royal Philanthropic*, No. 405, that founded in 1831; *Royal Prince of Wales*, No. 867, founded in 1861; *Royal Connaught*, No. 3266, founded in 1907; and *St. Andrew*, No. 3963, founded in 1919. In 1923 a handsome Masonic Temple was built in Alexandra Street, St. Clair, Port of Spain, for the *Royal Prince of Wales* Lodge, on a site presented by George Frederick Huggins, Master of the Lodge in 1902 and again in 1923. There are no English Royal Arch Chapters in Trinidad, but there are three under the Scottish Constitution. The first Royal Chapter in Trinidad was warranted in 1804 by the Grand Lodge of Pennsylvania, which then exercised powers over Royal Arch Masonry. The second Chapter was founded in 1814, by the Royal Grand Conclave of Scotland, under H.R.H. the Duke of Kent. The third was started in 1822 and was known as the *Jerusalem Royal Arch Chapter*. It was working in 1836, but there are no records of movements later than this. The previous foundations have also ceased to exist. There was formerly a Chapter attached to the *Royal Philanthropic* Lodge, No. 405, under the

English Constitution, but it had ceased functioning in 1876. Another was formed in connexion with the Royal Prince of Wales's Lodge. No. 867, in 1875, was dormant for thirteen years, revived in 1896 and finally ceased to function in 1904. The Chapters at work to-day under the Scottish Constitution are Trinidad Kilwinning, No. 126, established in 1868, dormant twice, for seven and twelve years respectively, but revived in 1906, since which time it has been in active operation; Harmony, No. 184, established in 1880, which also was dormant for eight years in three periods; the King's, No. 314, is the largest numerically and the most vigorous and active Chapter in the island; and Unity, No. 610, which is in a large measure identified with the Brethren of Lodge Arima, No. 899, Scottish Constitution.

Trinidad became a Province under the Grand Lodge of England in 1860, but ceased to be one in 1876.

THE LUCAYAS, OR BAHAMA ISLANDS

The Masonic history of this group begins with the appointment of Governor John Tinkler as Provincial Grand Master in 1752, who was succeeded by James Bradford in 1759. But they had apparently no Lodges to control, neither do we hear of any having been established either before or after under the Jurisdiction of which they were the representatives, viz. the Grand Lodge of England.

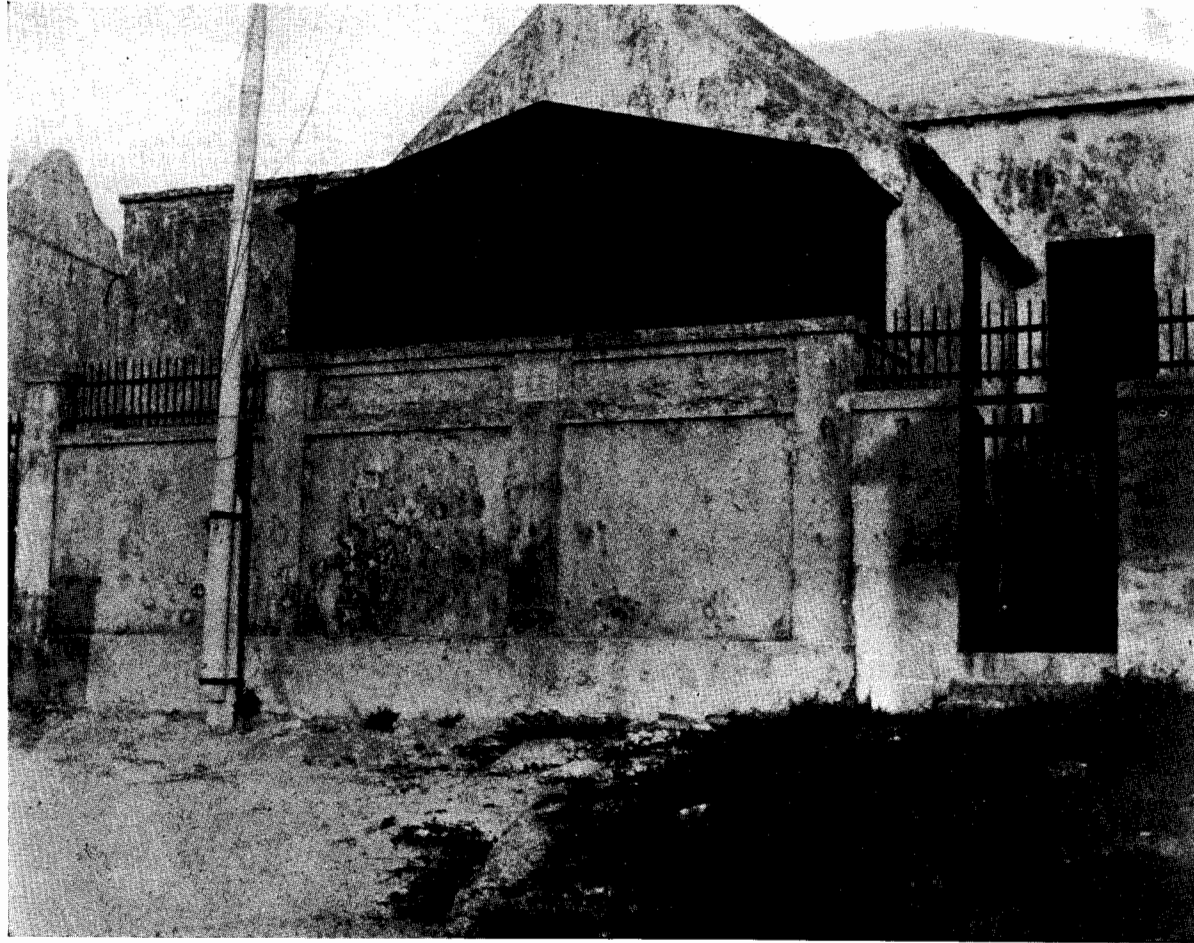
In 1785, however, a Warrant for the Bahamas—No. 228—was issued by the Atholl Grand Lodge of England. The Lodge thus established died out before the Union, but a second—No. 242—under the same Jurisdiction, established at Nassau, New Providence, in 1787, survived the closing up of numbers in 1814, though its vitality was exhausted before the repetition of that process in 1832.

A Scottish Lodge was erected at Turk's Island in 1803, now extinct, but others were formed in New Providence and Inagua in 1809 and 1856 respectively.

Lodges under the United Grand Lodge of England were established at Nassau, 1837 (still in existence as the Royal Victoria, No. 443); at Grand Turk, 1855 (now Turk's Island Fort, No. 647); and at Harbour Island in 1869, no longer in existence. The first and last of these formed part of the District of the Bahamas and places adjacent, formed in 1752, but this District is no longer in working and the first two Lodges are responsible directly to the United Grand Lodge of England.

THE BERMUDAS, OR SOMERS ISLANDS

This group, like the Bahamas, was provided with a Provincial Grand Master long before there were Lodges for him to supervise. Alured Popple received a patent as such from Lord Strathmore in 1744 and William Popple was similarly commissioned during the administration of the Earl of Aberdour (1758-62). The first Lodge under the older (English) sanction was formed in 1761 and the second in 1792. Five years later (1797) the Antients gained a footing and, in 1801, possessed like their rivals, two Lodges. At the Union, however, the former succumbed



Masonic Lodge, St. George's, Bermuda.

The oldest building in Bermuda, 1614.

to destiny, whilst the latter were carried forward and still survive. The Lodge founded in 1797, is known now as the Atlantic Phœnix, No. 224—it has a Royal Arch Chapter attached; that founded in 1801, also under the Antients, is working as the Prince Alfred, No. 233. In 1819, Loyalty Lodge, No. 712 (now 358) was founded and, in 1880, Broad Arrow, No. 1890, thus making a total of four, which report direct to the Grand Lodge of England, as the succession of Provincial Grand Masters ceased with the appointment of William Popple in 1758–62. In 1928, however, a Grand Inspector was appointed, so that in all probability Bermuda may, again, become a District.

Lodge St. George—No. 266 (now No. 200)—under the Grand Lodge of Scotland was erected in 1797 and the Bermudas became a Scottish Province in 1803. This was followed, however, by no increase of Lodges until 1885, when a Warrant was issued to No. 726 (Lodge Civil and Military), which, with St. George, forms the thirty-fourth Province on the roll of Scotland, though there is now no Provincial or District Grand Master.

Three Irish Lodges have been established at St. George's Island: No. 220 in 1856 (Warrant surrendered in 1860); No. 224 in 1867, still in existence; and No. 209 in 1881 (no longer on the register). There are two now working at Hamilton, Bermuda; No. 123, founded in 1908 and No. 580, founded in 1924.

CHAPTER V

FREEMASONRY IN SOUTH AMERICA

THE Minutes of the Grand Lodge of England inform us, that Randolph Tooke, Provincial Grand Master for South America, was present at a meeting of that body held April 17, 1735. Of that worthy nothing further is known beyond the bare fact that, in 1731, his name appears on the roll of Lodge No. 19, at the Queen's Arms, Newgate Street, London, of which two persons holding similar appointments—Richard Hull and Ralph Farwinter—together with Sir William Keith, Ex-Governor of Pennsylvania and Benjamin Cole, afterwards Engraver to the Society, were also members.

The next Provincial Grand Master who received an English patent empowering him to exercise Masonic jurisdiction over any part of South America, was Colonel James Hamilton, who was placed at the head of the Province of Colombia in 1824. Political changes of subsequent years left their mark on the nomenclature of the existing States of the continent. New Granada, like all the adjacent portions of the New World, was for some centuries a colony of Spain. Upon the assertion of their independence by the Provinces of Spanish America, in the early part of the last century, it formed, with Ecuador and Venezuela, the Republic of Colombia. In 1831, each of the three States became autonomous and, in 1857, New Granada assumed the title of the United States of Colombia. The other parties, however, to the Federal Union, which was dissolved in 1831—Ecuador and Venezuela—adhered to their original appellations. This it is necessary to bear in mind, because whilst a Scottish, as well as an English, Masonic Province of Colombia was created during the existence of the earlier republic of that name, the two Lodges under these Jurisdictions were established at Angostura in Venezuela. The first Provincial Grand Master under Scotland, Don José Gabriel Nunez, the date of whose appointment is not recorded, was succeeded—May 6, 1850—by Señor Florentino Grillet and, on February 3, 1851, the designation of the Province was changed from Colombia to that of Guayana in Venezuela.

The evidence, therefore, so far as it extends, points to Venezuela, rather than New Granada, as having been the centre of Masonic activity—at least, in the first instance—while they were both component parts of the (older) Republic of Colombia.

There was in existence a Grand Orient of Colombia at Bogota in New Granada, shortly after the time when the two Lodges were established at Angostura, under British Warrants. The exact date of formation of this body it is not easy to determine. One of the two Grand Orients of what was formerly New Granada, but is now Colombia, which meets at Bogota, claims 1827 as its year of origin; while

there is independent evidence of the exercise of authority in Peru, by a Grand Orient of Colombia at Bogota, in 1825. On the whole, the explanation which seems the most reasonable is, that the Grand Orient of 1827, was preceded by a Supreme Council, armed with, or at all events, exercising, the same authority as the hydra-headed organization of later date.

VENEZUELA

It was in 1865 there was formed the National Grand Orient of Venezuela. Judge Street quotes Gould as saying in 1886 that "The Grand Orient is divided into a Grand Lodge, Grand Chapter, Grand Consistory, and a Supreme Council, each having its own chief and possessing entire authority over its own Degrees."

In 1916 the Grand Orient voluntarily dissolved, there being formed from it a Scottish Rite Supreme Council, as well as a Grand Lodge of Symbolic Masonry, which called itself "The Grand Lodge of the United States of Venezuela." Each proclaimed itself completely independent and autonomous in its own part of the Masonry of Venezuela. It is expressly declared by agreement between the bodies that "The Grand Lodge of the United States of Venezuela is the Supreme Masonic authority of Symbolic Masonry in Venezuela," being made up of Delegates elected by the Lodges.

In 1921, possibly remembering the withdrawal of certain Lodges from the Grand Lodge in two separated sections to form organisations of their own, the Scottish Rite Supreme Council promulgated, as a part of its decrees, the following:

The Grand Lodge of the United States of Venezuela governs independently, as it has heretofore done, the first three degrees, or, in other words, the Symbolic Order of the Ancient and Accepted Scottish Rite: and, therefore, it exercises the prerogatives which Article 19 of the present Constitution concedes to it as well as the powers and dignities inherent in its high Masonic authority, without the Supreme Council or any of the bodies of its dependence having any right to interfere in its deliberations.

While there is a close tie of friendship between Grand Lodge and Supreme Council, we do not believe, and indeed there is no reason for believing, that there is any insincerity in the decree quoted above.

The Lodges which withdrew formed a "sovereign Grand Lodge" of "Free and Accepted Masons of Venezuela," at Caracas, with seven Lodges; and the next year, 1919, three more formed the "Symbolic Grand Lodge of the East." Both of these are independent of the Scottish Rite.

Judge Street makes the following illuminating comment on the history of Masonry in Venezuela:

This Grand Lodge is entirely independent and works only the first three

degrees. It exacts a belief in Deity and requires the display of the Bible on the altar.

This Grand Lodge and the Sovereign Grand Lodge of Free and Accepted Masons of Venezuela, above, recognise each other and are in fraternal correspondence. It does not however, recognise the Grand Lodge of the United States of Venezuela, claiming that the latter is under the domination of the Supreme Council of the Scottish Rite.

At first blush, these eruptions in the Masonry of Venezuela appear discouraging, but after more mature consideration we conclude that they are manifestations of a desire and purpose on the part of the Masons of that country to liberate Blue or Symbolic Masonry from the dominion of the Scottish Rite. All North American Masons should be in sympathy with these movements, as we know how very beneficial such separation and independence have proved to both Rites wherever they have been put into full operation.

It must be remembered that Venezuela, like our own country, is composed of a number of States, in either one of which theoretically, under Masonic law, there might be a separate Grand Lodge. The presence of three separate Grand Lodges in that country does not involve a violation of the wholesome doctrine of exclusive territorial jurisdiction. On the whole we consider the outlook for independent Symbolic Masonry in Venezuela as rather favorable, though we are not prepared to recommend recognition at this time.

The following is the basis of recognition of the Grand Lodge of the United States of Venezuela by the Grand Lodge of Massachusetts:

(From Proceedings of the Grand Lodge of Massachusetts, 1921, p. 438)

M.: W.: Melvin M. Johnson, Chairman of the Committee on Foreign Grand Lodges, presented the following report:

In Grand Lodge, Boston, December 14, 1921.

To the Most Worshipful Grand Master, Wardens and Members of the Grand Lodge:

Your Committee on Foreign Relations begs leave at this time to report concerning Masonic conditions in Venezuela.

About a year ago our Most Worshipful Grand Master received a fraternal communication from Enrique Doval Castillo, Grand Master of the body known as "Gran Logia de los Estados Unidos de Venezuela," seeking an exchange of fraternal representatives. This is a custom which Massachusetts Masonry has not adopted, for which reason we cannot grant the request in terms. Inasmuch, however, as we have never officially recognised this body as a Grand Lodge, your Committee treats the communication as a request for recognition. At least it brings this Grand Lodge to our attention and calls for a determination upon our part whether or not it should be recognised. Much time and correspondence have been required to make a full investigation.

The investigation discloses that there are two bodies now claiming jurisdiction over symbolic Masonry in Venezuela namely (1) "Gran Logis de los Estados Unidos de Venezuela," which being translated is "The Grand Lodge of



Simon Bolivar, Known as "The Liberator."

In 1828 he issued a decree by which he prohibited meetings of all secret societies, including Masonic Lodges, in Venezuela.

the United States of Venezuela," and which will hereinafter be referred to as the "Grand Lodge of Venezuela," and (2) "Gran Logia Soberano de Libresey Aceptados Masone's de Venezuela," which being translated is "The Sovereign Grand Lodge of Free and Accepted Masons of Venezuela." For convenience the latter will hereinafter be referred to as the "Schismatic Grand Lodge." The Grand Lodge which is recognised by England and which also finds place in the Swiss Year Book is the Schismatic Grand Lodge. The other body, however, is generally recognised throughout South and Central America.

HISTORY

Venezuelan Masonry has passed through many vicissitudes of war and rebellion which have been responsible for the destruction of its earlier archives. Enough remains to give every indication of probability to the traditions. Through tradition, coupled with more or less authentic fact, we learn that Venezuelan Masonry had its origin from Spain, which in turn received it from England in 1726. The Spanish Lodges worked under the jurisdiction of the Grand Lodge of England until 1779, at which date a local governing body was formed. This latter was severely persecuted by the Inquisition, but notwithstanding continued to work, and in 1809 three Lodges formed the National Grand Lodge of Spain, which body, so reports state, celebrated its sessions in the very same place in which the Inquisition formerly held forth.

In 1808 Masonry was introduced into Venezuela from Spain. In 1811 the National Grand Lodge of Spain changed its title to the Grand Orient of Spain and the Indies and under the jurisdiction of this body Lodges were working at that date in Venezuela.

From 1813 to 1820 the Grand Orient was inactive, this being the period following the French invasion of Spain when the Bourbons returned to power and all liberals were severely persecuted, a persecution ending with the Revolution of 1820. Beginning also in 1811 the movement for independence from Spain was initiated in Venezuela. Naturally the local Masonry was thrown into confusion.

Notwithstanding the trials and tribulations through which Masonry was passing, a governing body was formed in 1824 which referred to itself as the Grand Lodge with the name of "Grand Orient of Venezuela."

On November 8, 1828, the great liberator, Simon Bolivar (who, according to report, was a Master Mason), issued a decree by which he prohibited meetings of all secret societies including Masonic Lodges. Bolivar died in 1830 and Masonry again began to work openly. Many Lodges were founded. Among them one, according to tradition, was constituted by the Grand Lodge of Maryland.

In the same year, 1830, Venezuela became an independent State. In 1835 the Grand Lodge of the United States of Venezuela was formed. It has existed uninterruptedly ever since, and it is this body which has applied to us for an exchange of representatives.

This Grand Lodge of Venezuela has been since its start the sovereign governing organisation of Symbolic Masonry in Venezuela. It has ruled and governed the Craft under its jurisdiction without acknowledgement of or submission to higher authority. It has always been composed of delegates elected by the Lodges, and these in turn have elected the Grand Officers. Its decrees and sta-

tutes have always been promulgated in the name of the Grand Lodge and have not been attested by the Supreme Council as has been the case in so many Latin jurisdictions. Indeed the Supreme Council of Venezuela was not established until 1840.

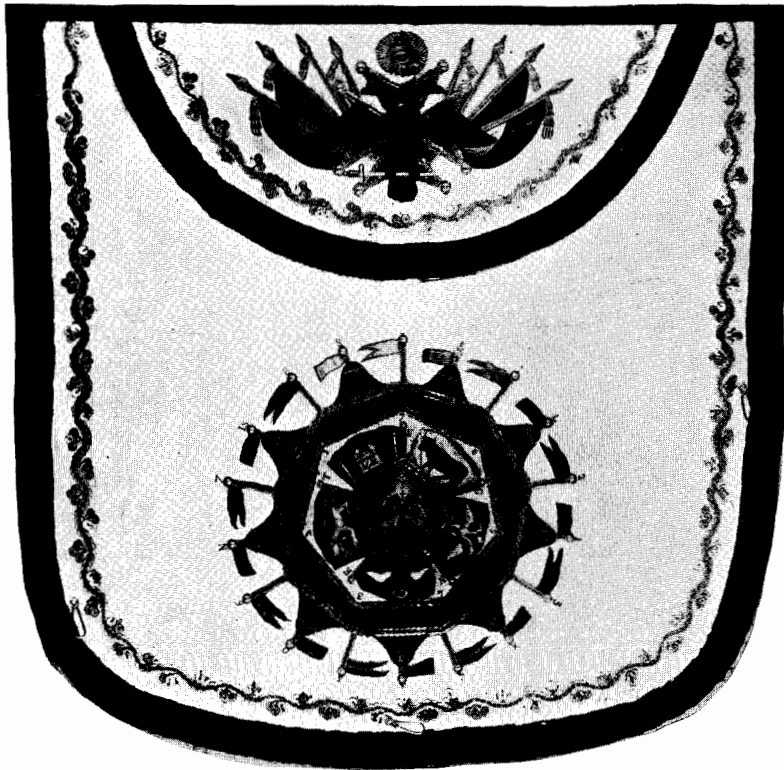
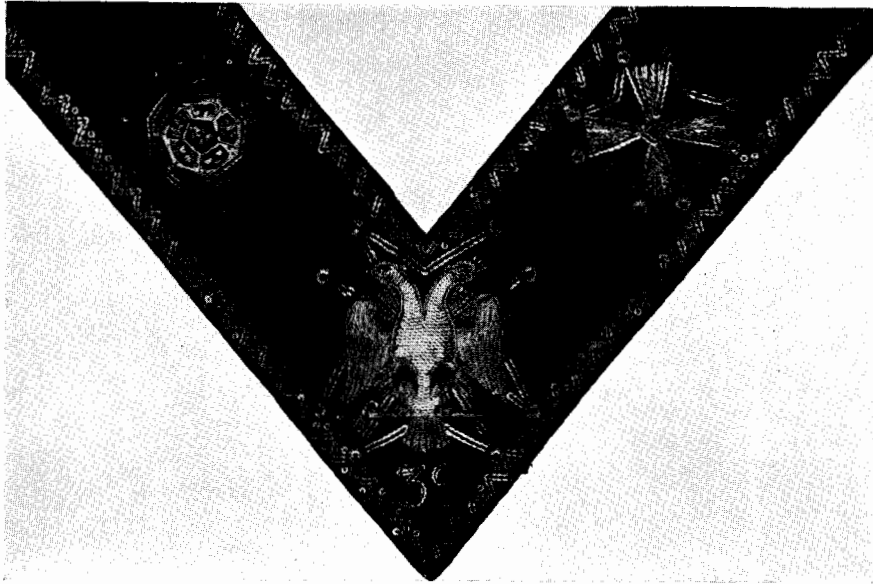
At one time or another for the purpose of preserving the continuity of the Ancient and Accepted Scottish Rite, the Grand Lodge of Venezuela has confederated itself with the Supreme Council, but it has never united with or become a part of the Supreme Council. This position is in a way analagous to the recognition of the Supreme Council by many of the Grand Lodges of the United States including Massachusetts. The Grand Lodge, however, has not at any time yielded its sovereignty to the Supreme Council.

In 1851 there were sixty Lodges under the Grand Lodge of Venezuela, but in that year there was a schism. Forty-three Lodges remained faithful; thirteen joined schismatic Grand Lodge. In 1865 the schism was healed and schismatic Lodges returned to the obedience of the Mother Grand Lodge.

In 1882 the Supreme Council attempted to place itself at the head of a symbolic Masonry in Venezuela. The Grand Lodge refused to enter into any such agreement and so successfully maintained its own sovereignty that in 1884 the Supreme Council receded from its position and a new constitution was promulgated. In 1916 the constitution was revised. Article 19 of this constitution provides that "The Grand Lodge of the United States of Venezuela is the Supreme Masonic authority over the symbolic degrees and it is constituted by elected representatives named by the Lodges in the manner laid down in the statutes."

In 1918 a difference of opinion arose over internal matters. There was a certain amount of money in the Treasury of the Grand Lodge dedicated to a certain purpose. Being short of funds at the time, the Grand Lodges voted to borrow from this fund. This action in Venezuela met with the disapproval of certain of the prominent members of the Grand Lodge with the result that they withdrew and formed a schismatic Grand Lodge, upon which the Schismatic Lodge immediately made the claim that the Grand Lodge of Venezuela was not a sovereign and independent body but was rather dependent upon the Supreme Council and as such not entitled to rank as a Grand Lodge. The documents in evidence, however, seem to show conclusively that such a claim is not sound and that the Grand Lodge of Venezuela has always been sovereign and independent in Symbolic Masonry. While it is true that the Grand Lodge had entered into an agreement of confederation with the Supreme Council, such a confederation is amply proved to have been solely for the preservation of the Rite as a whole, and was not a yielding up of the powers of the Grand Lodge. Shortly after the schism the Grand Lodge repaid the money which it borrowed, above referred to, but whatever may have been done in this regard, it was only an internal matter of business administration. It was done by a majority vote of the Grand Lodge. It did not authorise a schism and it has no interest to any outside jurisdiction. It is mentioned here only to show the starting point of the present schism.

On March 15, 1921, the Supreme Council of Venezuela passed a resolution setting forth that the Grand Lodge of Venezuela has always been the supreme governing power in Symbolic Masonry, that the Supreme Council will not act in any way or manner with the Grand Lodge and that the Supreme Council recognises and concedes that now, as formerly, the Grand Lodge is the only authority



Above, Scottish Rite Collar; Below, Scottish Rite Apron; Both Reputed to Have Belonged to Simon Bolivar.

In the collection of the Grand Lodge Museum, New York.

of any kind in Symbolic Masonry. In other words, in order to clear up any misunderstanding as to the former agreement between the Grand Lodge and the Supreme Council, the Supreme Council now has formally and publicly acknowledged the absolute and complete autonomy of the Grand Lodge of Venezuela.

RITUAL

The Ritual of the Grand Lodge of Venezuela is that of the Ancient and Accepted Scottish Rite. It does not pledge allegiance to any body other than the Grand Lodge, however. It is as truly Masonic, and it adheres as closely to the Ancient Landmarks and customs of the Craft as many of our own Grand Lodges. It is far closer to the working of the Grand Lodge of England and Scotland than many of our Rituals in the United States. The difference is mainly in the lectures. There is an absence of the innovations which Preston and Webb made in the English working.

We have filed in the Grand Secretary's office documents verifying the major statements hereinbefore made, viz.:

- a. A resumé of the Masonic History of Venezuela.
- b. Historical Masonic documents of the year 1842.
- c. A copy of the Masonic constitution of the confederated Grand Lodge and bodies of the Supreme Council for the year 1884. This confederation was known as the Grand Orient and therefore, perhaps, it is wise to point out certain of the provisions. Article 10 is as follows:

"The Symbolic Order is composed of all the Symbolic Lodges already established, or which may be established under the jurisdiction of the Most Worshipful Grand Lodge in the jurisdiction of the National Grand Orient."

Article 17 defines the functions of the Grand Lodge:

"The attributes of the Most Worshipful Grand Lodge are:

1. To legislate with absolute authority in all that concerns the Symbolic Order, making such statutes, regulations, resolutions and reports as may be judged necessary for the successful advance of the Lodges of its dependence, in conformity with the general principles stated in this Constitution.
4. To sanction the rituals for all the workings of the Symbolic Lodges."

The above seem to us to be sufficient to show the authority of the Grand Lodge.

d. The 1916 edition of the Masonic Constitutions of the Grand Lodge of the United States of Venezuela. Annexed to it is a declaration and appeal by Grand Master A. Benchetiy to all the Lodges and Masons within his jurisdiction.

The Grand Orient underwent substantial alterations on July 26, 1893, but the so-called Grand Lodge remained subordinate to the Scottish Rite bodies. The Grand Orient continued in this form until August 18, 1916, when it voluntarily dissolved and out of its fragments was formed a Supreme Council of the Scottish, and a Grand Lodge of Symbolic Masonry under the name "The Grand Lodge of the United States of Venezuela," with seat at Caracas. These two bodies, thereupon, by mutual consent announced that each was sovereign and independent of the other within their respective spheres. Latest statistics give the Grand Lodge 9 Lodges and 250 members. Address Sus. 5, No. 78, Caracas.

On December 4, 1916, the Supreme Council and the Grand Lodge con-

jointly adopted the "Masonic Constitutions of the United States of Venezuela," "Pact of Confederation," in the caption of which they are referred to as "United Constituent Bodies of Freemasonry" in Venezuela. In Article 19, it is declared that "the Grand Lodge of the United States of Venezuela is the Supreme Masonic authority of Symbolic Masonry" and that it is composed of delegates elected by the Lodges. Article 25 further says:

The Supreme Council and the Grand Lodge are under duty of mutually protecting, supporting and assisting each other by every legal means within their power in every case in which the general interests of the Institution require it, respecting as between themselves their respective jurisdictions, thereby recognising each other as Masonic Powers sovereign and independent in their respective Orders.

On January 9, 1921, the Supreme Council issued the following decree:

In view of the Grand Circular of the Grand Lodge of the United States of Venezuela of date the 4th day of the present month and having heard the conclusions of the Grand Minister of State, and in conformity with Article VI of the Grand Constitutions of 1786, the organic law of the Rite,

IT IS DECREED,

Art. I. The Grand Lodge of the United States of Venezuela governs independently, as it has heretofore done, the first three degrees, or, in other words, the Symbolic Order of the Ancient and Accepted Scottish Rite: and therefore, it exercises the prerogatives which Article 19 of the present Constituent concedes to it as well as the powers and dignities inherent in its high Masonic authority, without the Supreme Council or any of the bodies of its dependence having any right to interfere in its deliberations.

COLUMBIA, FORMERLY NEW GRANADA

The Grand Orient of New Granada was formed at Carthagena on June 19, 1833. On July 11, 1851, the Grand Orient of France passed unanimously the following resolutions:

1. That a body of Masons, having founded in the Valley of Carthagena in the Republic of New Granada in 1833 under the title of the Grand Orient and Supreme Council of New Granada for the purpose of exercising the Scottish Rite of Ancient and Accepted Masonry;
2. That that authority has advised its existence and formation to all Masonic bodies and, in particular, to the Grand Orient of France, which has acknowledged receipt of its communication and invited that body to make known its titles and constitution;
3. That, according to its documents that have been received and deposited in the archives of the Grand Orient of France, proves that the Grand Orient and Supreme Council of New Granada has been founded like all Supreme Councils and, in virtue of such rights, according to the Grand Constitution of 1786, attributes to Frederick II of Prussia, the constitution of Lodges, Chapters, Councils, Areopagos, Tribunals and Consistories, exercising the work of the Ancient and Accepted Rite;

4. That the above authority has decreed a new Masonic Constitution on August 4, 1849 and the Grand Orient of France declares the Supreme Council of New Granada to be a legal Constitution from April 19, 1833 with the right to exercise jurisdiction over all the territory of New Granada.

The Supreme Council had been exercising its rights uninterruptedly, during its existence, over what was then known as the Republic of New Granada, which consisted of the Republics of Colombia, Venezuela and Ecuador. As these Republics formed themselves into distinct nations, they each formed its own Supreme Council, leaving Colombia with the title of New Granada, now known as the Republic of Colombia.

In May 1864, General T. C. Mosquera, Valero F. de Barriga and Francisco Villal formed a Grand Central Orient of Colombia, with the object of controlling Freemasonry in the southern part of the Republic, with Bogota as the capital. They argued that, owing to the lack of communication with the several towns in the interior of the Republic, there was justification for another Supreme Council. The Supreme Council of Colombia protested and declared the new body to be illegally formed and the two Supreme Councils of the United States declared it to be illegal. The new Supreme Council, however, continued on its way, partly owing to the fact that General Mosquera was the President of the Republic, although his opponents declared that he was not a member of the 33°. In 1871 Juan de Dios Riomalo succeeded Mosquera as Grand Master.

In 1860 the original body had nineteen Lodges on its roll, among them being Lodge La Mas Solida Virtus at Jamaica. Francisco de Zubirias was Grand Master in 1865 and Juan Manuel Grau in 1871. Four years later—according to the somewhat fragmentary evidence available—the latter appears to have given way to, or to have been superseded by, Juan N. Pombo, whose name is shown in the *Calendars* as Grand Master from 1875 to 1878. In 1879, however, the name of Juan M. Grau again figures in the lists, whilst that of Juan N. Pombo disappears. Full details are given in the *Calendars* with regard to the Masonic dignitaries of Colombia during the supremacy of either; and, as Grau is not mentioned, whilst Pombo was uppermost, and vice versa, it is probable—considering the manner in which Masonry and politics blend together in the Spanish Republics—that they were rival candidates for power in more ways than one.

Apparently the two bodies patched up their differences for, in 1879, Juan M. Grau was at the head of both, with the title of Sovereign Grand Commander and Sublime Grand Master of the Order. The Secretary General (or Grand Secretary) was also for a time the same for the two bodies, though there was always a separate Lieutenant Grand Commander (or Deputy Grand Master) at Carthagen and Bogota. In 1883, Leon Echeverria was elected Grand Master of the Order, an office which he continued to hold, according to the *Calendars* of 1886, where, however, his name was also shown as Sovereign Grand Commander of the Supreme Council at Bogota, “founded in 1827,” whilst that of Juan M. Grau is similarly shown as the head of

the Supreme Council of Carthagená, "founded in 1833." An English Lodge—Amistad Unida, No. 808—established in 1848, existed at Santa Martha. Other foreign Jurisdictions were formerly represented. Lodge Les Philadelphes, No. 151, was erected at Colon-Aspinwall by the Supreme Council of France in 1858 and the Isthmus Lodge by the Grand Lodge of Massachusetts in (or before) 1866. Both these Lodges, however, have ceased to exist.

Several attempts were made to form a Grand Lodge of Colombia and the initiative was taken by the Freemasons of Barranquilla, on the coast of the Republic, where there is more liberty and less clerical influence. On July 20, 1917, four Lodges, two of which had their Charters from the Supreme Council of New Granada (Colombia) and two from the Supreme Council of Bogota, formed the Provincial Grand Lodge of the Department of the Atlantic, Calle of Barranquilla; and, later, on January 10, it declared itself as the National Grand Lodge of Colombia, notwithstanding protests from the Supreme Council of Colombia.

This Grand Lodge has become stronger with the passing years and is recognised as regular by the British Grand Lodges of Arkansas, Louisiana, Kansas, Massachusetts, New York, New Jersey, North Carolina and the Philippine Islands.

On November 30, 1919, several who had until then been loyal to the Supreme Council of Colombia, formed the Grand Lodge of the Republic of Colombia, maintaining that the National Grand Lodge was not legally Constituted and that the territory was unoccupied. This step was also opposed by the Supreme Council of Colombia.

The Grand Lodge of the Republic of Colombia at Bogota is growing in strength. It is recognised by the British Grand Lodges and by New York, Oregon, North Carolina and Massachusetts.

Later, the Supreme Council at Carthagená invited a few Lodges there to form a Grand Lodge under its auspices, which event took place on January 1, 1920. The Grand Lodge of Colombia at Carthagená continues to grow stronger. It is recognised by the British Grand Lodges and by Louisiana, New York, and North Carolina.

In 1935 the *Foreign Correspondence Report* of the Grand Lodge of North Carolina contained the following:

We have a formal announcement of the formation, on December 16, 1934, of the fourth Grand Lodge in Colombia, South America. There had been some confusion in this Republic, in Masonic circles, for quite a while, the nature of which confusion it is not profitable to attempt to analyze here. In the South American and Central American countries means of communication are none too good between distant cities and towns; and when Grand Lodges meet, their acts often receive scant consideration from some of the more remote Lodges. Then somebody wants to know why these Lodges have not done so and so, and the Lodges are liable to censure for matters in which they are not interested or which they do not understand—and trouble starts.

Grand Lodge. There was one Grand Lodge in Cartagena, another in Bogota, and a third in Barranquilla; so why should they not have theirs? We read that there are also four "Trianges," one at Jerico, one at Sonson, a third at Puerto Berrio, and a fourth at Rio Negro. We suppose these will ere long become Lodges, too.

The Grand Lodge of Medellen adopted the North Carolina Standards.

ECUADOR

The following is taken from the Proceedings of the Grand Lodge of Ecuador and is by an official writer, Bro. Fichtenfels:

The earliest information that we gather of Ancient, Free, and Accepted Masonry in the Republic of Ecuador, is found at the end of the eighteenth century, when, still under the Spanish Regime, José Pérez, born in Guayaquil, was accused before the Royal Government of being a Mason. According to the judicial documents, kept by the "Biblioteca Nacional de Lima." It is known that, fortunately for him, he could not be found; it being stated that Pérez escaped into Brazil, through the Amazon forests.

It is equally known, through the writings of Emilio Gondrón in his detailed narration of the part played by Masonry in the independence of the American Continent, that in the year 1808, fourteen years before the battle of Pichincha was fought, a victory that gave Ecuador its independence from Spain, there was in Quito a Lodge, under the name of "Ley Natural" under the authority of the Masonic Body of Neuvo Reino de Granada.

In 1821, a few months after the Province of Guayaquil had proclaimed its independence, the first Guayaquil Lodge was founded.

Thirteen years later, in 1843, a new Lodge was founded in Guayaquil, also under the Jurisdiction of Neuva Granada working under the name of "Centro Filantrópico."

In the year 1857 the Grand Orient of Peru organised a Lodge in Guayaquil, under the Scottish Rite, a Symbolic Lodge and a Chapter of eight degrees as stated by Brother Albert Galatin Mackey, M.D., 33°, in his "Encyclopedia Masonica y su relación con las Ciencias." The works of these bodies had to be stopped on account of the persecution of the catholic priests. The Lodge worked under the name of "Filantrópia" as the previous one; its worshipful master being Brother José Maria Molestina Roca 18°.

Knowing of the existence of this Lodge, Gabriel Garcia Moreno sought admission, but as he pretended to be admitted as a master mason, his request was refused. Taking the refusal as an offense, it is clearly understood why, later on, when he was President of the Republic, he issued a decree "that all Masons be courtmartialled."

During the Government of Garcia Moreno, the Church ruled, and all the priests were his closest friends. As a result masonic activities in this period were nil.

Only in the year 1878, when General Ignacio de Veintimilla started the liberal transformation, several masons, mostly foreigners, obtained a permit

from the Grand Orient of Peru to open a Lodge in Guayaquil. This Lodge worked under the name of "Redención," and its existence was known to the President, but later, in order to be on the side of the Church, and to satisfy social demands, he made it known that unless masons would close the Lodge, he would have to close it. In order to prevent a fatal result, seeing that the President had lost his Liberal faith, and the energy to permit them to continue with the Lodge, the brethren had to abandon their work.

Masonry was at a standstill during the period of the Conservative Party, until the fall of the same in 1895. Masonic activity started with the return of the Liberal Party headed by Brother General Eloy Alfaro 30°, the "Great Fighter," who played a most important role in the history of Ecuador. The Lodge "Luz del Guayas" was formed on January 31, 1897, and received its charter from the Grand Lodge of Peru April 2, 1897. This worshipful Lodge has been active ever since up to the present time. From its members, two other Lodges were founded later.

It is in this period that Brother Colonel Gaspar Almiro Plaza, at present an active member of the Supreme Council of the 33°, one of the most prominent Masons in Ecuador, gathered the many Masons in the city and organised several bodies of the Scottish Rite, all under the jurisdiction of the Supreme Council of Peru.

Continuing his good work, Brother Plaza selected several Masons, and obtaining the necessary permission established, in Guayaquil, the Lodge "Filantropía del Guayas" No. 2, in commemoration of the old Lodge of 1860. At the same time there was in Quito a Lodge "Luz del Pichincha" that was conducting work in an irregular manner, because of not having fulfilled all the requisites. Brother Plaza obtained from the Supreme Council of Peru the regularisation of all the members of the Quito Lodge in the year 1906. Being in Quito, Brother Plaza founded another Lodge, giving it the name of "Ley Natural," in commemoration of the one founded in 1808. This further progress in Masonry, in a city completely overrun with priests, took place the 31st of December, 1906.

After a long transition, the Supreme Council Confederated 33°, of Peru, invested with this degree several prominent Masons and organised the Supreme Council Confederated 33° of Ecuador, which was duly installed the 24 July, 1910. All other Supreme Councils in the world have recognised the Supreme Council of Ecuador, and are in fraternal relations with it.

The Supreme Council Confederated, 33° of Ecuador, being duly constituted and its authority recognised, took over into her jurisdiction all the Symbolic Lodges established in Ecuador, and working in the Scottish Rite: except Lodge "Luz del Guayas" No. 10, dependent of the Grand Lodge of Peru.

Two new Charters were granted by the Supreme Council in 1917. The first one was "Eloy Alfaro Lodge," No. 5. The other Lodge was "Luz de América."

Since 1916, it was felt the necessity of founding the Grand Lodge of Ecuador and subordinating to it the three symbolic Lodges, leaving the degrees 4 to 32 to the jurisdiction of the Supreme Council of Ecuador. Several members of the Lodge "Sucre," No. 1, worked enthusiastically to obtain this end, and obtained that the Lodges "Filantropía del Guayas" No. 2, "Eloy Alfaro" No. 5, and "Luz de América" No. 6, support their intention. Also "Lodge Bolivar" No. 4, was founded in Quito in the year 1909, under the auspices of the Spanish

Modern Rite, which was not recognised by the Universal Masonic Bodies.

Unfortunately, the work started by this newly organised Grand Lodge did not last, because of certain irregularities, which were not at first perceived. As a result, the subordinate Lodges lost the enthusiasm of its work, and were closed. The only survivor was "Luz del Guayas" lodge under the jurisdiction of the Grand Lodge of Peru.

This failure did not discourage the good brethren who desired to obtain the benefits of a well organised Grand Lodge of Ecuador, and the recognition of the Universal Grand Bodies. Taking into consideration the previous experience, the Masonic Members, headed by the "Luz del Guayas," appealed to the Grand Lodge of Peru, for its patriotic desire. The Grand Lodge of Peru, recognising the justice of it, promised to support the Ecuadorian Masons. Toward this end, they granted permission for two new Lodges to be founded, under their jurisdiction, and sent Brother Mael Pérez Rosas, the Grand Secretary of Peru, to organise the work regularly.

Shortly after, the Grand Lodge of Peru granted the Charters to these two Lodges, and in March 6, 1921, they delegated the several members to meet in Convention with the purpose of organising the Grand Lodge of Ecuador, independently of the Grand Lodge of Peru, and to have jurisdiction over all the Lodges in its Territory.

In an extraordinary meeting of The Grand Lodge of Ecuador, on March 25th, 1922, a petition from Masons of the city of Quito was received to found a Lodge in that city. They named it "24 de Mayo" in commemoration of the battle of Pichincha, deciding battle in the Independence of Ecuador.

On September 6, 1922, the Government of Ecuador presided by Dr. José Luis Tamayo, by its degree No. 926 approved the Constitution and Statutes of the Grand Lodge of Ecuador, and recognised it as a legal institution.

In 1896, there was formed at Guayaquil, under the auspices of the Grand Lodge of Peru, the Lodge "Luz de Guayas," No. 10, there being at that date no Grand Lodge in Ecuador. This Lodge received its charter on April 2, 1897. As the years passed its membership increased slowly and it gradually drew to itself, despite the opposition of the clericals, many of the leading merchants, financiers, journalists, professors and army and navy men.

Within the last few years, the Grand Lodge of Peru sent a special deputy to Guayaquil to counsel the Masons there as to the proper procedure for the formation of a Grand Lodge. He advised the creation of two new lodges under charters from the Grand Lodge of Peru. Accordingly Lodges "Cinco de Junio," No. 29, and "Oriente Ecuatoriano," No. 30, were formed. It is stated that these three were then the only "regular" Lodges in Ecuador. We presume there were Scottish Rite Symbolic Lodges subordinate to the Supreme Council, but it is in all probability true that these were the only independent Lodges or the only Lodges subordinate to a regular Grand Lodge. They were, therefore, the only ones necessary to be invited to participate in the formation of the Grand Lodge.

Accordingly these three Lodges selected delegates to a General Assembly which convened at Guayaquil on March 5, 1921, 8 p.m., with full representation from each Lodge. Juan Molinari was chosen president and Miguel E. Rabascal, Secretary.

The Assembly then adopted and dispatched to the Grand Lodge of Peru a

Petition praying its consent to the formation of a Grand Lodge of Ecuador and asking that a Deputy with full authority to act be sent to constitute the new Grand Lodge. In this Petition, the Assembly declared that the Grand Lodge would "teach the people to depart from fanaticism and superstition." The constitution, By-Laws and Ritual of the Grand Lodge of Peru were temporarily adopted. The Grand Lodge of Peru cheerfully and promptly released the Lodges from allegiance to it and unanimously consented to the formation of the new Grand Lodge, and commissioned a Deputy to constitute it.

Accordingly, on June 19, 1921, the "Grand Lodge of Ancient Free and Accepted Masons of the Republic of Ecuador" was solemnly constituted with jurisdiction over the three Symbolic Degrees only, viz., Apprentice, Fellow Craft, and Master, throughout the territory of Ecuador.

On July 29, 1921, another Lodge, "Pacific," No. 4, in which the work is carried on in English, was regularly installed under a charter from the new Grand Lodge, giving it 4 Subordinate Lodges, with 77, 50, 48 and 8 members respectively, or a total of 183 members. This Grand Lodge was recognised by Louisiana at its 1922 Annual in February last.

This is, of course, a weak body in point of numbers, but we have carefully read all the proceedings leading up to its formation and its printed constitution, laws and regulations, and we can see no reason why it should not be recognised.

PERU

It is traditionally asserted that Freemasonry was introduced into Peru about the year 1807, during the French invasion, that several Lodges were at work until the resumption of Spanish authority and of Papal influence in 1813, when their existence terminated. But the authentic history of Peruvian Masonry cannot be traced any earlier than 1825, when the independence of the Republic, declared in 1820, was completely achieved. In that year, General Valero, a member of the Grand Orient of Colombia at Santa Fé de Bogotá (New Granada), visited Lima and, as the representative of that body, proceeded, in the first instance, to legitimate the Lodges and Chapters which had already been established in the new Republic, afterwards to found and organize others. At this time there appear to have been four Lodges at the capital, and nine others were soon after erected in the provincial towns: Lima—*Paz y Perfecta Union*, 1821; *Orden y Libertad*, 1822; *Virtud y Union*, 1823; and *Constancia Peruana*, 1824; Cuzco—*Sol de Huayna Ccapac*, 1826; Lambayeque—*Union Justa*, 1826; Pinra—*Constancia Heroica*, 1829; and Ica—*Filosofia Peruana*, 1829. Five other Lodges were also formed about the same time in Arequipa, Trujillo, Cajamarca, Puno and Huamachuco respectively, but their names and dates of constitution have passed out of recollection. Thus the course of descent of Masonry in Peru was from Spain to Venezuela, from Venezuela to Colombia, thence to Peru. Its base is, therefore, Spanish, yet, from an early date, English and American Freemasonry have influenced very strongly that of Peru.

A Supreme Council of the A. and A.R. 33° was instituted at Lima in 1830 by

the senior (local) member of the rite, José Maria Monson, Roman Catholic Chaplain in the Army of Independence, afterwards a Canon in the Cathedral of Trujillo. In the following year—June 23—Deputies from the Supreme Council 33°, the Consistory 32°, the Areopagus 30° and the Chapters 18°, together with the Masters and Wardens of the Lodges, assembled in the capital under the presidency of the Sovereign Grand Commander of the Scottish Constitution and established a Grand Lodge, with Thomas Ripley Eldredge as Grand Master. The *Constitutions* were settled on August 11, 1831, when it was unanimously resolved to substitute for the title Grand Lodge, that of Grand Orient of Peru. Shortly after this, owing to the political disturbances, there was an entire cessation of Masonic labour.

In 1845, after a recess of some twelve years, a few metropolitan Brethren, members of the Lodge *Orden y Libertad* and of a Rose Croix Chapter, met and continued to work regularly until November 1, 1848, when a General Convention of Masons was held and the Grand Orient was revived. In 1850 the Grand Orient again assembled and sanctioned a Constitution for the government of the Lodges. Marshal Miguel San Roman—afterwards President of the Republic—was Grand Master of this Grand Orient until 1852, but the Supreme Council 33° not only held aloof from its proceedings, but apparently ignored even its existence.

On July 13, 1852, the supreme Masonic body was reorganized under the title of Grand National Orient of Peru and the members of the so-called high Degrees recovered their supremacy. At this meeting twenty-five Brethren represented the Supreme Council, Consistory, Areopagus and the Rose Croix Chapters. There were also present the Masters and Wardens of three Lodges—*Orden y Libertad* and *Estrella Polar*, of Lima; and *Concordia Universal* of Callao. Of these, the first named was founded in 1822, the second (by the Grand Orient over which Marshal San Roman presided) in 1850-2, the third (by the Supreme Council of Peru) in 1852.

In the same year (1852) a Royal Arch Chapter—*Estrella Boreal*—No. 74 on the roll of the Grand Chapter of Scotland, was established at Callao. This, however, was not recognized by the Supreme Council of Peru, nor was it allowed a voice in the deliberations of the Grand National Orient.

In 1855 a new Lodge under an old title—*Virtud y Union*—was erected at Lima by Charter of the Supreme Council 33°.

New Statutes were promulgated by the Grand Orient May 5, 1856. These were very defective, consisting only of some disjointed extracts from the laws of the Grand Orient of Venezuela and placed the government of the Fraternity entirely in the hands of the Supreme Council 33°. At this time there were seven Lodges holding Warrants from the Supreme Council—acting on behalf of the Grand National Orient. Of these five were in Peru, one each in Ecuador and Chile. Additional regulations, framed with the especial object of restraining certain irregularities which—it was alleged—had penetrated into the Lodges, were enacted in May 1857. The new Statutes caused the cup of indignation to overflow and three Lodges—*Concordia Universal*, *Estrella Polar* and *Virtud y Union*—on June 3, 6 and 10 respectively ensuing, declared their independence. These were joined by others

to the number of fifteen and a Grand Lodge was erected at Lima, November 20, 1859. In 1860 there was another schism in the Supreme Council and the seceders, with the Grand Lodge, formed a Grand Orient and Supreme Council under a Charter from the Grand Orient of Colombia (New Granada). In 1863, however, dissensions arose in this body and it passed out of existence.

Irish Lodges were established at Lima in 1861 and 1863 and several foreign Jurisdictions soon after became represented. Among these Scotland is entitled to the first place, having chartered no fewer than thirteen Lodges. Under the Grand Lodge of Massachusetts a Lodge was formed by dispensation at Arica in 1866, but is now extinct. The Grand Orient of Italy and the Grand Lodge of Hamburg each had a Lodge at Lima, the Italian Lodge bearing the name *Stella d'Italia* and the German one *Zur Eintracht* (Concord).

The Supreme Council reorganized the Grand Orient, but again suppressed it in 1875 and sentenced the opponents of this summary proceeding to "perpetual expulsion." The sentence was revoked in 1881, the Grand Orient once more revived and the Lodges placed under it. This gave umbrage to the latter, who contended that even if the Supreme Council was justified in separating itself from the Lodges, it could not possess the right of turning them over to any other body. Ultimately, in March 1882, five Lodges met in Convention at Lima and organized the Grand Lodge of Peru. Four out of the five Scottish Lodges at the capital are said to have given in their adhesion on May 31 and, shortly after, a Lodge was established at Guayaquil in Ecuador. This Grand Lodge is entirely independent, controls only the first three Degrees and works them according to the York ritual. It denies the right of the Supreme Council to form Symbolic Lodges where a regular Grand Lodge exists. It exacts of its initiates a belief in the Deity and displays the Bible on the altar. It does not seem, however, to have made great growth and is still weak in numbers and influence.

On June 13, 1897, Grand Master Christian Dam promulgated a decree substituting the *Book of Constitutions* on the altar in place of the Bible. Quite a furore was raised by this action in Peru and abroad. Many Grand Lodges severed relations with Peru, an action which, in some instances, has continued to this day. However, those in Peru, who objected to the action of the Grand Master, were able just one year later—June 12, 1898—to reverse it and a decree was promulgated abrogating the decree of 1897. In March 1899, England repealed her resolution of non-intercourse and other Grand Lodges took like action.

The Grand Lodge of Peru is now recognized by the Grand Lodges of England, Alabama, California, Connecticut, District of Columbia, Iowa, Kansas, Louisiana, Maine, Michigan, Montana, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Vermont, North Carolina, Massachusetts, Cuba, Costa Rica, Canada, Philippine Islands, Victoria.

BOLIVIA

In 1875 a Lodge was Chartered by one of the competing Jurisdictions in Lima and is possibly included among the four Lodges in Bolivia under the Grand Lodge of Peru.

On November 20, 1929, there were in Bolivia seven Masonic Lodges under the Constitution of the Grand Lodge of Chile. On that date, the Grand Lodge of Chile granted to these seven Lodges a special Dispensation to organise the Grand Lodge of Bolivia, which Dispensation was transmitted to them and they proceeded to act upon it in due course.

On June 24, 1931, the Grand Lodge of Bolivia was formally organised by the Installation of its Officers under the patronage of the parent Grand Lodge of Chile, the constituent Lodges therein being the seven Lodges referred to, of the Chilean Constitution.

The Grand Lodge of Chile is duly recognised by the Grand Lodge of North Carolina. The Grand Lodge of Bolivia in beginning its Masonic life has adopted the standards of Masonic regularity which North Carolina set up ten years ago, and which were translated into Spanish soon afterwards and were broadcast throughout South America and exerted a profound influence in all Latin America.

The Grand Lodge of Bolivia requires that all of its Lodges exact of every member thereof unqualified belief in the Grand Architect of the Universe. It requires that all candidates be obligated upon the Volume of the Sacred Law. It makes Masons of men only, and forbids intercourse with all bodies alleged to be Masonic which admit women.

This Grand Lodge is a sovereign and independent body, having exclusive and undisputed control over the Symbolic Lodges within its Jurisdiction, and it does not divide or share its authority with any other organisation or body claiming to be Masonic. It exercises supreme control over the Degrees of Entered Apprentice, Fellow Craft and Master Mason in its Jurisdiction, and it thus divides the work of the Degrees and teaches the legend of the Third Degree.

The Grand Lodge in its declaration asserts that the Three Great Lights are always displayed in Lodge when open, and that the discussion of politics or religion is strictly prohibited in Lodges. What it sets out as the Ancient Landmarks is not stated, but these are strictly observed.

ARGENTINE REPUBLIC, OR CONFEDERACY OF LA PLATA

The Province of Buenos Ayres, after forming for some years a distinct State, re-entered, in 1860, the General Confederacy of La Plata, or Argentine Republic, of which it constitutes the head. The Masonic history of the allied States down to the year named may very briefly be summarised. A Lodge—No. 205, Southern Star—was chartered at the city of Buenos Ayres by the Grand Lodge of Pennsylvania, September 5, 1825. This capital, as the largest town and the outlet of all

the trade of the Republic, has always exercised a preponderating influence in the formation and execution of the intrigues, conspiracies and insurrections, which constitute the political history of the Confederation. From the close connexion, therefore, between Masonry and politics, found subsisting in all parts of South America, save in the Lodges under the English Constitution, it will excite no surprise that, without exception, all the early Lodges in La Plata, of which any trace exists, were held at Buenos Ayres. Some were in existence there in 1846, but, about that time, the political aspect becoming gloomy in the extreme, their labours were suspended.

Two Lodges bearing the same name—L'Amie des Naufragés—were established by the Grand Orient of France in Buenos Ayres and Rio de la Plata respectively in 1852. The example thus set was followed by the Grand Lodge of England, under whose authority the first of a series of Lodges was erected in 1853, viz. Excelsior Lodge, No. 617. In 1856, there seems to have been in existence a body claiming the prerogatives of a Grand Lodge. It practised the Ancient and Accepted Rite, but was never recognized by the family of Supreme Councils and soon ceased to exist. Two years later—April 22, 1858—a Supreme Council and Grand Orient of the Argentine Republic was established at Buenos Ayres by the Supreme Council and Grand Orient of Uruguay, at Monte Video.

About this time—so at least it is gravely related—“the Roman Catholic Bishop [at Buenos Ayres] fulminated a Bull against all Masons within his bishopric; he went the length of declaring the marriage contract dissolved and absolving the wife *a vinculo matrimonii*, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the Bishop was in spiritual, appealed from this decree to Pope Pius IX at Rome. After waiting a long time for a reply or decision upon the appeal and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of La Plata, who were unwilling to bow to the behests of the Bishop, that in 1816, the venerable Pontiff—then a young man—received the Degrees, and took upon himself the obligations of Masonry!” The full story is told in Dudley Wright's *Roman Catholicism and Freemasonry*, pp. 172-4. See also the *World-Wide Register*, p. 528. A statement of similar character was made long before by J. L. Laurens in his *Essai historique*, with regard to Pope Benedict XIV, of whom it is related that, being himself a Freemason, he, not unnaturally, mitigated in some slight degree the rigour of the Papal edict against the Craft, which had been launched by his immediate predecessor, Clement XII.

In 1861 a treaty was concluded between the Grand Lodge of England and the Grand Orient of the Argentine Republic. This empowered the former to establish Lodges in La Plata and to appoint a District Grand Master to rule over them. The Rev. J. Chubb Ford presided over the English District Grand Lodge until 1867, when he was succeeded by R. B. Masefield, who was followed by Dr. George John Ryan, C. Trevor Mold and F. H. Chevallier Boutell. In 1914, the name of the District was altered to that of South America, Southern Division, and F. H.



Masonic Temple, Buenos Aires.

Chevallier Boutell retained the position until 1927, when he resigned and W. E. O. Hazell was appointed his successor.

Some trouble was caused in 1868 through the establishment of a Lodge under the name of Italia and the authority of the Grand Orient of Masonry in Italy located at Florence. Protest was at once made by the Supreme Commander of the Argentine Republic against this violation of long-established Masonic law, to which no reply was made. The worst feature of the proceedings was that one of the members to whom the Charter was granted was an expelled member from one of the city Lodges, while other rejected candidates or expelled members generally were admitted into the Italia Lodge (see *The Freemason*, July 17, 1869).

During the fatal cholera epidemic—December 1867 to February 1868—when more than four thousand persons became victims, the Freemasons formed the Sociedad Masonica de Socorros, under the presidency of Daniel Maria Cazon, Sovereign Grand Commander of the Ancient and Accepted Rite. Over 26,000 dollars was subscribed by the Order and the Committee visited over 300 families, furnishing them with medicine, medical advice, food and clothing and burying the dead: they also sent funds and assistance to several towns in the country where the epidemic was raging (see *The Freemason*, July 10 and 17, 1869).

About 1877, the invariable rebellion of the Lodges against the domination of the Supreme Council 33°, which is always met with in the histories of Grand Orients, occurred in Buenos Ayres. There appears to have been both a protest and secession, but without in this case culminating in any definite result.

There were some 13 Lodges under the Grand Orient of La Plata in 1860, 39 in 1878 and 60 in 1886. There are 13 Lodges under the Grand Lodge of England in Buenos Ayres and the same number in other parts of the District.

PARAGUAY

When this country proclaimed its independence of Spain, the reins of government were seized by Dr. Francia, a well-meaning despot, who, during his long administration, carried into effect his ideas of advancing the material interests of the state by shutting it off from all communication with the outer world. Under his government Paraguay was, for a long period, as effectually closed as Japan had been before it. The same exclusive policy, though without carrying it quite so far, was pursued by his successor, Don Carlos Antonio Lopez. The latter was followed in turn by his son, Don Francisco Solano Lopez, whose action involved the country in the disastrous war of 1864-70 with Brazil, Uruguay and the Argentine Republic. This war cost Paraguay nearly one-half of its territory and reduced its population from nearly a million and a half to about 220,000, of whom only 29,000 were men. If, conjointly with this, we bear in mind that Paraguay is the only country in South America without any seaboard, it will occasion no surprise that the traces of Masonry in the existing Republic are so faint as to be almost indistinguishable. The population of Asuncion, the capital, had fallen after the war from nearly 50,000 to about 10,000 of whom 3,000 belonged for several years

to the Brazilian army of occupation. The Masonic *Calendars* of 1881-2 show a Lodge under the Grand Orient of Brazil as existing at Paraguay, but whether composed of natives or of the Brazilian garrison is a point upon which statistics leave us wholly in the dark.

The following is quoted from the report of Bro. John H. Cowles, Past Grand Master of Kentucky, who made a personal investigation of conditions:

The life of Masonry in Paraguay has been as hectic as the life of the country. Its early introduction as to authenticity is much mixed with legend, memories of the elder generation, and a few documents now known of. While proof is lacking, it is undoubtedly true that Lodges functioned in Paraguay before its war of 1866-1870, using both the French and Italian languages, but no knowledge is extant as to what Grand Masonic power established them, maybe Brazil. There were Lodges also using Portuguese which had their authority from Brazil. While in Asuncion I was presented with several documents of interest and to which reference is now made, viz.: A circular issued November, 1871, by the "Grand Orient and Supreme Council" of Paraguay, announcing its own establishment, and stating that the Grand Orient of Brazil had instituted "Fe" (Faith) Lodge in Asuncion in May 1869; that in July 1871, a Rose Croix was created from members of this Lodge. They declared themselves independent and divided Fe Lodge into four Symbolic Lodges. In Humaita, another Lodge was at work, said to be irregular; but no explanation given about it, and it was made regular, or healed as to membership while at Cerrito, another Lodge existed, presumably regular, but nothing said about how it originated. Three Lodges were organised out of the one at Humaita which made a total of eight, and these were formed into the "Grand Orient and Supreme Council" of Paraguay. Another is a printed balustre, dated November 15, 1871, giving the names of the officers of all the bodies, Grand and Subordinate, which include those of the eight Lodges mentioned. These papers are signed by Jose Garcia y Picos, Grand Secretary General, and Joaquin Jose Mondes Sampaio, Grand Chancellor and Keeper of the Seal. The name of Dr. Juan Adrian Chaves is printed as Sovereign Grand Commander; also printed is the name of Rev. Padre (Priest) Maestro Benedicto Conti as Grand Hospitaler. Another document is a written certificate with a red seal, stating that this priest, a chaplain in the Navy, is a member of the Supreme Council. There are three patents, or diplomas, of Joaquin Jose Mendes Samjoaio, one issued by a Lodge under the Grand Orient of Brazil, stating that he was made a Master Mason in 1865, age of twenty-two years; the second stating he was given the 30°, September 1872. This was issued by the Supreme Council of Paraguay, and signed M. Juan Adrian Chaves, Grand Master, Sovereign Grand Commander; the third issued by the Supreme Council to him as receiving the 33°, dated September 1874, signed the same way; still another document is a printed one, with a heading of the Grand Master Grand Commander of the Order of Masonry in Paraguay, and signed officially by Dr. Juan Adrian Chaves. Written authority is given in a letter to Sampaio by the Grand Commander to confer the 31st, 32nd and 33rd Degrees on Christian Heisicke, January 26, 1895, whose name appears as Grand Commander in 1896 and 1901 on a type-written balustre of officers, for what is designated as the four periods in Para-

guayan Masonry, 1870-1874, 1896-1901. Another document is a patent, issued 1874, to a Brother whose name is undecipherable, by the Lodge Cruz under the obedience of the "Supreme Council and Grand Orient of Paraguay." Note that the words "Supreme Council" appear in this name before the words "Grand Orient."

In 1887, Aurora del Paraguay Lodge was established in Asuncion by authority of the Grand Orient of Uruguay. Later the second one was instituted, named Sol Naciente. Then three Lodges were created, authority doubtful, maybe under different authorities, Universo, Libertad and Frederick the Great, and they formed the Grand Orient against the protest of Uruguay, which considered them irregular, as they probably were. Sol Naciente Lodge joined with them voluntarily in this organisation. Afterward, though, the Grand Orient of Uruguay made them regular and then Fe Lodge united with them and this is the present Masonic Grand authority of the country. The date of this action by Uruguay was in 1895 and on January 3, 1896, it declared it regular with recognition. About 1906 Sapaena Pastor was Grand Master and Grand Commander. Anyway, it was during his occupation of that double office he decreed that the Bible should be removed from the altars and the decree was generally followed. One Lodge, which works the York Rite Blue Degrees, and instituted in recent years, requires the Bible on its Altar. In 1923, the name was officially changed from Grand Orient to Grand Lodge, and the Supreme Council and Grand Lodge were henceforth to be each sovereign and independent. This was originally to be the case but was not actually put into effect until the above date.

The Supreme Council has 13 Active Members at present and 9 Thirty-thirds; that is, those who have received the degree. They have the same standing as our Honorary Thirty-thirds, but they are not so designated. Their Honorary Members are those of other Jurisdictions they have elected as Honorary Members, and it is difficult to explain why we call our own members Honorary. There are only about 100 members in all grades above the fourth. Of course they use the Scottish Rite in the Blue Lodges, and there are not over 150 altogether in the 6 Blue Lodges, 4 of which are in Asuncion. They estimate, however, that there are some two or three thousand Masons in Paraguay who have been made in these Lodges from time to time and have dropped out. The field is very limited, and not a great deal of activity, besides dissensions continually disturb them, dissensions arising usually over trivialities. This is not so strange, for very few Paraguayans are Masons and the membership is English, Scotch, Dutch, German, Boer, Argentine et al, and each wants to follow the customs of Masonry in the countries they come from. There are a few American Masons in the country, but as the Grand Lodge is not recognised by any American Grand Lodges, they do not participate. The Grand Lodge of England is in relation of amity though, and exchanges Representatives.

An official document sent out by the Symbolic Grand Lodge of Paraguay, in 1934, contains a declaration of principles from which the following is taken:

The inviolability of human right in all its forms.

The existence of one great Creator whom we worship under the name of The Grand Architect of the Universe. We recognise as the three great lights of

Masonry, the Volume of the Sacred Law, the Square and the Compass, which must be on the altar when the Grand Lodge and its subordinate lodges are working.

. . . It prohibits the discussion in its lodges when at labour, of religious controversy or militant politics. It combats ignorance in all of its forms. . . . It is essentially philosophical and philanthropic. . . . It works for the amelioration of humanity morally, intellectually and socially.

La Gran Logia Simbolica Del Paraguay practices the Scottish Rite Ritual (but) admits under its obedience Lodges of other Rites regularly recognised. . . . It is sovereign and independent of any other Masonic body but holds the power to make pacts and concordats with other regular Masonic Powers. It reserves to itself exclusively the prerogative to legislate concerning Symbolic Masonry in all of the territory of the republic of Paraguay as the sole Symbolic Masonic Power concerning the usages, customs and ceremonies transmitted since antiquity concerning the Landmarks called Ancient Landmarks of the Fraternity proclaimed and recognised by Freemasonry.

URUGUAY

Masonry—if we may credit Dr. Mackey—was introduced into this Republic in 1827 by the Grand Orient of France, which in that year chartered a Lodge called the Children of the New World. But there is no trace of any such Lodge in the French Masonic *Calendars* and it is important to recollect that the independence of Uruguay, or, as it was formerly called, *Banda Oriental*, “Eastern Side,” as a Republic, was only definitely established by a treaty dated August 27, 1828. The country prides itself on possessing one of the finest political constitutions in South America. It sounds, therefore, almost like irony to be obliged to add that this Republic has been cursed with more frequent revolutions than any other in the New World. In one respect, however, Uruguay is decidedly in advance of the Indian Republic of Paraguay. It has a large, well-built and pleasant capital, Monte Video, of which one-third of the residents are foreigners. A Lodge—No. 217, Asilio de la Virtud—was chartered in this city by the Grand Lodge of Pennsylvania, February 6, 1832. After this the Masonic history of Uruguay is a complete blank until the year 1841, in which year, also at Monte Video, Les Amis de la Patrie—ultimately a Lodge, Chapter, Areopagus and Consistory—was established by the Grand Orient of France. Further Lodges are said to have been erected under Warrants from Brazil, but of these no exact record is forthcoming. The next event of any importance occurred in 1855, when authority was obtained from one of the then existing Grand Orients at Rio de Janeiro to establish a governing Masonic body and the Supreme Council and Grand Orient of Uruguay were formally constituted at Monte Video.

Besides Les Amis de la Patrie, under the Grand Orient of France, which still exists, foreign Jurisdictions are represented at Monte Video by the following Lodges—England, No. 876, Acacia, 1861 and No. 3389, Silver River, 1909; Spain (Becerra’s Grand Lodge), No. 281, Paz y Esperanza; and Italy, I. Figli Dell’

Unità Italiana and I. Liberi Pensatori. A Lodge, Avenir et Progres, No. 182, was formed—also at the capital—under the Supreme Council of France in 1865, but is now extinct.

In 1927, Sir Alfred Robbins, President of the Board of General Purposes, went as a Deputation to South America from the United Grand Lodge of England, when he succeeded in effecting an agreement between the United Grand Lodge of England and the Grand Orient of Uruguay. After the foundation of the Silver River Lodge in 1909 it was found that the Grand Orient was unable to accord official recognition to the Lodge, although there was constant inter-visitation but, as the result of the visit of Sir Alfred Robbins, all difficulties were overcome.

Masonry, by the end of 1856 seemed to be well established and regularly so, and ready for work. It was not long in coming, true Masonic work outside of natural and routine Lodge business. The following year, 1857, a terrible epidemic of yellow fever swept the country. Masons volunteered, nursed, doctored and buried the dead, hundreds losing their own lives in the sacrificial work. Again, in 1873, the dread disease ravished the country and the Lodges again sent forth their members to perform their merciful mission. Then, in 1887, the cholera appeared and, Moloch-like, claimed its victims, yet again the Masons were in the forefront of relief. After Argentine had suffered from war's devastations, Bro. Paullier was sent with a sum of money and other necessaries as aid to those stricken people. After the disaster at Camation in Paraguay, the Masons of Uruguay lent aid and assistance to their fullest abilities. On other occasions, help was given Brazilian immigrants in 1894, a revolution in Quebracho, the grippe epidemic, and always the Mason of Uruguay has kept the faith. He can be credited with other altruistic work. An Orphans' Home for boys was reported by Bro. Goodall, of the Northern Masonic Jurisdiction, U. S. A., in 1856 when he visited here, which Home had 250 boys it was rearing and educating; the celebrated Escuela Filantropica (Philanthropic School) which may be the one Goodall wrote about, from which graduated many who afterwards became prominent in their country; other schools, some claim as many as four, and continued for sixteen years when the government adopted compulsory education laws.

RESPONSIBLE FOR MASONRY'S GROWTH

The Masonic powers in Uruguay are largely responsible for introducing Masonry into Argentina and Paraguay, which has resulted in the spread of our Institution, a thing always desirable.

In General Pike's day, the National Grand Orient of Uruguay appeared on the scene but from where it is long since dead. The Grand Orient of Italy established some Lodges from time to time, one of which it named Garibaldi, in 1879, but, receiving no recognition, applied in 1881 to the Grand Orient of Uruguay to be made regular, and was admitted to its fold and is now a very strong Lodge with a large Italian membership. In 1888, another Lodge was Instituted by Italy and it later withdrew and joined Uruguay, since which the Italian Grand

Orient seems to have behaved itself, at least it has no Lodges in Uruguay now.

Lastly, there was founded in 1827 a Lodge, Les Enfants du Nouveau Mond, by French immigrants, under authority of the "Grand Orient of the Rio Grande," irregular itself. In 1842 it changed its name to Les Amis de la Patrie and the Grand Orient of France gave it a Charter in 1844. It is claimed by some that Garibaldi was a member of this Lodge. Until 1867, the Grand Orient of France was generally recognised in the Masonic World as regular, but in that year it removed the Volume of the Sacred Law from its Altars, and, of course, ceased to be regular Masonry. This Lodge claims continuous existence since its re-organisation in 1844, but other information (not proven) is that it ceased to exist for quite a period along in the 50's or 60's. Be that as it may, the fact remains that it acknowledges allegiance now to the Grand Orient of France and hence is outside the pale. Neither the Grand Orient of Uruguay nor the English Lodges in Montevideo have aught to do with it.

The Fraternal Correspondence Report of the Grand Lodge of North Carolina for 1933 contains the following:

We are in receipt of a bulletin in Spanish setting forth the separation of the Grand Orient of Uruguay from the Supreme Council of the Scottish Rite of the Country, a condensed translation of which is as follows:

TREATY OF PEACE AND ALLIANCE

Consummated Between the Supreme Council and the Grand Orient of Uruguay,
August 24, 1931

The Supreme Council of Inspectors General 33° of the Scottish Rite of Uruguay and the Grand Orient of Uruguay (Grand Lodge) in accordance with an agreement of June 2, 1931, have assembled to work out an agreement of Peace and Alliance and to establish clearly and definitely the status of each of the contracting parties and the relations between them, as complete independence of symbolism, and unalterable and sincere friendship.

1. The contracting parties establish a treaty of friendship perpetually between the Supreme Council of the Inspectors General of the Scottish Rite of the Oriental Republic of Uruguay and the Grand Orient of Uruguay (Grand Lodge).

2. The Supreme Council recognises as an independent and sovereign organisation legally Constituted in accordance with the Symbolism, in the said jurisdiction, the Grand Orient of Uruguay (Grand Lodge).

3. The Grand Orient of Uruguay (Grand Lodge) sole proprietor of symbolic degrees in this jurisdiction, recognises the Supreme Council referred to as a free and complete governing body, sovereign and independent, occupying the territory of the national government, to govern the Masons of the degrees from the fourth through the thirty-second.

4. Both Bodies pledge mutually to use in behalf of each other co-operation both in perpetuity and to the greatest extent possible.

6. The Grand Orient of Uruguay (Grand Lodge) for itself declares:
 - a.* That in its capacity as an exclusive governing body, independent and sovereign, for the government of the symbolic work, in the jurisdiction of the Oriental Republic of Uruguay, it divides authority with no other Masonic body.
 - b.* That it requires secrecy in its ritualistic work.
 - c.* That it practices and will require the symbolism of the division of Masonry into three degrees, viz., Apprentice, Fellowcraft and Master Mason.
 - d.* That its work is to accomplish greater fraternity, respecting tolerance, benevolence and charity.
 - e.* That it controls symbolic masonry in the jurisdiction of the Republic and does not pretend to extend its acts to any other territory occupied by any other regular Grand Orient or Grand Lodge.
 - f.* That its members acknowledge belief in one God, Grand Architect of the Universe.
 - g.* That it accepts the ancient landmarks of the Masonic Order.
 - h.* That only men of legal age are accepted in its lodges.
 - i.* That political and religious discussions are prohibited in the lodges.
7. The High Powers contracting, obligate themselves to communicate to each other officially the amendments to laws, initiations, raises or decreases of salaries, suspensions, and other details of importance, which come to pass in their respective jurisdictions.

BRAZIL

The earliest record of the Craft in Brazil dates back to 1820 and has reference to a Lodge at Rio de Janeiro, in the then kingdom of Brazil, which is claimed to have been established under a French Warrant in 1815, but of which there is no proof. In 1821 this Lodge was split up into three units, apparently for the purpose of founding the first Grand Orient of Brazil. Under this body the modern French Rite of seven Degrees, already in use, was continued and this, taken in conjunction with the parentage, real or assumed, of the original Lodge, secured speedy recognition from the Grand Orient of France. In the same year, Dom Pedro, the Regent, afterwards Emperor, of Brazil, was initiated in one of the Lodges, but in which particular Lodge is not recorded. He was, however, proclaimed Grand Master almost immediately and very shortly exercised his authority as Regent and Grand Master to close all Masonic Lodges on the ground that they were really political concerns.

On November 17, 1823, Loge Le Bouclier de l'Honneur Française was founded at Rio de Janeiro under the authority of the Grand Orient of France, but this met with no better fate than its forerunners, because it was ordered to cease work almost immediately and, indeed, all Lodges were in suspended animation until 1831, when the Emperor Dom Pedro left for Europe. The abdication of this monarch led to the establishment of the Grand Brazilian Orient and, at once, the original Grand Orient of Brazil was revived under its first Grand Master, José Bonifácio de

Andrada e Silva. Both worked the modern French Rite, but they were of opposite tendencies and political aims, the elder being despotic and the younger democratic, with the result that each anathematized and hurled defiance at the other.

In 1832 Montezuma, Viscount Jequitinhonha, who had served as Ambassador at several European Courts, returned to Brazil with authority from the Supreme Council of Belgium to establish a branch of the Ancient and Accepted Rite. In November of that year he set up a Supreme Council of Brazil. This, however, put the two Grand Orients on their mettle, and each erected a Supreme Council and began to issue Warrants for Chapters and Consistories. Further dissensions occurred and, by 1835, there were in activity two Grand Orients and four Supreme Councils.

The situation was not helped by the fact that, in December 1834, an English-speaking Lodge—the Orphan, 616—had been founded in Rio de Janeiro, under Warrant from the United Grand Lodge of England (it ceased working in 1842 and was erased from the register in September 1862), while the peace of the Craft was further harassed by political disturbances in Pará, the last Brazilian Province to declare its independence of the mother country and acknowledge the authority of the first Emperor. According to H. W. Bates (*The Naturalist on the River Amazon*, 1863), the native party in Pará was much enraged with the Portuguese and the former, in an evil hour, called to their aid the ignorant and fanatic mongrel and Indian population; and he adds (*op. cit.*, p. 39): “The cry of death to the Portuguese was soon changed to that of death to the Freemasons, then a powerfully organized society, embracing the greater part of the male white inhabitants.”

In 1834, Viscount Albuquerque succeeded Andrada e Silva as Grand Master of the Grand Orient of Brazil (No. 1), holding the office until 1850, when he was succeeded by the Marquis d’Abrantes. On July 6, 1841, the second English-speaking Lodge—St. John’s, No. 703—was founded in Rio de Janeiro. This also was erased on September 3, 1862. In 1842, the Grand Brazilian Orient (No. 2) rejected the modern French Rite and transferred its allegiance to the Ancient and Accepted Rite and a union was thus effected between the Grand Brazilian Orient and the second Supreme Council, thus reducing the number of Masonic organizations in Brazil to three, viz. two Grand Orients, each with a Supreme Council and the original Supreme Council under Montezuma.

On December 26, 1847 (see *History of Craft Masonry in Brazil*, Peter Swanson, 1928), the Grand Orient issued orders to Lodge Comercio to expel the English Lodge working there “contrary to the stipulations of Article 22 of the *Constitutions*.” In the following year the Grand Orient followed this up by issuing a circular to all Lodges within its jurisdiction “prohibiting any of their members from visiting the English Lodge referred to, which had been illegally installed in the Orient of this Capital, under the auspices of a foreign Masonic Power.” Further, they were prohibited from receiving any members of the English Lodge as visitors or joining members and ordered to expel immediately any who might have become affiliated to the Brazilian Lodges. This may account for the fact that there are no records of

St. John's Lodge after 1849, up to which time it had, apparently, been in a very healthy condition, but Swanson thinks it not impossible that the members found the opposition of the Grand Orient too much and gave up the struggle.

On April 25, 1856, the third English-speaking Lodge—Southern Cross, No. 970 (afterwards No. 672)—was established at Pernambuco. The last returns of this unit were sent to Grand Lodge in 1871 and it was erased in 1894.

On September 30, 1860, Grand Orient, No. 2 and Supreme Council, No. 1, were dissolved and suppressed by Imperial decree, leaving the older Grand Orient in possession of the field. In that year, according to the *World Wide Register*, there were 130 Lodges in Brazilian territory. Peace, however, was destined to be in possession of the land for but a short time, as, in 1863, the Grand Orient experienced another split into two sections, each becoming known by the name of the street in which it assembled. One, the Grand Orient of Lavradio Valley, chose Baron Cayru as Grand Master. He was succeeded, in 1865, by Dr. Joachim Marcellino de Brito and, in 1870, by the Visconde do Rio Branco. The second, the Grand Orient of Benedictine Valley, elected Dr. Joachim Saldanha Marinho as Grand Master.

In 1872 the schism was apparently healed by the amicable fusion of the two Grand Orients but, within a year, dissensions again broke out with undiminished virulence, each of the two opponents once more seeking recognition as the legitimate Grand Orient of Brazil.

The Lavradios were again arrayed under the standard of Rio Branco, Prime Minister of the Empire; whilst the Benedictinos renewed their fealty to Saldanha Marinho, a former Minister of State and the head of the Liberal party. The various Lodges throughout the country once more divided their allegiance, some adhering to the Lavradio faction, but the larger number enrolling themselves on the side of the Benedictinos.

The discord passed through sundry phases. In the first instance, to go back beyond the temporary fusion of 1872, the two Grand Orients reflected pretty accurately the prevailing opinions of the rival parties in the State. In course of time it became a recognized fact that the Lavradios were supporters of the clerical authority, whilst the Benedictinos, on the other hand, everywhere denounced the evils of priestcraft and Ultramontanism. At this period the clergy entered fully into the fray. On one party they bestowed high praise; on the other they lavished terms of opprobrium. The Lavradios, however, under the benignant rule of Rio Branco, gradually grew less bigoted and illiberal in their ideas and, in 1873, twenty-three of their Lodges went over to the enemy. This example was quickly followed by fifteen others. It is probable that the secession just referred to was also in some measure the result of proceedings which it becomes the next task to relate.

The Jesuits, driven from most of the European countries, selected Brazil as a field for their enterprise. For a long time the Church and the Freemasons had lived in peace and the population of Pernambuco was always recognized as the type of Christian piety. But the Bishop of that diocese—a young monk, aged twenty-three—at the bidding of the Jesuits, attempted to enforce the Papal Bull against the Free-

masons. The prelate had counted on the support of the people, but his high-handed measures turned the tide of popular feeling. The Bishop was mobbed in his own palace and the military had to be called in to protect him.

Eventually the Government interfered and the Bishop, disdaining to avail himself of the *locus penitentiae* which had been devised for him, was sentenced to four years' imprisonment. The Archbishop of Bahia and the Bishops of Olinda, Pará, Rio de Janeiro, Dramantina and Marianna are also said—in violation of the orders of their Government—to have hurled their anathemas against the Craft.

The fickle populace then turned once more against the Freemasons, who suffered much at the hands of the mob, were refused the sacraments of the Church and burial for their dead in consecrated ground, by the clergy. The Benedictinos, nevertheless, held their own and especially distinguished themselves in the spread of liberal ideas. Among the measures they energetically supported were acts for the abolition of slavery and for the foundation of public libraries. Instructive lectures, moreover, were delivered from time to time by members of this party. Meanwhile the Lavradios had gradually shaken off the yoke of their clerical allies, by whom they were ultimately regarded with the same aversion as their rivals and, in 1877, there were attempts at a fusion. At this time the Benedictinos under Saldanha Marinho numbered 216 and the Lavradios, under Rio Branco, 56 Lodges.

In 1874, on November 10, Washington Lodge was founded under a Warrant from the Grand Orient of Brazil, deriving its name from the fact that it was composed almost entirely of American Brethren. It held its meetings at Santa Barbara in the State of São Paulo. The following interesting account of its formation is given by Peter Swanson (*op. cit.*, pp. 8-9):

It is a historical fact that a considerable exodus of Southerners followed the civil war in the United States of America and many of them sought a new home in South America. It so happened that the State of São Paulo was chosen by a number of them and, in due course, Santa Barbara became the home of quite a few families. Amongst these immigrants was William Hutchinson Norris, better known as Colonel Norris, who was 65 years of age when he arrived in Brazil and was accompanied by his son, Dr. Robert Cicero Norris. Colonel Norris became a Mason early in life and, in his native country, had attained the high distinction of Grand Master of the Grand Lodge of Alabama. As far as is known his portrait still hangs in the Masonic Hall in Montgomery, Alabama. His son, Robert, was also a Mason, having been initiated in the Fulton Lodge, Dallas, U.S.A., in 1858, his father being, at the time, Master of the Lodge. Dr. Robert served with distinction for four years in the Civil War, during which time he was wounded on various occasions and was finally taken prisoner and interned in Fort Delaware.

It was to men such as these that the Washington Lodge owed its being and, needless to say, Colonel Norris was its first Master. His son, Robert, who, later on, followed him in the Chair, practised medicine in this country until shortly before his death in 1913 and, although the Washington Lodge years ago disappeared from the Grand Orient register, it is pleasing to note that we number the third generation of the family amongst our members. Dr. Robert's son, Thomas John Norris,

was received into Masonry in Eureka Lodge, No. 3, a few months ago and it is to him our thanks are due for this interesting information.

On January 18, 1883, a union between the two Grand Orients was consummated and Francisco José Cardoso was proclaimed Grand Master and Sovereign Grand Commander of the now sole Grand Orient of Brazil, which recognized three Rites—the Ancient and Accepted of thirty-three Degrees; the modern French Rite, with seven Degrees; and the Adonhiramite Rite. Each was governed by a Chamber of the Grand Orient, which Chamber was styled a Grand Lodge. In that year there were 139 Lodges, 48 of which met in Rio de Janeiro and 91 in the Provinces.

Other difficulties and troubles, however, occurred until the formation of the Grand Council in 1915, though the present oldest Lodge in Brazil, Eureka, No. 3, dates back to December 22, 1891, when it was granted a Warrant by the Grand Orient of Brazil. The members were given full liberty of action in following the standards set up by the Grand Lodge of England and to work the Emulation Ritual, but they were to be governed by the *Constitutions* of the Grand Orient. This naturally led to difficulties and, in 1902, the members of Eureka Lodge submitted their case to the Assembleia Geral, the legislative body of the Grand Orient. In December of that year that body gave its decision, which was that wherever the Lodge found that the practice of the Ritual in its purest form conflicted with the *Constitutions*, the members were to be guided by the Ritual and not by the *Constitutions*. But, says Swanson (*op. cit.*, p. 12):

As time went on, however, in the body of the Grand Orient, discussions arose on political and religious matters and culminated in a Masonic Congress held in 1909, at which several themes of a rather revolutionary character were submitted. It will be sufficient to mention here that Brazilian Masonry proposed to take the lead in an International Congress for the unification of all Masonic Rites. They further proposed to deal drastically with religious bodies and with social problems on highly revolutionary lines. But the thesis which caused the English-speaking Brethren very serious alarm was the submission that “the actual historical moment exacts the simplification of the rituals, by which means the principle of the broadest tolerance will dominate in the interior of all temples, embracing in the bosom of Masonry, Deists and Atheists, the sectarians of any religion and Freethinkers.

It was not until 1912, however, that a Deputation from the Grand Lodge of England, consisting of Lord Athlumney, Past Grand Warden; P. Tindal-Robertson; H. Passmore Edwards, Past Grand Deacon; J. J. Keevil; and F. H. Chevallier-Boutell, then District Grand Master for the Argentine, visited Brazil “to negotiate some arrangement which would meet the conscientious scruples of English Brethren and establish new relations with the Grand Orient, consistent with the fundamental principles of English Freemasonry.”

The outcome of the negotiations was the formation of a Grand Council (Capitulo) of the York Rite with a Warrant of Sovereignty under the Grand Orient of

Brazil. This Grand Council was to become the supreme authority in matters of principle for all the Lodges of the York Rite then existing in Brazil or which should be created in future. The result of this treaty was to "secure independence for the Lodges in Brazil composed of British subjects and ensure the regularity of their working in conformity with the principles of English Masonry." (Quoted from the Report of the Board of General Purposes, presented to the Grand Lodge of England, June 4, 1913.)

In 1927, Sir Alfred Robbins, President of the Board of General Purposes, went out to South America as a Deputation from the Grand Lodge of England and, in his report to the Grand Lodge, he said :

There is one point which is specially a matter for consideration by the United Grand Lodge of England and that is the relationship of Brethren initiated in or joining Lodges which acknowledge suzerainty to a Sovereign Jurisdiction other than that of our own Grand Lodge. As far as that Grand Lodge is concerned, Brethren belonging to Lodges working under the sanction of the Grand Council of Craft Masonry in Brazil have been regarded as having the same rights of entrance to Lodges under this Jurisdiction as if they had originally sprung from it. . . .

New Warrants for English-working Lodges are granted only on the recommendation of this Grand Council; and it is especially provided that a belief in T.G.A.O.T.U. as a fundamental principle of the Order shall be a necessary condition to membership of, or visitation in, any Craft Lodge in Brazil. The position thus created is without exact parallel in any other part of the English Jurisdiction, though one similar can be contemplated as a result of the spread of English-speaking Masonry in Chili. Plainly the situation is one of some delicacy and much tact and discretion are required on both hands for its satisfactory working; but I am glad to be able to record the information given me that, during the fourteen years of the existence of the 1912 Agreement, no serious difficulty has arisen, while the most friendly sentiments towards English Freemasonry have been expressed, as before shown, by the present rulers of the Grand Orient of Brazil.

It should be stated that new Warrants for English-working Lodges are granted only by the Grand Council, whose standing, therefore, as the Governing Body of Craft Masonry in Brazil is quite clear. The Grand Masters of the Grand Council since its formation have been H. L. Wheatley, Past Grand Deacon of England (1915-16); Antonio Luiz dos Santos (1916-21); H. A. Livings (1921-4); Victor N. Tatam (1924-7); and H. J. Hands, since 1927.

On March 28, 1925, the Brazil Craft Masters' Lodge, No. 15, was consecrated and its Warrant provides for meetings to be held at any place where there exists a Lodge working under the Grand Council. The first Master was R. A. Brooking, Past Grand Deacon of England, who was Master of the Eureka Lodge in 1905-6.

The Masonic organisation, or organisations, of Brazil, will be found to be unlike all others in the world, so far as we have information. The Brazilian system is completely mystifying to the casual reader, or even to the student not in possession of facts which it is not at all easy to obtain. This fact accounts

for some of the unwillingness found at the present time to recognise Brazilian Masonry as legitimate and regular. This writer confesses that he was for a long time misled by it. It is therefore thought that a serious attempt to set these matters straight will not be improperly set forth. It is significant that we find that this Grand Orient is recognised by the mother United Grand Lodge of England; by Massachusetts; by Louisiana; by Alabama; by California; by the Grand Lodge of Ireland; and by a considerable number of other Grand Lodges in the United States or in other lands, which it is not possible to list here. Since the Grand Lodge of England sent personal representatives to Brazil twice, and since the standards of recognition of Massachusetts and of North Carolina, for example, are almost identical, the question of the regularity of the Masonry of Brazil should have our careful attention.

We have before us a translation into perfect English, of the article printed in the *Anuario* of the Grand Orient of Brazil for 1915, bearing the title, "The Organisation of Brazilian Masonry."

In this document, it is stated that whereas the usual form of Masonic organisation is either the Supreme Council, the Grand Orient or the Grand Lodge, that of Brazil is a "mixed corporation." In forming this "mixed corporation," the scattered Lodges then existing in Brazil were in 1882 merged into the present organisation. There were in existence then, as there now are in the "mixed corporation," Lodges practising the Scottish Rite, the Modern Rite (sometimes called the French Rite), the Adonhiramite Rite and the York Rite. As regards their Ritual, or liturgically, as they tell us, each of these groups of Lodges of Masonic Bodies derives its Work from the governing authority of the particular rite. As to the government of the Grand Orient there is no outside control.

It will be borne in mind in this connection that the Grand Lodge of Louisiana has certain Lodges which use the Scottish Rite Ritual, but we do not refuse to recognise Louisiana on this account. In Alberta, we believe, there are three different Rituals in use, but this fact does not make this Grand Lodge unfit to be recognised. The same condition is found in many Grand Lodges.

Let us next examine the administration of Masonry in the Grand Orient of Brazil. The centre of its work is the Council General of the Order. It consists of the Grand Officers and the Standing Committees. This Council General under their constitution is a part of the "Assemblea Geral," or General Assembly, which consists of the members of the Council General, just referred to; and in addition, the Representatives of the Lodges at, and of those away from, the seat of power; and the Representatives of each of the Grand Bodies which are heads of the Modern, Scottish, Adonhiramite and York Rites. This General Assembly therefore corresponds in a more or less rough way with the Grand Lodge as we know it; and its meetings coincide more or less with the Communications of the Grand Lodges. In addition, there is a sort of Committee on Appeals, Grievances, Jurisprudence and the like, which is called the Supreme Tribunal of Justice, and

which consists of fifteen judges. The term of office of these judges is three years. Five are elected each year by the General Assembly.

This is the legislative and judicial organisation of Brazilian Masonry, as well as its Ritualistic origin and authority. It may be said that the Grand Master is also the Grand Commander of the Supreme Council, and the Grand Secretary is also the Secretary-General of the Supreme Council. There is also interlocking with the "Modern" and Adonhiramite Rites. In the *Boletims* which come to us quite frequently, there is always first space devoted to the Grand Orient and to the official doings of the Grand Master. This *Boletim* is published bi-monthly, and describes itself as "the official organ of Brazilian Masonry"—of all sorts. Therefore, following the pages for the Grand Orient and its Grand Master, there are other pages used by the Council-General of the Order; then other sections used by the Supreme Tribunal of Justice; and the scene changes and we find others used by the Supreme Council of the Scottish Rite, the Grand Chapter of the Noachites (Adonhiramite Rite); the Grand Chapter of the York Rite; and of the Grand Chapter of the Modern Rite (the French Rite). The inside back cover lists the Rituals of three Degrees of each of the four Rites as for sale by the Grand Secretary-General; he seems to be indifferent about which he sells.

The latest figures which we can get indicate that there are some 20,000 members of about 330 Lodges. Seven of these Lodges are of the York Rite, 32 Lodges are of the Modern or French Rite; 14 are of the Adonhiramite or Noachite Rite; 274 are of the Scottish Rite; and 3 are of the Schroeder Rite, which has not been referred to above. It was invented by a German named Friedrich Joseph William Schroeder, and consists of seven Degrees, terminating with the Rose Croix. In all cases the Lodges confer the three Symbolic Degrees.

A circular sent out from one of the Brazilian Grand Lodges gives the names of the new Grand Lodges formed in 1927 and later:

- Grand Lodge of Para P. O. Box 455. Belem do Pará-Pará
- Grand Lodge of Ceara Rua Barão do Rio Branco, 210 Sob. Fortaleza Ceará
- Grand Lodge of Pernambuco Recife, Pernambuco P. O. Box 297
- Grand Lodge of Bahia Rua Carlos Gomes 21 S. Salvador-Bahia
- Grand Lodge of Rio de Janeiro Rua do Carmo 61-1° Rio de Janeiro
- Grand Lodge Minas Geras P. O. Box 127, Bello Horizonte-Minas Geras
- Grand Lodge of Paraiba P. O. Box 3 Paraiba, Brazil
- Grand Lodge of Sao Paulo Rua da Tabatinguera 37A São Paulo
- Grand Lodge of Rio Grande do Sul P. O. Box 263 Pelotas-Rio Grande do Sul
- Grand Orient of Amazonas e Acre P. O. Box 362-Manáos—Amazonas

All these Bodies of Ancient, Free and Accepted Masons defend the autonomy of the Symbolic Masonry and are sovereign in the jurisdiction of each territory.

The following Symbolic sovereign Bodies act in Brazil separated from the Grand Orient of Brazil:

Grand Orient of Amazonas with 24 Symbolic Lodges
 Grand Lodge of Pará with 7 Symbolic Lodges
 Grand Lodge of Ceará with 5 Symbolic Lodges
 Grand Lodge of Parahyba with 8 Symbolic Lodges
 Grand Lodge of Pernambuco with 7 Symbolic Lodges
 Grand Lodge of Bahia with 21 Symbolic Lodges
 Grand Lodge of Rio de Janeiro with 13 Symbolic Lodges
 Grand Lodge of São Paulo with 27 Symbolic Lodges
 Grand Lodge of Rio Grande do Sul with 13 Symbolic Lodges
 Grand Lodge of Minas Geraes with 11 Symbolic Lodges
 The Grand Lodge of Matto Grosso is in formation, it has 4 adepts Lodges.

Nine-tenths of the Lodges which formed the Brazilian Grand Lodges already enumerated belonged to the Grand Orient of Brazil and when the separation of the Supreme Council took place they decided to separate freely and adopted the organisation of decentralisation, as per the Symbolic Universal Masonry.

Practically all of the new Grand Lodges formed in 1927 adopted substantially the same standards quoted as those of the Grand Lodges of Rio de Janeiro:

It is an independent, responsible and self-governing organisation, with undisputed and exclusive dogmatic and administrative authority over the Symbolic Lodges within its Jurisdiction. It is not, in any sense whatever, subject to, or dividing its authority with any other Body claiming Ritualistic or other supervision or control.

It makes Masons of men only.

It considers necessary and indispensable to admission of any Lodge under its Jurisdiction:

- a. The belief in God, styled T.:G.:A.:O.:T.:U.:
- b. Secrecy.
- c. The symbolism of operative Masonry.
- d. The division of Symbolic Masonry into the Three Degrees, universally adopted by all regular Grand Bodies:—E. A., F. C. and M. M.
- e. The legend of Third Degree (H. A.).
- f. Its dominant purposes are—Charitable, Benevolent, Educational and for the worship of God; and forbids expressly controversial politics and sectarian religion from all activities under its auspices.
- g. The Sacred Book of Divine law, chief among the Three Great Emblematic Lights of Masonry, must *indispensably* be *present* and *open* in the Lodges under its Jurisdiction, while at Work.

It occupies exclusively its territorial jurisdiction and does not presume to extend its authority into, or to establish Lodges in a territory occupied by another lawfully constituted *Grand Lodge*.

BRITISH GUIANA

Two Lodges are known to have been in existence at the capital, Georgetown, in the eighteenth century. The first, St. Jean de la Reunion, was established by the Grand Lodge of Holland, in 1771; the second, No. 887, on the register of the Grand Lodge of Ireland, apparently very shortly after the cession of a portion of Guiana, now forming the British colony of that name, in 1796. Mackey's *Lexicon of Freemasonry*, published in 1869, gives 1780 as the year of the foundation of the first Lodge in this colony. The "Three Rivers," viz. Essequibo, Demerara and Berbice, were then in the possession of the Dutch, but there were in Essequibo, at any rate, a considerable number of British settlers, who had been attracted thereto by the inducements offered under Gravesande's administration. In 1740, Essequibo had been opened to all nations; free lands, with ten years' exemption from head taxes, being offered to everyone who took up new plantations. Among the new colonists who arrived from England, Barbados, Antigua and other places, attracted by these inducements, were some enthusiastic Freemasons, who are said to have obtained a Charter for a Lodge from the Grand Lodge of England, of which, however, there is no mention in Lane's *Masonic Records*. Where the Lodge was originally held is difficult to say, but, probably, it was held at Fort Island, at that time the seat of administration, most of the settlers being then at Essequibo. The Three Rivers were captured, in 1781, by the British, who, in their short occupation of ten months' duration, chose as a site for the new capital the land near the mouth of the Demerara River, on which the city of Georgetown stands. The town was laid out by their successors, the French, who captured the Three Rivers in 1782. The Dutch, who resumed possession in 1784, called the town Stabroek, which became Georgetown in 1812; and the colonies were finally transferred to Great Britain at the peace of 1814-15, just about the time when the union of the two Grand Lodges in England took place.

There are no Masonic records of Freemasonry in these parts prior to 1813 and from 1780 to 1813 the colonies were in a very unsettled condition. It is known, however, that, in 1799, a Dutch Lodge, bearing the somewhat singular name of *Cælum non Mutat Jesus*, was formed at Berbice and that, in 1801, the Lodge of the Chosen Friends of Demerara was established by the Grand Lodge of New York. This last-named merged, apparently, into the Union Lodge, now No. 247, under the Grand Lodge of England, for that Lodge was, until 1901, when they were stolen, in possession of some old Masonic jewels marked "Chosen Friends, Demerara." Union Lodge was warranted by the Grand Lodge of England on July 28, 1813 and, three years later, its own Masonic Hall was dedicated. It was the very last Lodge to be warranted by the Antient or Atholl Grand Lodge and it is claimed as the first definitely English Lodge constituted at Georgetown. About fifty years ago the Grand Lodge of Canada was invited to found a rival to it but, in loyalty to the Mother Grand Lodge, refused. Further Lodges were founded under the United

Grand Lodge of England: Mount Olive, No. 385, in 1827; Ituni, No. 2642, at New Amsterdam, in 1896; Silent Temple, No. 3254, in 1907; Concord, No. 3508, in 1911; and Roraima, No. 3902, in 1918. Others have also been founded but have ceased to exist. In 1899, the District of British Guiana was formed under the Grand Lodge of England by three Lodges, Union, Mount Olive and Ituni, when Lieutenant-Colonel Thomas Daly was appointed the first District Grand Master. He was succeeded in 1903 by the Hon. Sir Joseph E. Godfrey, M.B., who ruled over the Province until 1915, when William Heather Parratt was appointed. In 1925, the present District Grand Master, Sir Alfred Parker Sherlock, was appointed.

DUTCH GUIANA, OR SURINAM

In the *Freemasons' Calendar*, 1776, a list is given of the Lodges in Holland and the Dutch colonies. Among these are La Vertieuse, 1769 and La Fidèle Sincérité, 1771, at Batavia; Concordia, 1762, La Zelée, 1767 and Le Croissant des Trois Clefs, 1768, at Surinam. Apparently the same Lodges, though with slightly varied dates of formation and, in a solitary instance, a change of name, are also shown in the edition of the same publication for 1778. Other Lodges in Guiana, of which there is no complete record, have doubtless lived their span and died.

FRENCH GUIANA, OR CAYENNE

Three Lodges in all appear to have been constituted at Cayenne, the capital of the colony, which is now scarcely anything more than a penal settlement of the French Government. The first, L'Anglaise, was established in 1755 by the Mother Lodge of the same name—No. 204—at Bordeaux; the second, La Parfaite Union, in 1829, by the Grand Orient of France; and the third, La France Equinoxiale, in 1844, by the Supreme Council 33° of the same country.

CHILE

Exactly when Freemasonry was established in Chile cannot definitely be ascertained. The earliest Lodge in the Republic of which there is any record, L'Etoile du Pacifique, was founded under the Grand Orient of France on September 12, 1851, but 1840 is claimed as the date of the foundation of an older Lodge. In 1852 the Pacific Lodge was founded under a dispensation from the Grand Master of California, but it had a brief existence of one year. Then came Loge L'Union Fraternelle, under the Grand Orient of France, established at Valparaiso, in 1854. The fourth Lodge, Aurora de Chilé, is said to have been established under the same sanction at Concepcion and, subsequently, to have taken the name of Fraternidad, but it cannot be traced in the French *Calendars*. The fifth, Estrella del Sur, which also met at Concepcion, was chartered by the Grand Orient of Peru, but the Warrant was returned in 1860.

The next three Lodges—Bethesda, Southern Cross and Hiram of Copiapo—derived their origin from the Grand Lodge of Massachusetts, the first in 1853, the

last two in 1858. Bethesda and Southern Cross met at the capital and Hiram at Copiapo at first, afterwards at Caldera. Bethesda Lodge continued, but Southern Cross and Hiram became defunct, the first in 1860, the second in 1880.

In 1861, a member of the Ancient and Accepted Rite from Lima, Peru, established, on his own authority, a Lodge called Orden y Libertad, in Copiapo. This body at once sent out circulars to the other Lodges in Chile asking for recognition. This they declined to accord, basing their refusal on the ground that the founder of their Lodge belonged to an irregular and spurious Supreme Council; had been expelled from the Supreme Council of Peru; and that it was not within the power, even of a regular Inspector-General of the Ancient and Accepted Rite to establish a Lodge on his own authority, without the sanction of a Supreme Council of the Rite.

In April 1862, the news that Marshal Magnan had been appointed Grand Master of the Grand Orient by the Emperor, Napoleon III, reached Chile, when, immediately Lodges L'Union, Fraternelle, Valparaiso and Fraternidad, at Concepcion, returned their Charters and were formally erased from the register of the Grand Orient of France by decree dated November 10, 1863. The reason for this action was that Marshal Magnan was not a Freemason—he had never been initiated. The members of the Chilean Lodges met in Valparaiso on May 24, 1862 and passed the following resolutions:

Not to acknowledge the authority of Grand Master Magnan, in view of his having been appointed in an irregular manner.

To found the Grand Lodge of Chile with sovereignty over the whole of the territory of the Republic, so far as the three Degrees in Freemasonry are concerned.

Lodge L'Etoile du Pacifique refused to unite with the other Lodges in the formation of a Grand Lodge but, in order to secure a quorum, a Lodge, called Progreso, was founded and, at the Convention, there were present Delegates from the Lodge Orden y Libertad and these four Lodges combined to form the Grand Lodge of Chile.

From the date of its formation the Grand Lodge has progressed and to-day numbers 65 Lodges and 23 Tringulos (Lodges of Instruction or Lodges in the course of formation, corresponding to "Lodges under Dispensation" in the American Jurisdictions), with an aggregate membership of more than 4,500.

Since the Grand Lodge has been formed, no Lodge has been founded in that territory under a foreign Jurisdiction, notwithstanding the fact that several Petitions were presented to the Grand Lodges of England, Scotland and Massachusetts. The Petitions were, in each case, refused by the Grand Lodges named and the Petitioners were recommended to organise Lodges under the auspices of the Grand Lodge of Chile.

With reference to this point, there was an interesting exchange of communications between the United Grand Lodge of England and the Grand Lodge of Chile

in 1927. In 1926, the Board of General Purposes (England) reported that a number of Freemasons of British nationality, residing in Santiago, had requested from the Grand Lodge of Chile the necessary authorization to found a Lodge to be named the Prince of Wales Lodge, with the assent of H.R.H., which would act according to the working and ceremonial recognized in the Lodges throughout the English Jurisdiction. This request was granted immediately. Within a very short time two other Lodges were established under the like conditions. There were thus three Lodges established in Chile in 1927, which permitted English-speaking Freemasons to practise Freemasonry in their own language and to perform the ceremonial in the manner to which they were accustomed. The three Lodges are known respectively as Prince of Wales, No. 19; Andes, No. 20; and Montandon, No. 22. A petition was also presented by some German Freemasons resident in Chile for the privilege of founding a Lodge which should conduct its proceedings in the German language and in the German manner; and the Grand Master, Hector Boccardo, warranted Lodge Germania, No. 21, to work according to the ritual of the Grand Lodge of Prussia. Reporting on this matter to his Grand Lodge, the Grand Master said :

The enthusiasm of all these Brethren so to work under our Jurisdiction is good for our Grand Lodge; for the many Brethren, constituted like this, demonstrates our conception of the Masonic Powers upon which these Brethren originally depended.

Numerous other Lodges would be constituted under similar auspices but for the difficulty of many of the Grand Lodges of North America prohibiting their members to belong to more than one Lodge at the same time; and many of these North American Brethren do not wish to sever their connexion with their Mother Lodges.

Our Grand Lodge has made this friendly gesture to obtain the good elements permanently and for all time in the Lodges and we are hoping that this difficulty will disappear shortly.

The authorization of Lodges that work in a different language and ritual than ours is not easy and it is for this reason that, in a separate message, I am proposing certain constitutional reforms to solve the difficulty.

The Chilean Supreme Council of the 33° was formed in 1899 when a Treaty was signed with that body establishing clearly the exclusive jurisdiction of the Grand Lodge of Chile over the three Degrees of Symbolic Masonry, also the absolute independence of the Supreme Council.

The connexion of Chilean Freemasonry with the Grand Orient of France was, of course, prior to the alteration of the Constitutions of the latter. The Grand Lodge of Chile has always demanded from its initiates a belief in the Supreme Being and it has always maintained the Bible on its altars. Discussion of political matters in Lodges is also prohibited. It has received recognition from about eighty Jurisdictions, England included.

In 1928, the Grand Lodge of Massachusetts, which has a District Grand Lodge, or several Lodges, in Chile, sent out a letter containing the following:

The Grand Lodge of Chile was recognised by this Grand Lodge in December of 1862. We were, we believe, the first Grand Lodge to recognise it, as it had then been formed but a few months. There was then a Lodge in Chile working under a Massachusetts Charter. That Lodge preferred to retain its original allegiance and within a few years two other Lodges were chartered by us in Chile, the Grand Lodge of Chile not insisting upon its sovereign rights over the territory. These three Lodges still function under the obedience of the Grand Lodge of Massachusetts and in warm and close fraternal relations with their Chilean Brethren.

In recent years three Lodges of English and Americans, using the English language and English or American ritual, have been chartered by the Grand Lodge of Chile, and we understand that the organisation of Lodges of a similar sort is encouraged.

We have found the Grand Lodge of Chile in every way worthy of our respect and esteem. M.: W.: Dudley H. Ferrell visited Chile in 1925, during his administration as Grand Master. He had conference with M.: W.: Brother Boccardo and other leaders in Chilean Masonry and found their Masonic principles and practice fully conforming to the strictest type of Masonic regularity and propriety as we understand it.

CHAPTER VI

FREEMASONRY IN ASIA

IT has been the practice of Masonic writers to pass very lightly over the history of Freemasonry in non-European countries and to exclude almost from mention the condition or progress of the Craft in even the largest Colonies or Dependencies within the sovereignty of an Old-World power. Thus we are told by Findel (p. 614) that "the Lodges existing in these quarters of the globe were one and all under the Grand Lodges of England, Scotland, Holland, or France, therefore their history forms an inseparable part of that of the countries in question." With all deference, however, the position here laid down must be respectfully demurred to. In the East and West Indies—and elsewhere—the natives of many countries commingled, Lodges existed under a variety of Jurisdictions and, if an intelligent appreciation of Freemasonry is best attained by comparing one Masonic system with another, the Brethren at a distance from Europe enjoyed, in many cases, opportunities denied to those residing in London, Paris, or Berlin. The most popular and extensively diffused of the Masonic innovations which either claim an equality with, or a superiority over, the Grand Authority of the Craft, were cradled in the Greater Antilles; whilst in the Lesser Antilles—as in the East Indies—British, French and Dutch Lodges existed side by side. Indeed, in some of these islands, there were Lodges under other Jurisdictions than those already enumerated and the reader, desirous of studying the Masonic history of the West Indies, would, in the absence of any further materials to facilitate his inquiry, be left very much in the position of an astronomer without a telescope, who might seek to compute the path of a planet by conjecture.

According to Rebold (*Histoire des trois Grandes Loges*, p. 119), "After Holland had become incorporated with the French Empire (July 1810), the Grand Orient of France assumed the control of all the Dutch Lodges which then existed, with the exception of those of the Indies, which remained under the obedience which had created them and which carried on the title of Grand Lodge of the United Provinces of the Low Countries."

Thus, for a time and during the temporary obliteration of Holland as a kingdom, what had been the Colonial Lodges of that monarchy, became, in strictness, the only component members of the Grand Lodge.

In another way the Provincial Grand Lodge of Bengal, in British India, became, on more than one occasion, in everything but name, a Grand Lodge, independent of the mother country and, unless its proceedings formed the subject of a separate inquiry, the student who in all good faith accepted the assurance of Findel, that the

history of Masonry in Hindustan was inseparable from that of England, would vainly search the archives of the Premier Grand Lodge of the World, for the names of Lodges that never appeared on her roll, or for an account of transactions that were never entered in her records.

CHINA

During the eighteenth century, two Lodges of foreign origin were constituted in the Celestial Empire—the Lodge of Amity, No. 407, under an English and Elizabeth under a Swedish, Warrant. The former was erected in 1767, the latter in 1788; in each case the place of assembly was Canton. The English Lodge was not carried forward at the Union (1813) and Elizabeth came to an end in 1812.

The next Lodge erected on Chinese soil was the Royal Sussex, No. 735, at Canton, for which a Warrant was granted by the United Grand Lodge of England in 1844. This is still in existence at Shanghai, as No. 501. A second—Zetland, No. 768—was established at Hong-Kong under the same sanction, in 1846, which also is still in existence, as No. 525; and a third—Northern Lodge of China—at Shanghai, in 1849, now No. 570. No further increase of Lodges took place until 1864, in which year two were added to the English roll, at Hong-Kong and Shanghai respectively, known to-day as Victoria Lodge of Hong-Kong, No. 1026 and Tuscan Lodge, No. 1027; and one each at the latter port under the Grand Lodges of Scotland and Massachusetts. In 1865, the foundation stone of a Masonic Hall at Shanghai for the joint use of English, Scottish and American Lodges was laid by R. Freke Gould. In 1867 the Lodge of Perseverance, No. 1165, was consecrated at Hong-Kong, which is still on the register. In the following year Lodge Star of Peace, No. 1217, was formed at Ningpo, but this was erased in April 1872. The United Service Lodge, No. 1341, was founded at Hong-Kong in October 1870 and has survived. Other English Lodges in China are the Doric, No. 1433, consecrated in December 1873, still in existence; the Ionic Lodge of Amoy, No. 1781, founded in September 1878, but since erased; the Corinthian Lodge of Amoy, No. 1806, consecrated in December 1878, still in existence; the Union Lodge at Tientsin, No. 1951, formed in October, 1881; Lodge Star of Southern China, No. 2013, consecrated in March 1883, all three still in existence. In more recent years there has been a marked increase in the number of Lodges in both Northern and Southern China, as evidenced by the formation of the following Lodges, all still on the English register: Northern Star of China, No. 2673, Newchang (1897); Far Cathay, No. 2855, Hankow (1901); Coronation, No. 2931, Tientsin (1902); Daintree, No. 2938, Wei-hai-wei (1902); Tongshan, No. 3001, Tongshan (1903); University of Hong-Kong, No. 3666 (1913); Swatow, No. 3705, Swatow (1913); Cathay, No. 4373, Hong-Kong (1921); St. George's, No. 4575, Shanghai (1923). The register of Irish Lodges contains the names of none in China, but there are three in Hong-Kong and Southern China under the Scottish Constitution, viz. No. 618, St. John; No. 848, Naval and Military; and No. 923,

Eastern Scotia, governed by a District Grand Lodge ; with five in Northern China, viz. No. 428, Cosmopolitan, Shanghai ; No. 493, St. Andrew-in-the-Far-East, Shanghai ; No. 924, St. Andrew, Chefoo ; No. 936, Saltoun, Shanghai ; and No. 1300, Caledonia, Tientsin, also under the governance of a District Grand Lodge.

The District Grand Lodge of China under the English Constitution was formed in 1847 when Samuel Rawson was appointed Provincial Grand Master of British Freemasonry in China. In 1875 this was split up into two Districts—Northern China and Hong-Kong, and Southern China.

In May, 1930, a number of Masons in Shanghai Petitioned the Grand Lodge of Massachusetts for a Dispensation to form a Lodge to be composed largely of Chinese. The Petition was denied, and they applied to the Grand Lodge of the Philippine Islands and on October 28, 1930, received the Dispensation. In 1932 a Dispensation was granted from the same source to form a Lodge at Nanking.

JAPAN

The first English Lodge in Japan, the Yokohama, No. 1092, was founded in 1866, being warranted on January 30 and consecrated on June 26 of that year. A second Lodge at Yokohama, the O Tentosama, No. 1263, was chartered on April 22, 1869 and consecrated on July 28 of the same year. The Nippon Lodge, No. 1344, at Teddo (now Tokio), was warranted on December 7, 1870 and constituted on May 26, 1871. The Warrant was afterwards surrendered and the Lodge was erased from the list on July 27, 1883. In 1872, a Charter was issued for the Rising Sun Lodge, No. 1401, at Kobe and, eleven years later, the Tokio Lodge, No. 2015, was constituted at Tokio. In 1873, a District Grand Lodge of Japan, under the Grand Lodge of England, was formed, which has to-day under its jurisdiction Lodges Yokohama, O Tentosama, Rising Sun and Tokio, mentioned above and the Lodge of Albion in the Far East, at Kobe, No. 3729, warranted in 1914. Charles Henry Dallas was the first District Grand Master appointed ; succeeded, in 1886, by William Henry Stone ; in 1900, by Edward Flint Kilby ; in 1904, by William Henry Stone for a second term of office, which lasted until 1911, when George Harvey Whymark was appointed ; and, in 1923, by Stanley Edward Unite. The Lodges are far removed one from another, the distances apart being as far as 400 miles. The Grand Lodge of Scotland has two Lodges—Hiogo and Osaka, No. 498, established in 1870, in Kobe and Lodge Star in the East, No. 640, established in 1879, at Yokohama. A Scottish Lodge, No. 710, established in 1884, at Nagasaki, has ceased to exist.

There are numerous stories by the Japanese, dating back to the latter part of the seventeenth and the earlier part of the eighteenth centuries, of mysterious documents, carefully preserved in secret by the natives, which they regard as precious heirlooms. Several of these are matters of history, but the theory has been advanced (*Masonic Magazine*, vol. vii, p. 319) that these documents may have been

vouchers of Lodges, Warrants, lists of members, etc and, in some cases, the certificates of ancestors.

When, in 1923, the Japanese earthquake occurred, the Grand Lodge of England at once voted the sum of two thousand guineas to the Relief Fund. The Lodge at Tokio and the two Lodges at Yokohama were specially affected by the disaster. The Charters of the Yokohama Lodge and Chapter (this latter established in 1871), No. 1092; of the O Tentosama Lodge and Chapter (the latter established in 1912), No. 1263; the Orient Mark Lodge, No. 304, constituted at Yokohama, in 1882; Lodge Star in the East, No. 640, Scottish Constitution; and the various bodies holding under the Supreme Council of the Southern Jurisdiction of the Ancient and Accepted Rite in the United States, were all lost, together with the furniture and regalia, both Lodge and private, the regalia of the District Grand Lodge and a valuable Masonic library. The records of the Yokohama Lodge, from its formation in 1866, deposited in the vault, were destroyed, while all the Minute books, registers and current records of the different bodies, kept by the various secretaries, were lost. This, apart from the loss of life. A second Mark Lodge in Japan, the Torii, No. 837, was established on October 22, 1926, under the Grand Mark Lodge of England.

The Imperial Japanese Government does not allow its citizens to become members of any secret society at whose meetings the police may not be present, but Masonic Lodges composed of citizens of other countries are not molested. In view of this prohibition it is not likely that there will be native Lodges.

PERSIA

Thory informs us that Askeri Khan, ambassador of the Shah at Paris, who was himself admitted into Masonry in that city—November 24, 1808—took counsel with his French Brethren respecting the foundation of a Lodge at Ispahan (*Acta Latamorum*, vol. i, p. 237). Whether this project was ever carried into effect it is impossible to say, but two years later we find another Persian—also an ambassador—figuring in Masonic history. On June 15, 1810, His Excellency Mirza Abdul Hassan Khan was granted the rank of Past Grand Master of the Grand Lodge of England. This personage—the Minister accredited from the Court of Persia to that of Great Britain—in addition to having been a great traveller both in Hindustan and Arabia, had also performed his devotions at Mecca. In the course of his journey from Teheran he passed through Georgia, Armenia and Anatolia. At Constantinople he embarked in a British man-of-war and reached England in December 1809. Sir Gore Ousely, Bart., who was selected to attend upon the Mirza “as Mehmander—an officer of distinction, whose duty it is to receive and entertain foreign princes and other illustrious personages” (*European Magazine*, vol. lvii, 1810, p. 403)—in the following year (1810) received the appointment of ambassador to the Shah of Persia and was also granted an English Patent as Provincial Grand Master for that country. No Lodges, however, were

established in Persia at any time by the Grand Lodge of England, nor—so far as the evidence extends—by any other external authority. The Mirza Abdul Hassan Khan was made a Mason by Lord Moira in 1810 (*Freemasons' Magazine*, January 2, 1864). The extent of his services to the Craft must be left undecided; but it was stated in the Masonic journals, on the authority of a Persian military officer then pursuing his studies in Berlin, that nearly all the members of the Court of Teheran were Freemasons.

THE EASTERN ARCHIPELAGO

The Neptune Lodge, No. 344, was established at Penang (Prince of Wales's Island) under the Antients, on September 6, 1809, but is stated to have become extinct in 1819. It was revived in 1825 and again became dormant in 1846, although it was not erased from the register until June 4, 1862. In June 1822, a military Lodge—Humanity with Courage, at Georgetown, Penang, No. 826 on the register of the Antients—was warranted from Bengal, but it did not appear in the List until 1828 and it was struck out of the *Calendar* in the following year, having, it is said, become irregular through the initiation of civilians. The next Lodge to be founded at Penang was the Royal Prince of Wales, No. 1555, still in existence and the only English Lodge there. It was warranted on July 5, 1875 and consecrated on December 4 following. In honour of the Grand Secretary of that period, Colonel Shadwell Clerke, a Lodge bearing his name and numbered 2336 was consecrated at Penang on May 2, 1890, but this has since been erased.

The oldest Lodge in Singapore is Zetland-in-the-East, No. 508, was warranted on February 28, 1845 and, in 1867, united with the Lodge of Fidelity, founded in 1858. The Lodge of St. George, No. 1152, still in existence, was warranted on February 22, 1867 and consecrated on June 22 following. There are two other Lodges in Singapore under the English Constitution, St. Michael, 2933, founded in 1902 and Eastern Gate, No. 2970, founded in 1903.

The District of the Eastern Archipelago under the English Jurisdiction was founded in 1858, with William Henry McLeod Read, C.M.G., as District Grand Master. He was succeeded in 1885 by Colonel Samuel Dunlop, C.M.G.; in 1891, by General Sir Charles Warren, G.C.M.G., K.C.B., renowned as the first Master of the Quatuor Coronati Lodge, No. 2076; in 1895, by Lieut.-Colonel Sir Charles Bullen Hugh Mitchell, G.C.M.G. There was an interregnum from 1899 to 1902 and, in the latter year, Sir Walter John Napier, D.C.L., was appointed, who held the office until 1909, when Frederick M. Elliot, O.B.E., was appointed. In 1919, Walter Frederick Nutt, O.B.E., became his successor, followed, in 1923, by Major-General Sir Neill Malcolm, K.C.B., D.S.O. and, in the following year, by the Hon. Mr. Justice Percy J. Sproule, who still holds the appointment.

There are to-day fifteen Lodges under the English Jurisdiction in the District of the Eastern Archipelago and, according to the official returns, neither Ireland nor Scotland is represented there.

SUMATRA

An English Lodge—No. 356—was established at Bencoolen in 1765; two others—Nos. 424 and 559—at Fort Marlborough in 1772 and 1796 respectively. These continued to appear in the Lists until 1813; but only one, the Marlborough (afterwards Rising Sun) Lodge (1772), was carried forward at the Union, which ultimately became No. 242 and, having omitted to make any returns for several years, was erased March 5, 1862. Sumatra was erected into an English Province in 1793 under John Macdonald, who was succeeded as Provincial Grand Master—December 10, 1821—by H. R. Lewis, who continued to hold office until his death in 1877, there having been one Lodge in existence at the time of his original appointment and none at all for fifteen years preceding his decease.

Java, Celebes, Borneo and the Philippine Lodges were established in these islands by the Grand Lodge of the Netherlands at various dates between 1769 and 1885. The Grand Lodge of Scotland has one Lodge in the Philippine Islands, but England and Scotland are not represented in these islands.

GRAND ORIENT DU LIBAN

The following official document was received by the Masonic Grand Lodges in the year 1934:

The Grand Orient of Lebanon has the honour to announce to the Grand Lodges and Orients its foundation and constitution as an Independent Body; and, considering that a number of Masonic Lodges had been working under Charters from various Grand Lodges and Orients, and that the active Lodges in the Lebanon which worked under Foreign Masonic Authorities now desire to unite under an Independent National Grand Orient, now, therefore, the following Lodges, to wit:

Al Waleed, Hermon, Bokaa-al-Aziz, Al-Maaref, Hermol, Al-Meena-Al-Ameen, Hermon-Tripoli, Phoenecia, Damascus, Annoor, with an enrolment of over eight hundred members have met and unanimously decided to return each its Charter to the Grand Authority that granted it, and have unanimously decided further to found and constitute a Grand Orient under the name of the Grand Orient of Lebanon. The said Lodges have drawn an organic constitution for the Grand Orient of Lebanon based on the principles and traditions of the Ancient and Accepted Rite.

On the 15th day of September, 1934, the newly organised and constituted Grand Orient of Lebanon met, consecrated and dedicated its Temple and installed its Officers in their respective chairs.

The Grand Orient of Lebanon begins its work trusting in the assistance and guidance of the Great Architect of the Universe and hoping that friendly relations and courtesies will be exchanged between the Grand Lodges and Grand Orients and itself and that the fraternal bonds which unite Masons all over the world will grow stronger as the days pass by. The Grand Orient of Lebanon trusts further that its older Sister Organisations will extend to it their assistance and



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Members of Rotterdam Lodge in the Caves of Solomon, near Jerusalem, from which the Stone for Solomon's Temple is said to have been taken. Sometimes referred to as the Cradle of Masonry.

recognition and thereby help it to go onward with them, hand in hand for the furtherance of the Cause.

PALESTINE

Lodges under the Grand Lodge of Egypt and others under the British Grand Lodges have existed in Palestine many years. These did not for a long time think of the formation of any Grand Lodge. It was only in 1932 and 1933 that this step was taken. The Symbolic Grand Lodge of Palestine was formed and appears to be Working upon principles very acceptable to British and American Masonic standards. It appears to be composed of Lodges of several nationalities, with Egyptian Lodges preponderating. The Lodges formed under the British Constitutions have not yet seen fit to connect themselves with this new organisation but there is no hostility between the groups.

In addition to the Symbolic Grand Lodge of Palestine, there is another organisation which has adopted the name, "Symbolic Grand Lodge of Germany in Exile." About 1931, the Symbolic Grand Lodge of Germany was organised in the German Republic, and after the Hindenburg régime gave way to the Hitler government, all Masonry in Germany was dissolved by the government of the Reichsfuehrer. The Symbolic Grand Lodge, while not in some respects like any of the old Masonic Bodies of Germany, was akin to the Humanist group. A nucleus of its members with some Officers, the names and titles of whom are not stated to us, assembled in Jerusalem and then announced that the Symbolic Grand Lodge of Germany was functioning in Palestine in exile. Circulars have been sent out giving accounts of the activities of this group, and reports have been quite favourable.

CHAPTER VII

FREEMASONRY IN INDIA AND CEYLON

BENGAL

ON December 27, 1728, a Deputation was granted by the Grand Lodge of England to George Pomfret, authorizing him to "open a new Lodge in Bengal." Thus, says Preston, he "first introduced Masonry into the English settlements in India" and Pomfret figures in the *Masonic Year Book* as the first Provincial Grand Master for East India. Nothing further, however, is known of this individual and even the voluminous Calcutta records are silent concerning him. He was succeeded in 1729 by Captain Ralph Farwinter as Provincial Grand Master "for East India in Bengal" and, under his direction, a Lodge was duly established in 1730, known as Lodge East India Arms, which, in the Engraved Lists, is distinguished by the arms of the company and is described as No. 72 at Bengal in the East Indies. The records of the Grand Lodge of England contain an entry to the effect that, on December 3, 1731, Captain Farwinter attended a Communication as the Provincial Grand Master for India and that, on his return to India, he sent "from his Lodge of Bengal a chest of the best arrack for the use of the Grand Lodge and ten guineas for the Masonic Charity." At the Communication held on December 13, 1733, the thanks of the Grand Lodge of England were voted to him for his gift.

The following letter of thanks, which was sent by the Grand Lodge of England to the Provincial Grand Lodge of Bengal, is taken from a copy which appears in the Rawlinson Collection in the Bodleian Library at Oxford (Rawl. Ms., c. 136).

R^t Worshipful G. Master, Deputy and Wardens, with the other Worshipful Members of the Grand Lodge at Calcutta in Bengall in East India.

All our Fraternity here rejoyce much in the frequent good account of your excellent Conduct, the Grand Lodge have been refreshed by your genteel Present of Arrack, which made curious Punch and you may without telling believe that we drank all your healths after the ancient manner of Masons.

We return our hearty Thanks for it, but much more for your two handsome Presents of ten Guineas by Br. Capt. Farr Winter and twenty Guineas by Br. Capt. Rigby for the Releife of our poor Brethren : which we lodged in the hands of our Treasurer and recorded in our Books as a lasting Evidence to Posterity how strong and extensive appears the Brotherly Love of true and faithful Masons surmounting all tempestous Billows, Promontories and distant Capes and Climes.

You have well rewarded us for our Deputation or Patent and we heartily rejoice in your Honour and Reputation, as you are a part of our Selves, for it all

redounds to us and we cannot forbear saying that no Lodge out of Britain has been so generous and so deserving our esteem.

Providence has fixed your Lodge near those learned Indians that affected to be called Noachidæ, the strict observers of his Precepts taught in those parts by the disciples of the great Zoroastris, the learned Archimagus of Bactria or Grand Masters of the Magians, whose religion is largely preserved in India (which we have no concern about) and also many of the Rituals of the ancient Fraternity used in his Time, perhaps more then they are sensible of themselves. Now if it was consistent with your other Business to discover in those parts the Remains of old Masonry and transmitt them to us, we should be all Thankfull, but especially the learned Brothers who grasp at new Discoveries from ancient Nations that have been renowned for Arts and Science and must have some valuable remains among them still.

The Grand Master (the Lord Viscount Weymouth) orders me to write this, with as many commendations as you can imagine from all the Brethren, who, I may assure you, of their most sincere affection, and I am with great esteem

R^t Worship^t and Honrd Brethren

Your most humble servant and affectionate brother

I. R.

Secretary to the Grand Lodge.

The name of Ralph Far Winter appears as a member of the Lodge held at the Queen's Arms in Newgate Street, in a list published in 1730. The name of Capt. R. Farr Winter also appears in the same year as a member of the Lodge held at the Hoop and Griffin in Leadenhall Street. He was Steward at the Grand Festival held on March 30, 1734.

Farwinter was succeeded by James Dawson, *temp. incert.* and by Zachariah Gee, who held the office from 1740 to 1754, but whose name, for some reason, does not appear in the *Masonic Year Book*. He was Gunner and Master Attendant at Old Fort William and is described in an official document as "honest, industrious, to be confided in." Gee was succeeded in 1755 by the Hon. Roger Drake. According to the Minutes of Grand Lodge, at the Communication held on April 10, 1755, James Dawson, late Provincial Grand Master for East India, was present and the Grand Master "was pleased to appoint the Honourable Roger Drake, Esq., Provincial Grand Master at Bengal for East India." Drake was Governor of Calcutta at the time of the attack made on the settlement by Surajah Dowlah in 1756 and escaped the horrors of the Black Hole by deserting his post and flying to the shipping; but though present at the retaking of Calcutta in January 1757 by the forces under Clive and Watson, it is improbable—after the calamity which befell the Settlement—that he resumed the duties of his Masonic office.

Archdeacon W. K. Firminger, in his *Freemasonry in Bengal and the Punjab* points out that the hero of the Black Hole, Zephaniah Holwell, the renowned Collector of Calcutta, was a Freemason. He was offered an easy opportunity of escape, but elected to remain with his fellow-captives and be their leader in the sufferings of that awful night, of which Macaulay said "nothing in history or fiction, not

even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer, approaches the horrors which were recounted by the few survivors." On February 13, 1759, says Firminger, "Messrs. Holwell and Mapletoff, on behalf of the Provincial Grand Lodge of Masons, laid before the Board the sum of Rs. 2,475," but the bond was lost at the capture of Fort William. Holwell, it may also be mentioned, erected on the site of the Black Hole, in the north-west corner of Tank Square, an obelisk, fifty feet high, inscribed with the names of the thirty victims who perished on that occasion on June 20, 1757, but the monument was ordered to be pulled down by the Marquess of Hastings.

The Minutes of Grand Lodge inform us that William Mackett, Provincial Grand Master for Calcutta, was present at a meeting of that body on November 17, 1760 and we learn from the same authority that, in 1762, at the request of the Lodges in the East Indies, Grand Lodge "ordered that a Deputation be made out in the neatest manner appointing Cullen J. Smith, Esq., of Calcutta, to be Provincial Grand Master for India, the expenses to be defrayed out of the funds of Grand Lodge." Culling J. Smith (for that is the correct spelling of the name) was secretary of the East India Company and a churchwarden at St. Anne's Church, which figures largely in the Masonic life of that period. He had previously been sub-importh warehouse keeper. He signalized his appointment to the high office by sending to Grand Lodge the sum of fifty guineas for the Public Fund of Charity.

At the period in question it was the custom in Bengal "to elect the Provincial Grand Master annually, by the majority of the voices of the members then present, from among those who had passed through the different offices of the [Provincial] Grand Lodge and who had served as Deputy Provincial Grand Master." This annual election, as soon as notified to the Grand Lodge of England, was confirmed by the Grand Master without its being thought an infringement of his prerogative. In accordance with this practice, Samuel Middleton was elected Provincial Grand Master in 1767, but a few years previously a kind of roving commission had been granted by Earl Ferrers, Grand Master of England, 1762-3, to Captain John Bluwitt, or Blevit, Commander of the *Admiral Watson*, Indiaman, "wherever no other Provincial Grand Master may be found."

Middleton's election was confirmed—October 31, 1768—and as the Dispensation forwarded by the Grand Secretary was looked upon as abrogating the practice of annual elections, he accordingly held the office of Provincial Grand Master until his death in 1775. According to the terms of the Patent, in the absence of Middleton, Thomas Burdell might act until a new Provincial Chief was appointed. It appears, also, that one John Graham was elected Provincial Grand Master to succeed in like manner.

The records of the Provincial Grand Lodge reach back only to 1774, the earlier ones having been lost and it is, therefore, convenient if, before leaning on their authority, a preliminary outline is given of the progress of Masonry in Bengal from the erection of the first Lodge in 1730. A second Lodge, now known as

Star in the East, No. 67, Calcutta, soon after sprang into existence, which, becoming too numerous, seven of its members were constituted—April 16, 1740—by the Provincial Grand Lodge into a new and regular Lodge. Of the former nothing further is known; but the Grand Lodge of England, on the petition of the latter, ordered “the said Lodge to be enrolled (as requested) in the list of regular Lodges, agreeable to the date of their Constitution.”

A Lodge—No. 221—was formed at “Chandernagore, ye chief French Settlement,” in 1752, which became dormant in 1788 and was erased in 1790. Others sprang up at Calcutta, 1761—No. 275, now Lodge of Industry and Perseverance, No. 109; and at Patna and Burdwan, 1768—Nos. 354 and 363, erased in 1790. As the last named, however, were styled respectively the 8th, 9th and 10th Lodges, some others of local constitution must have been erected.

Five Lodges—Nos. 441-445—were warranted in 1772, the 5th, 6th, 7th, 8th and 9th Lodges of Bengal. These were at Dacca, Calcutta and with the 1st, 3rd and 2nd Brigades respectively. All, however, with the exception of the 6th Lodge, No. 442, Calcutta—afterwards Unanimity—were erased in 1790. This became No. 292 in 1792, but lapsed in the following year, when its place was assigned to Lodge Anchor and Hope, Calcutta, on the Provincial establishment.

The 10th and 11th Lodges of Bengal—Nos. 452 and 453—were added to the roll in 1773 and the 12th—No. 482—in 1775. The former were at Moorshedabad and Calcutta respectively; whilst the latter was “with the 3rd Brigade.” No. 453, which underwent many vicissitudes, appears later as Lodge Humility with Fortitude; whilst No. 482 is described in 1793 as the Lodge of St. George in the East and, in the following year—having then become No. 316—as the Lodge of True Friendship, with the 3rd Brigade.

Returning to the year 1774, there appear, from the records of the Provincial Grand Lodge, to have been at that time only three Lodges in Calcutta, viz. (local) Nos. 1, Star in the East—constituted in 1740 as the third, but which became the first, Lodge of Bengal on its predecessor of 1730 dropping out in 1770; 2, Industry and Perseverance; and 3, Humility with Fortitude. Besides these, however, there were Lodges at Chandernagore (French settlement), Patna, Burdwan, Dacca and Moorshedabad, also at some of the military stations or with the army brigades. The Provincial Grand Lodge under England seems to have worked in perfect harmony with a similar body under Holland, “The Grand Lodge of Solomon at Chinsura” (Dutch settlement) and the officers and members of the two Societies exchanged visits and walked together in processions. Constitutions were granted by the Grand Lodge of Holland to the following Lodges in Bengal:—Solomon, 1759; Perseverance, 1771; and Constance (Houghly), 1773.

On February 15, 1775, the Provincial Grand Lodge “taking into consideration the propriety of preserving concord and unanimity, recommend it to the Brethren who call themselves ‘Scott and Elect,’ that they do lay aside the wearing of red ribbons, or any other marks of distinction, but such as are proper to the

Three Degrees, or to the Grand Lodge as such"—a request, we are told, which was cheerfully complied with.

Middleton passed away in 1775 and, in the following year, Charles Stafford Pleydell was elected in his room, but the confirmation of the Grand Lodge of England was withheld until 1778. Pleydell, in addition to being Collector or Collector-General of Calcutta, member of the Board of Trade, Master in Chancery and Superintendent of Police, seems also to have had a private practice as a barrister in Calcutta. As already noted, John Graham had, in 1769, been elected to succeed Middleton whenever he should vacate his office, but Graham had left India in 1775, before Middleton's demise. Pleydell was succeeded by Philip Milner Dacres, who was installed on November 4, 1779.

On March 17, 1777, a letter had been sent to the Grand Lodge of England from the Province in which the following passage occurs :

We are sorry we cannot give the same favourable relation of Masonry in our Province. It has grown languid in the interior districts where Lodges are established, by reason of the Brethren being, by their several callings, so dispersed as to prevent their assembling at all in some places and seldom in others, for want of sufficient number to form a Lodge. This we premise, that you may not be surprised that our contribution this year to the Grand Charity from Bengal fell short of former years. However, from us you will receive thirty golden mohurs, as usual, to be allotted, £20 to the Fund of Charity, and £10 towards dedicating the hall.

In 1779 a contribution of fifty-one gold mohurs was made to the Charity and Hall Funds of the Grand Lodge of England. C. S. Pleydell presided for the last time in the Provincial Grand Lodge on March 29, 1779. He died exactly two months later. He is described on his tombstone as member of the Board of Trade, Master in Chancery and Superintendent of Police in Calcutta. The confirmation of his appointment had been received from the Grand Lodge of England only a few months before his demise.

Under Dacres the Provincial Grand Lodge for Bengal had but a very brief existence. It assembled for the last time on January 25, 1781. Doubtless the war in the Carnatic, which broke out about that time, had much to do with its dissolution and Masonry in India was very nearly swept away by it. Every Lodge in Calcutta, where alone in Bengal Masonry may be said to have existed, was extinguished, with the exception of Industry and Perseverance and, even there, the light glimmered feebly. But the members of that Lodge nobly determined that the light should not go out. The name of Philip Milner Dacres is associated with the first proposal for a corps of volunteers in Bengal and he was one of the signatories to the Governor-General to a petition to establish a Patriot Band. An interesting event occurred on April 6, 1784, when the foundation stone of the Presidency Church was laid, with Masonic ceremonial, by Edward Wheler, Senior Member of the Council.

At two meetings held in January, 1784, Lodge Industry and Perseverance

resolved to call a general assembly of the Craft "for the purpose of taking into consideration the present state of Masonry and of concerting and adopting measures to revive its ancient splendour in the Settlement."

The Provincial Grand Lodge was reopened July 18, 1785, under the presidency of George Williamson, a former Deputy Provincial Grand Master, who, on the same date, produced a Patent from England appointing him Acting Provincial Grand Master and directed that a meeting of the Provincial Grand Lodge should be held a fortnight later for the express purpose of electing a Grand Master. At this assembly the Wardens of Lodge Star in the East said their meetings had been interrupted, because, in the absence of the Provincial Grand Lodge, no new Master could be installed. Williamson, however, ordered them to proceed with the election of a new Master and engaged to convene a Provincial Grand Lodge for his installation.

The election, however, did not take place until November 14, when four votes were cast for Williamson and six for Edward Fenwick, a former Provincial Grand Warden.

The new Provincial Grand Master was installed March 17, 1786, although the Patent granted to Williamson clearly indicated that he was to retain his acting appointment until the confirmation from London of the person who might be elected to the office. This led to serious disagreements, which harassed the Fraternity for some years.

The supporters of Fenwick were, undoubtedly, in the wrong from the constitutional, which is the only, point of view. This was clearly laid down in a letter written by William White, Grand Secretary, dated March 24, 1787, in which he pointed out that the Bengal Brethren had fallen into the error of electing, instead of recommending to the Grand Master, the name of the Brother they deemed suitable for the office of Provincial Grand Master and he added :

The powers and dignity of the Provincial Grand Master are delegations of the Grand Master's high authority and granted by him, during his pleasure only, to such respectable Brethren in particular districts as he may deem worthy to represent him for the purpose of cementing the Brethren and more easily communicating with Grand Lodge ; but the Brethren of a particular Province can have no powers of election. They may recommend and their recommendations, when conducted with general assent and harmony, will always receive the Grand Master's sanction and approbation. But in an election the electors assert a legal right, which, in the present instance, cannot be pretended.

The Grand Master refused to make any appointment of a Provincial Grand Master "in hopes that the Brethren will be more unanimous in the recommendation of a Brother for that office" and continued the powers specified in the commission to George Williamson. Thus it happened that Williamson was supported by the Grand Lodge of England and the letter already quoted continued to Williamson the powers specified in his Patent of 1784. This was read in the

Provincial Grand Lodge held on August 27 of that year, but that body studiously refused to yield to its mandate. In the discussion which ensued, the Master of Lodge Star in the East observed:—" . . . Mr. Williamson, whose affairs have long been in a most anxious situation—who has been obliged, for a long time past, to live under a foreign jurisdiction—who now cannot come to Calcutta, but on a Sunday, or, if he comes on any other day, is obliged to conceal himself during the day time and to be extremely cautious how he goes out even when it is dark ! "

In spite of repeated protests on the part of the Acting Provincial Grand Master, Fenwick continued the exercise of the duties of the office to which he had been elected by a majority, even to the granting of Lodge Warrants, but his election was not confirmed by the Grand Lodge of England until March 4, 1789. The position was an extraordinary one. Fenwick, in his rôle of Provincial Grand Master, which he claimed to be, had set aside the Warrants granted by Williamson, in the exercise of the right conferred upon him by Grand Lodge and by recognizing Fenwick ultimately as Provincial Grand Master, Grand Lodge countenanced and set the seal of approval upon Fenwick's insubordination. Fenwick, however, had but a short lease of office, for on December 27, 1790, he was forced to resign his position " in consequence of his unfortunate state of affairs."

Williamson's loyalty was never in question. Directly he received the official intimation of the confirmation from Grand Lodge of Fenwick's appointment, he handed over to him all the property he had in his possession belonging to the Provincial Grand Lodge. Apparently, from a letter written by Williamson, dated December 21, 1790, Freemasonry in Bengal had passed into a more or less moribund condition, " no Lectures ever being given and nothing going forward but the outward form of Making, Passing and Raising, insomuch that there is scarce among them one that has sufficient knowledge to gain admittance into a strange Lodge." Williamson, in the same letter, protested against the treatment he had received from Grand Lodge. He said :

I do not consider myself ill-treated by the Lodges here only, but conceive also that I was very ill-requited by the Most Worshipful Grand Master of England, whose Dignity and Authority I so strenuously strove to support and maintain, for certainly private Thanks such as I received through you was by no means a Recompence, for who, saving myself, could suppose otherwise than that my Conduct was disapproved? Had the Thanks been publicly announced and registered on your Records, a Vote passed creating me an Honorary Member of the Grand Lodge, or an honorary Medal sent me as a testimonial of Approbation, I should have been perfectly satisfied, whereas now I am confidently told that Brother Miller and others have propagated among the Brethren that the Grand Lodge of England were highly incensed against me for the part I had acted contrary to the intent and meaning of my commission.

Some interesting correspondence occurred about this period. In a letter dated February 6, 1788, from the Provincial Grand Lodge meeting under Fenwick to William White, Grand Secretary, the following passages occur :

Country Lodges.—We earnestly wish to see the whole number of Lodges which existed in 1773 or 1774 re-established. But the Subordinates at Patna, Burdwan, Dacca and Moorshedabad now consist of such small societies and these so liable to change, that we must confess it rather to be our wish than our hope to see Lodges established at any of these places.

Military Lodges.—With respect to the Brigades, they have been divided into six of Infantry and three of Artillery. This regulation has lessened the number of officers in each and they will be more liable to removals than formerly. The first circumstance must be a great discouragement to the formation of Lodges in the Brigades and the second would sometimes expose such Lodges to the risk of being annihilated. However, we shall give all encouragement to the making of applications and all the support we possibly can to such Lodges as may be constituted.

On the same day a letter was written to the Grand Lodge introducing the Rev. William Johnson who, for sixteen years, had been in Bengal as one of the chaplains of the Settlement and, for three years, Provincial Grand Chaplain, who was then on his return to Europe. That letter refers to the erection of the church by public subscription and, to a large extent, by the Freemasons in the Settlement. That letter, by stating that the church “was consecrated on the Festival of St. John the Baptist, one of the Patrons of the Fraternity,” settles the point raised by Archdeacon Hyde in his *Parochial Annals of Bengal*, when he writes :

It has long been a matter of controversy as to whether the Evangelist or the Baptist is to be held as the patron saint—and the following solution to the question is now proposed. The Provincial Grand Lodge of the Freemasons of Bengal had been revived the previous year, Mr. William Mackett, previously mentioned being the Grand Master and Mr. Holwell and Mr. Mapletoft high office-bearers. Mr. Churchwarden Culling Smith was also a member of the Lodge and succeeded as Grand Master in 1762. It happened that the new chapel was projected and completed during the six months, January 28 to July 27 of Mr. Holwell's administration as President in the Bay and Governor and Commander-in-chief for Fort William in Bengal for the United East India Company, before Mr. Henry Vansittart, who had been designated for that Jurisdiction, arrived to assume it. There is a tradition that the first Calcutta church was dedicated to St. John at the request of the Freemasons, who provided the ceremony of dedication. It is now known that the first church was dedicated to St. Anne, but that the chapel built in 1760 was St. John's. Adjusting, therefore, the tradition to the dedication of the Chapel, it appears very likely that the Governor Holwell appointed the 24th of June, St. John the Baptist's Day, a great Masonic anniversary, for the opening solemnities and not some time, as Mr. Long thinks, in July.

Masonic Church Services were not infrequent at that period and did not always take place on Sundays. The *Calcutta Gazette* of January 1, 1789, contains the following paragraph :

On Saturday last the different Lodges of Free and Accepted Masons met at the Exchange, from whence they proceeded to the new church and attended divine

service, after which the Brethren retired to their respective Lodges and the day was concluded with that festive mirth and harmony which ever characterize the meetings of this ancient and honourable Fraternity.

There are previous references to the practice. One occurs in the Minutes for December, 1786, the last occasion on which the service was held in the old church. Future services were held in the new church, in the erection of which the Craft had taken a great interest. The preacher in 1786 in the old church and in the new church on St. John the Evangelist's Day, 1787, was the Rev. W. Johnson and, concerning the latter service, the *Calcutta Gazette* of January 3, 1788, said :

A historical sermon on the occasion was preached by the Rev. Mr. Johnson, a member of the Fraternity, who traced the origin of the Society from the ancient Egyptians and enumerated its several revolutions, encouragements and persecutions, down to the present period, concluding with many excellent doctrinal maxims for the qualifications and conduct of the true Mason, who, he strongly argued, must necessarily be a good man and a worthy member of the Society of mankind in general.

The Rev. J. Long, in an article entitled "Calcutta in the Olden Time," which appeared in the *Calcutta Review* (vol. xviii, p. 299), says :

To the west of Writers' Buildings, Fort William College, thirty yards east of the Fort, stood the first church of Calcutta, called St. John's on the suggestion of the Freemasons, who were liberal contributors to it. We have accounts of a Freemasons' Lodge in Calcutta in 1744 ; in 1789 they gave at the old court-house a ball and supper to members of the Company's service in Calcutta ; and they seem to have had a local celebration and name from the days of Charnock—their institution tending to mitigate the exclusiveness of European classes in modern times.

Unhappily there is no evidence to support this statement as to the antiquity of Freemasonry in Calcutta. It was on August 24, 1690, that Job Charnock of the English East India Company founded the city of Calcutta. The place is mentioned briefly in the *Survey of Bengal* made in 1596, by command of the Emperor Akbar, but it did not emerge into history until eighty-four years later. In those days Calcutta was a small rent-paying village, then and later known as Golgotha, because of its malarial jungles and heavy death-rate.

A grand ball and supper was given by the Provincial Grand Lodge, January 14, 1789, to which invitations were sent, not only to residents in Calcutta, but also to "Bro. Titsingh [?] Titsink], Governor of Chinsurah and other Masons of that Colony ; to Bro. de Bretel, and the other Masons of Chandernagore ; also to the Masons of Serampore [Danish settlement] and to the Sisters of these Colonies, according to what has been customary on such occasions formerly."

This reference to "Sisters" is very curious and it occurs elsewhere in the Masonic annals of Bengal. A possible explanation is that special distinction was

accorded to the sisters, wives and daughters of members of the Lodges in the district. In the arrangements made for a Festival in connexion with a private Lodge in January 1775, the following directions occur :

General invitations to be sent to the ladies of Calcutta with a request to those who are sisters and don't receive blue ribbons, would send intimation thereof, that they may be sent.

Particular invitations with ribbons to be sent to all the Sisters.

On the same day—December 27, 1790—that Fenwick resigned the office of Provincial Grand Master, the Hon. Charles Stuart, Senior Member of the Supreme Council, was elected and installed as his successor, which action was, of course, again entirely contrary to the ruling of Grand Lodge. There is no record, however, of any protest on the part of that body, but one undoubtedly was lodged, as may be deduced from a letter written three years later, an extract from which is given below. Stuart, however, was unable to perform his Masonic duties, owing to the fact that the government of the country devolved upon him, in consequence of the absence of the Earl Cornwallis from Calcutta. He, thereupon, appointed Richard Comyns Birch as Acting Provincial Grand Master of Bengal and reappointed John Miller as Deputy. In February, 1793, Stuart appears to have handed in his resignation, not to the Grand Master of England as he ought to have done, but to the Provincial Grand Lodge of Bengal and that body communicated the fact to the Grand Master, George, Prince of Wales, afterwards King George IV. The Provincial Grand Lodge assembled on the 19th of the same month, elected and installed, again in defiance of the Grand Lodge regulations, Richard Comyns Birch as Provincial Grand Master. On this occasion they wrote a letter to the Grand Master, explaining their action in the following words :

We have the Highest Respect for your Most Worshipfull Lodge and wish to conform exactly to the Line of Duty Laid Down to us, . . . and we would have awaited the Confirmation of our Choice. . . . But to have done so would have occasin'd a Long Delay, which, in any case, would have Evil Consequences : And We have very forcible Reasons for wishing to avoid in the Present Occurrence. We have already informed you, that the Craft has been for some time, on the Decline and We have Cause to apprehend It may be still more so. . . . Wherefore, after the most serious Consideration, We were Unanimously of Opinion that it was essentially necessary for the proper Support of the Provincial Grand Lodge and of the interests of Masonry in these Provinces in General, that Brother Birch should be immediately seated in the Chair of Solomon ; and he was installed accordingly.

When war broke out between England and France in 1793, Chandernagore, the French settlement, was occupied by the English and Richard Comyns Birch was appointed " Superintendent and Judge and Magistrate of Chandernagore " and de Bretel was appointed " Deputy to the Superintendent."

A noted character appeared on the scene at this period in the person of the Rev. Dr. James Ward, who seems to have been inspired with a genuine desire to

resuscitate and to reorganize Freemasonry in the District. At any rate, on St. John's Day, December 27, 1809, the members of five Lodges—True Friendship, Humility with Fortitude, Marine, Union (then No. 338, afterwards 432) and the Dispensation Officers' Lodge (which worked under a Warrant granted by No. 338)—walked in procession to St. John's Church, where Divine Service was sung and "an excellent sermon illustrative of the grand principles of Masonry" was delivered by Dr. James Ward, who is described as a "Royal Arch Brother." A like service was held in December 1811, when, at Dr. Ward's suggestion, a subscription was made for the distressed Portuguese. That sermon was printed by request and over four hundred copies were taken by Lodges Humility with Fortitude, Star in the East, Marine and True Friendship. This sermon, says Firminger, stirred up the zeal of some Brethren of the dormant Lodge Star in the East. A meeting was at once called and it was resolved that the Lodge should be revived. W. C. Blaquiere, who was elected Master, attributed the resolution "of restoring the Lodge to its former splendour" to the impulse given to the zeal of the Brethren by Dr. Ward's eloquent and impressive sermon on St. John's Day last.

The question of electing a Provincial Grand Master and submitting his name for the approval of the Grand Lodge of England was also broached and, when the ballot was taken, there were sixteen votes for Dr. Ward and ten for W. C. Blaquiere and the former was accordingly declared elected, although, for reasons that will presently be noted, his election was not confirmed by Grand Lodge and he was never installed in the position.

During the ten or eleven years that intervened between the obliteration of the Provincial Grand Lodge and its re-establishment in 1813, Masonry in Calcutta was represented almost exclusively by the Lodges which had seceded from the (older) Grand Lodge of England.

It may be as well to break in here with a description of the Lodges in the Presidency as they were given in the *Freemasons' Calendar* for 1794 :

Nos.		Founded.
70.	Star in the East, Calcutta	1740
143.	Industry and Perseverance, Calcutta	1761
288.	Unanimity, Calcutta	1771
	Revived in 1787, when it consisted of handicraftsmen in Calcutta.	
292.	Anchor and Hope, Calcutta	1773
	According to Grand Lodge records this Lodge was placed at this vacant number in 1793.	
293.	Humility with Fortitude, Calcutta	1774
	Afterwards became dormant and was revived by Acting Provincial Grand Master Williamson in 1787.	
316.	True Friendship, with the Third Brigade	1775
	When the Third Brigade removed to Berampore in 1788 a new Warrant was issued to the seven members remaining in Calcutta.	

Nos.		Founded.
399.	Lodge at Futtu Ghur Dormant in 1788, erased 1794.	1786
464.	North Star, Fredericksnagore In connexion with the Danish Factory in Bengal.	1789
528.	Lodge at Chuna, East Indies Known as Sincere Friendship. Dormant from 1796 to 1812. Erased from English roll in 1813, though accord- ing to Provincial records was on November 23, 1814, "doing well and their numbers daily increasing."	1793
529.	Mars, Cawnpore	1793

There was also in existence about this time the Marine Lodge, originally formed by persons employed in the Government's marine service, Calcutta, which, however, only obtained a local number; and a Stewards' Lodge—established June 24, 1736—with privileges akin to those of its prototype under the Grand Lodge of England.

It unfortunately happened that the officers of the Provincial Grand Lodge had always been selected from the first two Lodges on the above list and this circumstance led to no slight dissatisfaction on the part of the other Lodges, who, feeling themselves aggrieved, were not slow to resent the treatment. This it was which mainly conduced to the almost general defection, about the close of the century, from the Provincial Grand Lodge of Bengal and, consequently, from the older or legitimate Grand Lodge of England. A Lodge—No. 146—under the Atholl (or Antient) Grand Lodge, was established at Calcutta in 1767, but it took no root and it does not appear that any further Lodges were erected by the same authority until the secession now about to be described. The Lodges True Friendship and Humility with Fortitude were the first which transferred their allegiance, the former becoming No. 315, or No. 1 of Bengal—December 27, 1797 and the latter, No. 317, or No. 2 of Bengal—April 11, 1798. The Marine Lodge followed their example and obtained a similar Warrant—No. 323—March 4, 1801. Meanwhile, Lodge Star in the East fell into abeyance and Industry and Perseverance was on the point of closing also. One meeting only was held in each of the years 1802, 1803 and 1804, after which, for a long period, there were no more. Lodge Anchor and Hope obtained an Atholl Warrant as No. 325—October 1, 1801. Little is known of Lodge Unanimity, which, though carried forward at the Union (1813), must have died out at least several years before.

As St. John's Day in Winter, 1812, fell upon a Sunday, the two newly revived Lodges decided to hold their Service on January 6, 1813, while the Atholl Lodge True Friendship, No. 1, with its Royal Arch Chapter and the Lodge Marine also held a Service on January 14, the sermon on each occasion being preached by Dr. Ward. The Atholl Lodge True Friendship had also held a Service in the previous January, when the sermon was delivered by the Rev. T. Thomason. A very

elaborate dinner followed these gatherings at which a very large number of toasts were honoured, in which the Earl of Moira and "our noble and gallant Brother, the Marquess Wellington" were included and honour duly paid to "the memory of our illustrious Brethren, Lord Nelson, Sir Ralph Abercromby and Sir John Moore."

It was not until March 27, 1813, that Lodge Star in the East communicated to the Grand Lodge of England the desire of the Brethren concerning Dr. Ward and this unexplained delay of six months undoubtedly accounts for the events that followed.

On October 4, 1813, the Earl of Moira, who had been appointed Acting Grand Master of India, arrived in Calcutta, after a short sojourn in Madras, where he had held a Masonic reception. It should also be noted that on his outward journey he stopped at Mauritius, where, at the head of the Freemasons of the island, he laid the foundation-stone of the Roman Catholic cathedral there. The first Masonic act of the Governor-General was to constitute a new Lodge, the Moira Lodge of Freedom and Fidelity, which he did on November 8, 1813. Major-General Sir William Keir (who afterwards became successively Sir W. Grant Keir and Sir W. Keir Grant) was the first Master of the Lodge and he had for his Wardens, Colonel L. J. Doyle (afterwards Sir Charles Doyle) and Commodore Sir John Hayes. Another Founder was Sir Robert Rollo Gillespie. Archdeacon Firminger relates the following interesting story concerning the last named :

Bro. Gillespie had seen much service in the West Indies. On one occasion he was sent by the Commander-in-Chief as bearer of a command to the enemy to surrender an island. His boat, with the flag of truce and the papers were overturned. Gillespie, with his sword between his teeth, swam ashore under a heavy fire. He was brought before the Governor-General, Santhoax, who condemned Gillespie, as a spy, to the gallows. Fortunately the Governor was familiar with Masonic language and, instead of being executed, Gillespie was sent back to the squadron under a guard-of-honour.

As soon as the Union of the two Grand Lodges of England became known in India, which was not until December 1814, the Atholl Lodges at Calcutta tendered their allegiance to the Provincial Grand Lodge. These were, True Friendship, Humility with Fortitude and Marine. The Anchor and Hope—which also seceded from the legitimate Grand Lodge of England—is not mentioned in the records of the Province 1814-40.

At the period of this fusion, there were the following Lodges under the older sanction : The Stewards, Star in the East, Industry and Perseverance and Sincere Friendship (Chunar). Of these Lodges, the first never held a London Warrant and the last was struck off the roll inadvertently at the Union. There were also then in existence the Moira Lodge and three others constituted since the revival of the Provincial Grand Lodge, the names of which head the following table of Lodges erected during the period 1813-26 :

1. Moira, Calcutta, November 13, 1813.
2. Oriental Star, Noacollee, April 21, 1814.
3. Aurora, Calcutta, June 23, 1814.
4. Courage with Humanity, Dum Dum, July 12, 1814.
5. Northern Star, Barrackpore, July 18, 1816.
6. Sincerity, Cawnpore, January 8, 1819.
7. Hastings Lodge of Amity and Independence, Allahabad, April 9, 1821.
8. United Lodge of Friendship, Cawnpore, June 13, 1821.
9. Humanity with Courage, Prince of Wales' Island, July 1822.
10. Amity, St. John's, Poona (Deccan), January 30, 1824.
11. Kilwinning in the West, Nusseerabad, October 20, 1824.
12. Larkins' Lodge of Union and Brotherly Love, Dinapore, October 20, 1824.
13. Independence with Philanthropy, Allahabad, October 26, 1825.
14. South-Eastern Star of Light and Victory, Arracan, October 26, 1825.
15. Tuscan, Malacca, October 26, 1825.
16. Royal George, Bombay, December 9, 1825.
17. Union and Perseverance, Agra, October 23, 1826.
18. Kilwinning in the East, Calcutta, December 23, 1826.

Out of these eighteen Lodges, however, only seven—Nos. 2, 3, 4, 6, 7, 13 and 18 above—secured a footing on the Roll of the Grand Lodge of England. It is not a little curious that, of the two now alone surviving, Courage with Humanity (1814) and Independence with Philanthropy (1825), which were placed on the general list in the same year (1828) in juxtaposition, the latter bears the earlier number and has the higher precedence! The first was the only one in India warranted by Lord Moira: it had ceased working in 1821. The second sent £100 to the English Charities in 1816 and, five years later, surrendered its Warrant. The third amalgamated with Lodge True Friendship in 1830. The fourth was for many years composed of non-commissioned officers of the Bengal Artillery. It threw off a shoot in Penang—Humanity with Courage, in 1822, which took the place of the Atholl Lodge Neptune, No. 344, established in 1809. The fourteenth Lodge was never established, in consequence of the dispersion of the petitioners.

As a result of the appointment of the Earl of Moira, Dr. Ward's appointment as Provincial Grand Master was not confirmed, which is the explanation of the absence of his name from the list of Provincial Grand Masters for Bengal. The Grand Lodge of England explained the position in the following letter:

I am commanded by H.R.H. the Duke of Sussex to say that he sees not the least objection to the appointment; but as the Earl of Moira is vested with the rank of Acting Grand Master for the whole of India and in that capacity is competent to appoint Provincial Grand Masters for Districts (whose rank and authority will be the same as if appointed by the Grand Master himself) he feels it would be more correct that the appointment should be under the hands of his Lordship; and as no inconvenience or delay will result from this course being adopted, I have to refer you to the noble Lord accordingly.

There was no resentment on the part of Dr. Ward, who accepted the appointment of Provincial Grand Chaplain in the Provincial Grand Lodge appointed by Lord Moira in December 1813.

This re-establishment of the Provincial Grand Lodge was the second Masonic act of Lord Moira, who appointed the Hon. Archibald Seton as Acting Provincial Grand Master. He left India in 1817, when the Governor-General, who had now become the Marquess of Hastings, intimated to the Provincial Grand Lodge that he had selected the Hon. C. Stuart to succeed him. The latter does not appear, however, to have entered upon the duties of his office; and in the following year—January 17—the Hon. Charles Robert Lindsay was successively appointed, by Warrants of Lord Hastings, Provincial Grand Master for Bengal, January 17, 1818, and Deputy Grand Master for India, January 13, 1819.

On November 30, 1818, an application was made to the Grand Master for India, by eight Brethren residing at Poona, in the Deccan, praying for authority to meet as Lodge St. Andrew at that station, also for “a dispensation for holding a Provincial Lodge, for the purpose of making the Hon. Mountstuart Elphinstone a Mason, he having expressed a wish to that effect.” The petitioners further requested “that his name might be inserted in the body of the Warrant, authorizing them to install him, after being duly passed and raised, a Deputy Grand Master for the Deccan.” Of the reply made to this application, no record has been preserved.

According to the *Calcutta Gazette* of January and February 1819, the Provincial Grand Lodge for Bengal was solicited by the Collector of Government Customs (Sir Charles D'Oyly, Bart.) to assist in the ceremony of laying the foundation-stone of the new Customs House, then about to be erected on the site of the old fort. The stone was accordingly laid by the Hon. C. R. Lindsay, who was accompanied by W. C. Blaquiere as Deputy and the Rev. H. Shepherd as Provincial Grand Chaplain. The Lodges represented were Courage with Humanity, Aurora, Moira, Humility with Fortitude, True Friendship, Industry with Perseverance and Star in the East.

Lindsay, on his appointment to a distant station, was succeeded as Deputy Grand Master for India and Provincial Grand Master for Bengal by John Pascal Larkins, who was installed by W. C. Blaquiere on December 24, 1819. At that meeting it was decided to abolish the Stewards' Lodge and, on March 21 following, it was reported that the Aurora Lodge had ceased to work.

On December 20, 1822, an address was presented to the Marquess of Hastings on his approaching departure from India and, a week later, on the Festival of St. John, the Governor-General was present at the Cathedral Church in his capacity of Grand Master for the last time. The members of the Lodges walked there in procession and a Masonic Service was held, conducted by the Rev. D. Corrie, afterwards first Bishop of Madras.

Larkins returned to Europe in 1826, but did not resign his appointment, with the consequence that, from that year until 1840, Bengal was under the nominal rule

of a Provincial Grand Master resident in England, with a Deputy at Calcutta. Before leaving for England, Larkins earnestly recommended the Brethren to maintain the custom of attending Divine Service on the anniversaries of the Saints John and issued a Warrant authorizing William Coates Blaquiere to officiate as his Deputy and to execute all the functions of the Provincial Grand Master in his name. The absence of the Provincial head, however, resulted in the extinction of the Provincial Grand Lodge and the annihilation of all order and constituted authority for a time. In 1827—November 22—Lodge Independence with Philanthropy, at Allahabad, so resented this conduct, as to return its Warrant, intimating that its future meetings would be held under a Dispensation obtained from Lodge Union, No. 432 (Irish Register), in the 14th Foot, until a Warrant could be obtained from England, for which application had been made direct and which, strange to say, was granted by Grand Lodge.

In 1834, some Masons at Delhi applied to their Brethren at Meerut for an acting Constitution of this kind, which might serve their purpose until the receipt of a Warrant from the Grand Lodge of England. At the latter station there were two Lodges, one of which, however, was itself working under Dispensation and could not therefore dispense grace to another. The other belonged to the 26th Foot, No. 26, under the Grand Lodge of Ireland. This Lodge declined giving a Dispensation, for the somewhat Irish reason that the Cameronian Lodge had already granted one to another Lodge, of the propriety of which act they had great doubt; and that until an answer had been received from Ireland, they could not commit a second act of doubtful legality! The custom, however, was a very old one. In 1759, Lodge No. 74, I.R., in the 1st Foot (2d Batt.), granted an exact copy of its Warrant—dated October 26, 1737—to some Brethren at Albany, to work under until they received a separate Charter from Ireland. This was changed—February 21, 1765—for a Warrant from George Harrison, English Provincial Grand Master for New York; and the Lodge—Mount Vernon—is now No. 3 on the roll of the Grand Lodge of that State. Cf. Barker, *Early History of the Grand Lodge of New York*, Preface, p. xviii.

The Lodges in Bengal made their returns regularly and forwarded their dues punctually, to the Provincial Grand Lodge; but as no steps were taken for the transmission of these returns and dues to their destination, the Grand Lodge of England ceased to notice or regard the tributary Lodges of Bengal. On the submission of a motion for inquiry—March 22, 1828—W. C. Blaquiere, Deputy Provincial Grand Master, “felt himself constrained to resign his chair on the spot and the Grand Wardens also tendered their resignations.”

On April 19, 1828, a letter signed by the Master, Wardens and Secretary of Lodge Aurora, requesting the Deputy Provincial Grand Master to reassume his high functions and to call an early meeting of the Provincial Grand Lodge was despatched. On May 31 a meeting called by Lodge Aurora was attended by representatives from Lodges True Friendship, Humility with Fortitude, Marine, Courage with Humanity and Kilwinning in the East and led to the formation of a repre-

sentative body styled the Lodge of Delegates, which, on August 28, 1828, sent a Memorial to the Duke of Sussex as Grand Master of England.

To this no reply, beyond a bare acknowledgment, was vouchsafed. The letters of the Lodges in Bengal remained unanswered and their requests unheeded. The usual certificates for Brethren made in the country were withheld, notwithstanding that the established dues were regularly remitted; and applications for Warrants were also unnoticed, though they were accompanied by the proper fees. This state of affairs continued until 1834, when the question of separation from the Grand Lodge of England was gravely and formally mooted in the Lodges. Overtures for a reconciliation at length came in the shape of certificates for Brethren who had by this time grown grey in Masonry. Answers to letters written long ago were also received; but the most important concession made by the Grand Lodge of England was the constitution of the first District Grand Lodge for Bengal—under Dr. John Grant—which held its first meeting, February 28, 1840.

Although the Masonic Jurisdiction of the Grand Lodge of Ireland has always been a favourite one with the rank and file of the British army and the number of military Lodges under it has ever been vastly in excess of those owing allegiance to any other authority, only a single Irish Warrant for a stationary Lodge in India appears to have been issued. This was granted in 1837 to some Brethren at Kurnaul, but its activity seems not to have outlasted the year of its constitution. An attempt was made in 1862 to establish an Irish Lodge in Bombay, but on the representation of the Grand Secretary of England to the Deputy Grand Secretary of Ireland that it would be objectionable "to create a third Masonic independent Jurisdiction in the Province, there being already two, viz. English and Scotch," the Grand Lodge of Ireland declined to grant the Warrant.

In the decennial periods 1840-50 and 1850-60 there were, in each instance, 12 additions to the roll. In 1860-70 the new Lodges amounted to 19 and in 1870-85 to 38. Since 1885, 52 Lodges have been added. These figures are confined to the English Lodges, but extend over the area now occupied in part by the District Grand Lodges of Burma and the Punjab, both of which were carved out of the territory previously comprised within the Province of Bengal in 1868. The following statistics show the number of Lodges existing—January 1, 1886—in the various states and districts which until 1868 were subject to the Masonic government of Bengal: under the Grand Lodge of England—Bengal (District Grand Lodge), 39; British Burma (District Grand Lodge), 7; and Punjab (District Grand Lodge), 24. Under the Grand Lodge of Scotland, 11—the earliest of which, St. David (originally Kilwinning) in the East, No. 371, Calcutta, was constituted February 5, 1849.

The Dutch Lodges in Hindostan have passed out of existence, but with regard to these, also to certain other Lodges established by the Grand Lodge of Holland in various places beyond the seas, the materials for an exhaustive list are not available to the historian.

MADRAS

The first Lodge on the Coromandel Coast was established at Madras in 1752, shortly after that city had been restored to the English under the treaty of Aix-la-Chapelle. It is described in the lists as "at Mādrass" in East India and it was first numbered 222, becoming 157 in 1755; 124 in 1770; 101 in 1780; and 102 in 1781. It was erased from the register in 1790. Canon C. H. Malden, in his *History of Freemasonry on the Coast of Coromandel*, thinks that, in all probability, the Lodge was founded by Captain Edmund Pascal, who was appointed Provincial Grand Master for that District on February 27, 1767. He was an officer in the English Coast Army, the date of his commission being October 30, 1751. He was also responsible for the foundation, in 1765, of three Lodges, numbered respectively 353, 354 and 355. The first had its location at Madras and the third at Trichinopoly, and Canon Malden thinks that the second worked at Ellore on the East Coast, where there certainly was a Lodge of which G. Westcott was Master for many years.

It was in the Trichinopoly Lodge that the last reigning Nabob of the Carnatic, Omdat-ul-Omrah Bahadur, then the eldest son of the reigning Nabob, was initiated in 1775 by Terence Gahagan, who returned to England in the following year on account of his health. He attended a meeting of Grand Lodge held on February 5, 1777 and reported the initiation, stating that Omdat-ul-Omrah Bahadur professed a great veneration for the Society.

It was thereupon resolved that a complimentary letter should be sent to His Highness, accompanied with a Masonic apron, elegantly decorated and a Book of Constitutions, bound in a most superb manner. This apron and book cost £37 17s. 6d.

The letter and present were entrusted to the care of Sir John Day, then going out as Advocate-General of Bengal, who executed his commission to the universal satisfaction of the Society and the following letter was written by him to His Highness as an introduction :

May it please your Highness,—The underwritten (having been honoured with the commands of the Grand Lodge of Masons of Great Britain, to convey to your Highness an apron and Book of Constitutions, as a testimony of their respect for you and your illustrious father, the stedfast friend and ally of their Sovereign, as well as of the satisfaction they feel at seeing so exalted a name enrolled among their Order) intended to have executed the commission with which he is charged in a manner that might best answer the intentions of his constituents, and the dignity and importance of the occasion.

It so happens, however, that the late dissensions in this Settlement have so effectually dissolved the ties of amity and confidence which once subsisted amongst them, that even the fraternal bond of Masonry has been annihilated in the general wreck.

For this reason the Lodge has so long discontinued its meetings that it may be said to be now extinct.

In this situation of things, it being impossible to invest your Highness in full Lodge and with a splendour and solemnity suited to the dignity of your character and the importance of the commission he is honoured with, the underwritten hopes your Highness will condescend to accept (in the only manner that remains) the pledge of amity and respect from the Masons of Great Britain that accompanies this and remains, with the most profound respect,

Your Highness's

Most humble and devoted servant,

JOHN DAY.

Omdat-ul-Omrah Bahadur returned an answer to the Grand Lodge of England in the Persian language, elegantly decorated and enclosed in cloth of gold, which translated is as follows :

To the Right Worshipful His Grace the Duke of Manchester, Grand Master of the Illustrious and Benevolent Fraternity of Free and Accepted Masons, under the Constitution of England and the Grand Lodge thereof.

Most honoured Sir and Brethren,—An early knowledge and participation of the benefits arising to our house from its intimate union of councils and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

By the accounts which have reached me of the principles and practices of your Fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways adore, or more honourable to His creatures, for they stand upon the broad basis of indiscriminate and universal benevolence.

Under this conviction I have long wished to be admitted of your Fraternity ; and now that I am initiated, I consider the title of an English Mason as one of the most honourable I possess, for it is at once a cement to the friendship between your nation and me and confirms me the friend of mankind.

I have received from the Advocate-General of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me ; it has been presented with every circumstance of deference and respect that the situation of things here and the temper of the times would admit of ; and I do assure your Grace and the Brethren at large that he has done ample justice to the commission you have confided to him and has executed it in such manner as to do honour to himself and to me.

I shall avail myself of a proper opportunity to convince your Grace and the rest of the Brethren that Omdat-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed ; and that, while he testifies his love and esteem for his Brethren, by strengthening the hands of humanity, he means to minister to the wants of the distressed.

May the common Father of all, the one omnipotent and merciful God, take you into His holy keeping and give you health, peace, and length of years.

Prays your highly honoured and affectionate Brother,

OMDAT-UL-OMRAH BAHADUR.

MADRAS,

September 29, 1778.



From a photograph by Underwood and Underwood.

Masonic Grand Lodge, Madras, South India.

The building was dedicated by Viscount Goschen, Governor of Madras in 1925.

This letter is still preserved in the Library and Museum of the United Grand Lodge of England. Unhappily, in later years, when he succeeded to the rule, the Nabob seems to have fallen from Masonic grace and through his inattention to the just claims of dependents upon him much suffering was caused, so much so that, in 1793, the Lodge of Perfect Unanimity, now No. 150, recorded :

With respect to the claims of our late Brother on the Nabob, experience has shown that the solemn obligations of a Mason and the admonitions of Lodge, have weighed little with His Highness, in the payment of a just debt to the orphans of a faithful Brother and Servant.

Some years later, Terence Gahagan was the bearer of a personal letter from the Prince of Wales (afterwards George IV) to the Nabob, but, apparently, no notice was taken even of that communication.

Captain Pascal appears to have appointed as Deputy Provincial Grand Master, John Call, who was appointed Chief Engineer, in succession to Captain Brohier, in 1757. He was granted the rank of Captain in December 1758 and took a leading part in the siege of Fort St. George.

It is worthy of recollection that for a short period the Presidency of Madras and its Dependencies was predominant over all the other English settlements in India ; and, during the latter half of the eighteenth century, the continuous wars with the French and, afterwards, with Hyder Ali and his son, caused the Carnatic to figure largely in Indian history.

In 1767 a fifth Lodge was warranted at Madras, being described as " of Fort St. George, East Indies." Its number was first 389, being changed successively to 323, 254 and 255. It did not appear in the List for 1770 and it was erased on February 9, 1791.

On January 5, 1768, the Atholl Grand Lodge established a Lodge—No. 152—at Fort St. George, recruited mainly, if not altogether, from officers in the army, which received an impetus in consequence of the break-up of Lodge No. 353. This unit seems to have exercised the functions of a Provincial Grand Lodge, inasmuch as, in addition to building a Masonic Hall, it established a Charity Fund and granted Warrants, or Dispensations, for subordinate Lodges. It was not until 1782, however, that a regular Provincial Grand Master for the Coromandel Coast was appointed by the Atholl Grand Lodge in the person of John Sykes, an attorney-at-law, then Master of Lodge No. 152, but the Warrant of his appointment never reached its destination. Prior to that date—at the latter end of 1778—the Master and Past Master of the Lodge had been constituted into a " Provincial Grand Committee for hearing petitions and granting Dispensations for holding Lodges to such Brethren that may apply and be deemed worthy."

In 1785 there was the expression of a desire for Masonic union on the part of the Atholl Masons. In a letter to the Earl of Antrim, dated from Fort St. George on July 17, 1785, the Master and Officers of Lodge No. 152 wrote :

We cannot but express our deepest concern that Freemasonry should be unhappily divided into two different sects, by the term of Ancient and Modern and that their respective laws strictly prohibit a free communication with each other. We wish a union of the Craft could be effected ; the principles of both are the same, the difference, therefore, must be in their manner of conducting the business of their respective societies, which do not appear so essential as to prevent a scheme taking place that would cement the Fraternity in universal harmony and give it more the appearance of its divine origin, than it at present bears.

On February 20, 1786, Brigadier-General Mathew Horne was appointed by the Duke of Cumberland as " Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent " and the Atholl Brethren welcomed his suggestion that they should transfer their allegiance to the older body. They surrendered their Atholl Warrant and a number of them joined the Lodge of Perfect Unanimity, still in existence as No. 150, which has existed uninterruptedly since its constitution on October 7, 1786. Although 1786 is the date given in the *Masonic Year Book*, it is clear from a letter from Horne to the Grand Master of England, dated January 16, 1785, quoted in full in Canon Malden's *History*, that he had held the office previously, but Freemasonry generally had been abandoned, owing to the unsettled conditions of the times. General Horne appointed Terence Gahagan as his Deputy Provincial Grand Master. Gahagan had striven hard, in 1784, to secure the higher office, but unsuccessfully. We are indebted to him, however, for a description of the surrender of the Atholl Brethren. In a letter to the Grand Secretary of England, dated October 9, 1786, he says :

I am very happy to inform you that previous to the arrival of the Patent, I made no small exertions in bringing about a Union with a set of gentlemen here who had acted under the Patronage of that Spurious Set who assumed the title of " Antient Masons." My arguments have at length carried conviction and, about three months ago, they offered General Horne and me unconditional terms to come under our Authority, which we gladly accepted, but deferred the execution of it till the Patent arrived, since which General Horne repaired to the Presidency of Madras, tho' 300 miles distant from Trichinopoly, where I met him and the 5th instant we visited Prov. Grand Lodge, No. 152, which was composed of some of the first Characters in the Settlement, who in a very formal and awful manner surrendered their constitution of York Masons, with all their Jewels, Masonic Implements, etc., to General Horne and me and solicited our Patronage under the Grand Lodge of England and, on Saturday, the 7th inst., a Masonic assembly was convened at a very large, elegant House for the purpose of consecrating in due form the new Lodge, as well as to proclaim our Authority, which was done in ample form. After a regular procession, we marched round the Hall three times with a Band of Music and then entered in a solemn manner and consecrated devoutly and installed in due form. As the ceremony had never been performed in this part of the world, it was left to my management and I take no small share of satisfaction to myself in finding that the largest assembly of Masonic Gentlemen, sixty and upwards, attended upon the occasion ; and were agreeably surprised and extremely pleased at the ceremony.

The full programme of the procession is given by Preston, in his *Illustrations of Masonry*, though he has wrongly placed the year as 1787 instead of 1786.

At this period all the Lodges under the older Grand Lodge of England seem to have been extinct; but, in 1786, the Carnatic Military Lodge, No. 488, was established at Arcot. In 1787 four Lodges were added to the roll, viz. Perfect Harmony, St. Thomas Mount; Social Friendship, Madras; Trichinopoly; and Social Friendship, St. Thomas Mount. Two other Lodges were already established—Stewards' and Perfect Unanimity—which, according to the loose practice of those days, were given the places on the list of the two earliest Madras Lodges and became, in 1790, Nos. 102 and 233 respectively. The Lodge of Perfect Unanimity is, as already stated, still in existence as No. 150, but the Stewards' Lodge is extinct. A Lodge of happy nomenclature, La Fraternelle Cosmopolite, was constituted at Pondicherry in 1786 by the Grand Orient of France and a second, Les Navigateurs Réunis, in 1790.

Brigadier-General Horne resigned his office as Provincial Grand Master in 1788 on his transference to Trichinopoly, his resignation being accepted with great regret by the Grand Lodge of England, a regret which was accentuated when he passed away in December 1789. He was buried in the church at Trichinopoly, where a handsome tablet was erected to his memory.

General Horne was succeeded by John Chamier, a member of the Madras Civil Service, a very enthusiastic Freemason, who held the office until 1804, when he returned to England, where he died in 1810, after holding the office of Senior Grand Warden of England in the previous year. Chamier was succeeded by Terence Gahagan, who had been Deputy Provincial Grand Master since 1786. He had waited long for the preferment which he had sought with much assiduity. In 1812, when he returned to England, where he died in 1814, he appointed Herbert Compton as acting Provincial Grand Master, who became his successor. Compton had the distinction of being the first Grand Superintendent of Royal Arch Masonry in Madras, in which office he was succeeded, says Canon Malden, by Richard Jebb, LL.D., although his name is absent from the list of Grand Superintendents as given in the *Masonic Year Book*, who also ruled over the Province as Provincial Grand Master from 1814 until his death in 1820. Between 1790 and 1812 four Lodges were added to the roll: Solid Friendship, Trichinopoly, 1790; Unity, Peace, and Concord, 1798; St. Andrew's Union, 19th Foot, 1802; and Philanthropists, 94th Foot, Scotch Brigade, at Madras.

Richard Jebb was, of course, the first Provincial Grand Master for the Coast of Coromandel appointed after the Union of the Antient (or Atholl) and Modern Grand Lodges, but it was not until April 1815 that the official intimation of that Union was received at that outpost. Jebb was succeeded by George Lys in 1820, who, however, was never formally installed and, five years later, Compton again ruled over the Province. The name of this worthy only disappears from the *Freemasons' Calendar* in 1842, and with it the provincial title, "Coast of Coromandel," which was exchanged for that of Madras, over which Lord Elphinstone had been

appointed Provincial Grand Master in 1840. In 1866 Madras was designated a District instead of a Province, the latter term being reserved for the Provinces in England and Wales.

Between 1814 and 1842 numerous Lodges were warranted locally, but thirteen only, of which seven were in Madras itself, secured places on the London register. There are, at the present time, thirty-five Lodges on the register of England and five on that of Scotland within the boundaries marked out for the English District, but the introduction of Scottish Lodges into India will be referred to in the ensuing section.

The French Lodge at Pondicherry, *La Fraternité Cosmopolite*, was revived (or a new one established under the old title) in 1821. Another, *L'Union Indienne*, was erected at the same station in 1851. At the present date, however, there exist throughout India and its dependencies no Lodges other than those owing allegiance to the Grand Lodges of England and Scotland.

The earliest Minute relating to Royal Arch Masonry occurs in the proceedings of the Lodge of Perfect Unanimity, dated March 4, 1790 and runs :

Read a letter from the Cosmopolitan Lodge at Pondicherry acquainting us of the zeal they have demonstrated from the Royal Arch by promoting Brothers Robson and Griffiths to a high degree.

Agreed that a letter be written to Cosmopolitan Lodge at Pondicherry expressive of our attention for the regard they have demonstrated to Brothers Griffiths and Robson and further a mark of our attention that we have referred their letter to the Lodge of the Royal Arch.

The Degree, however, was worked in a Chapter attached to the Lodge of Perfect Unanimity right from the time of its foundation in 1786, although many years elapsed before a Royal Arch Chapter was regularly warranted on the coast. About 1809 two Chapters were established in Madras—Benevolence and School of Plato—but their Warrants were not issued until December 10, 1811. The first was formed by members of the Provincial Grand Lodge and the second by the members of the Lodge of Perfect Unanimity. In 1811, also, a Chapter, named St. George, which met at Fort St. George, was formed from among the members of the Lodge Carnatic Military, which met as a separate unit until July 1814, when it joined forces with the Chapter of Benevolence. The only Chapter in this trio still in existence is the School of Plato, which, Malden says, may fairly claim to be the oldest Colonial Royal Arch Chapter now on the roll of the Supreme Grand Chapter of England.

The Mark Degree was worked by the Lodge of Perfect Unanimity from August 1856, when the following resolution was adopted :

That the Mark Degree having been sanctioned by the Grand Lodge of England, it be given as a separate Degree in this Lodge to any desirous of it who have taken the degree of Fellow Craft.

The Lodge of Social Friendship also worked the Mark, Ark Mariner and Excellent Master Degrees and had a Knight Templar Encampment attached to it.

The first Chapter of the Ancient and Accepted Rite was opened in Madras in 1839, before the establishment of the Supreme Council for England, which was formed in 1845. The following are the Minutes of the first meeting held on August 2, 1839 :

In the name of the Holy Trinity, At a meeting of the Knights of the Sovereign Chapter of Rose Croix. Present : Sir Knights John Carnac Morris, Most Wise ; Varden Seth Sam, 1st Knight ; Eleazar Seth Sam, 2nd Knight ; Paul Melitus, Grand Expert ; Stephen Lazar.

After the Sovereign Chapter was opened in due and antient form, the Most Wise announced to the Sir Knights present the object of the meeting. That it was to admit a certain number of candidates into the Sovereign Chapter in order to enable the Masons in Madras to establish a Chapter of that Degree, which proposition being put to the Sir Knights present and all assenting to, the 1st Knight was desired to admit the following candidates : Major John James Underwood, Dr. D. S. Young, Cosmo Richard Howard (Merchant), Alexander Inglis Cherry (Madras C.S.), Surgeon William Middlemass, John Binny Key (Merchant), James Ouchterlony (Merchant), Captain John Bower, William McTaggart (Merchant), Captain Godfrey Webster Whistler. The candidates were admitted to a participation of the Sublime and Sovereign Degree of Rose Croix. No other business being on hand, the Most Wise closed the Chapter with Prudence, Intrepidity and Justice and the Sir Knights departed in the true Christian faith.

All the candidates were members of the Lodge of Perfect Unanimity. At the next meeting held on December 27, 1839, the following twelve candidates, all again members of the same Lodge, were admitted to the Rite ; John, Lord Elphinstone, Governor of Madras ; Alexander Duncan Campbell, C.S. ; John Henry Wilkins, Attorney ; Charles Martin Teed, Barrister ; John Thompson, Merchant ; Lieutenant the Hon. G. F. C. Graves ; Walter Elliot, C.S. ; Alexander Maclean, C.S. ; Colonel William Monteith ; William Serle, Lawyer ; Joseph Pugh, Merchant ; and Captain James Macdonald. The Chapter seems to have fallen into abeyance soon after 1850, a fate which, in the same year, appears to have befallen three other Chapters of the Rite which were working in 1847. It was not until 1869 that a Warrant was obtained from the Supreme Council of England for the establishment of a Chapter at Madras, the foundation of which was due to the Masonic zeal of Colonel A. J. Greenlaw, a member of the Thirty-first Degree. That Chapter, known as the Coromandel, No. 27, is still in existence. The address delivered by Colonel Greenlaw on the occasion of the consecration of this Chapter contained the following historical references :

Some years back the 18° was worked by two of the Lodges in Madras, I think in Perfect Unanimity and Pilgrims of Light, but without, as far as I can discover, any Warrant from a Supreme Grand Council of the 33°. The Degree has now long ceased to be worked in Madras.

On my arrival from Burma, where I had inaugurated the Leeson Chapter under a Warrant from the Supreme Grand Council 33° for England and Wales, I made every inquiry regarding these Chapters and found that even the working had been incorrect.

There were some interesting local customs, particularly in the Lodge of Perfect Unanimity. When the time for the election of Master came round, the retiring ruler invariably proposed the Senior Warden as his successor. The members then put forward another candidate and the votes of the Brethren were then cast, the candidate securing the majority being, of course, declared elected. He then nominated a Brother to take the office of Senior Warden; the members brought forward a candidate in opposition and the ballot again decided the issue. The same procedure was adopted for the election of Junior Warden, Treasurer and Secretary, but the remaining officers were appointed by the Master-elect. A similar custom seems to have been followed in St. Andrew's Union Lodge. The Lodge of Perfect Unanimity seems to have valued Chaplains highly. On November 6, 1792, it admitted the Rev. Richard Hall Kerr, D.D., as an honorary member and, shortly afterwards, he was appointed Grand Chaplain at a monthly salary of thirty pagodas (a pagoda was of the value of about seven shillings). The Provincial Grand Lodge demanded that the names of all candidates should be submitted to that body before any subordinate Lodge could proceed to confer any Degree, a rule which was the cause of much irritation. The following extract from the Minute Book of the Carnatic Military Lodge is somewhat amusing :

Resolved unanimously that henceforward no person exercising the occupation of Gaoler, Bailiff, Turnkey, or any other whose Livelihood arises from being actually and personally employed in restraining the Liberty of his Fellow Creatures, be admitted a member of this Lodge, with the exception (to prevent misconstruction) of anyone who being a Housekeeper in Madras may be obliged to serve the office of Constable, as parochial duty in his turn, when regularly chosen as such, for the usual term; an office unavoidable and which every one so situated is liable to; but no Person holding the last-mentioned employ as a substitute for another (for hire or otherwise) is by any means to be admitted. Furthermore, the exception equally applies to all military men immediately employed as such, whose duties are of that nature, so as to preclude them from always acting according to their own inclination and who cannot give way to the impulse of their own feelings, or resist the authority by which they are commanded.

The old customs of St. John's Day in winter and summer, says Canon Malden, were regularly kept. On June 24 and December 27 it was the practice for the Brethren to assemble at sunrise and to open the Lodge. The officers for the ensuing six months were then installed. During the day the meeting of the Provincial Grand Lodge was held and attended by the Masters and Wardens of the subordinate Lodges. In the evening the Brethren reassembled, and the business of the Pro-

vincial Grand Lodge was reported to those who had no right to attend. At sunset the Lodge was closed, after the usual Masonic toasts had been honoured.

The Lodge of Social Friendship appears to have visited the sins of a wife upon a husband, according to the following extract from its Minute Book :

Brother S. having petitioned the Lodge for advancement, it was proposed and agreed to and accordingly put to the ballot, whether or not Brother S. should be advanced, or even continued as a member of the Lodge, unless he put away his wife, she being convicted of having behaved in a loose and indecent and scandalous manner in various instances, particularly during his absence at Seringapatam, on command. The poll proved against him by ten to three, on which he was directed to withdraw and his name struck out of the Lodge.

The expelled Brother, quite naturally, appealed to the Provincial Grand Lodge, with the result that about a year afterwards he was readmitted to membership of the Lodge.

The Brethren of the District have always been stalwart supporters of the Masonic Institutions and have organized their own local Benevolent Funds. The Civil Orphan Asylum was founded in 1807, as the outcome of a scheme drawn up by Dr. R. H. Kerr and placed before the members of the Lodge of Perfect Unanimity in September 1800.

The Madras Masonic Institution for Maintaining and Educating the Children of Indigent and Deceased Freemasons, inaugurated in 1879, is in a healthy condition.

In April 1917 a plot of land in a central position in Egmore was acquired with the object of erecting thereon a Masonic Hall with Offices for the District Grand Lodge. A temporary building was at once erected and the foundation-stone of the new building was laid on February 26, 1923, by Lord Willingdon, Governor of Madras. The building has since been completed and was opened by Viscount Goschen, who succeeded Lord Willingdon as Governor, on February 27, 1925, being dedicated by A. Y. G. Campbell, District Grand Master. Among the important events in the history of Freemasonry in Madras, probably the one of outstanding importance was the visit of H.R.H. the Duke of Connaught, Grand Master, who attended the District Grand Lodge in 1921.

BOMBAY

Two Lodges were established in this Presidency during the eighteenth century—Nos. 234, Bombay, in 1758 and 569, Surat, in 1798, both of which were carried on in the lists until 1813, but disappeared at the Union. A Provincial Grand Master—James Todd—was appointed in 1763, whose name only drops out of the *Freemasons' Calendar* in 1799. In 1801, an Atholl Warrant, No. 322, was granted to the 78th Foot, which regiment was engaged in the Mahratta

war under Sir Arthur Wellesley and took part in the decisive victory of Assaye (1803). In 1818, Lord Moira was asked to constitute a Lodge at Poona. But none was again established in the Presidency until 1822, in which year the Benevolent Lodge, No. 746, Bombay was placed on the English lists. Among the Freemasons about this time in Bombay were thirteen non-commissioned officers who were too poor to establish a Lodge of their own and too modest to seek admittance in what was considered an aristocratic Lodge. They met, however, monthly in the guard-room over the Apollo Gate, for mutual instruction in Masonry. This coming to the knowledge of the Benevolent Lodge, the thirteen were elected honorary members of No. 746, for which they returned heartfelt thanks. At their first attendance, when the Lodge work was over and the Brethren adjourned to the banquet, the thirteen were informed that refreshments awaited them *downstairs*. Revolting at the distinction thus made among Freemasons, they one and all left the place. The next morning they were sent for by their commanding officer, who was also one of the officers of the Lodge and asked to explain their conduct. One of the party, W. Willis, told him that as Masons they were bound to meet on the Level and part on the Square; but as this fundamental principle was not practised in No. 746, of which they had been elected honorary members, they could not partake of their hospitality. The astonished colonel uttered not a word, but waved his hand for them to retire. Ever after this, the Benevolent Lodge—including the thirteen—met on the Level, both in Lodge and at the banquet-table.

In 1823, a Military Lodge—Orion in the West—was formed in the Bombay Artillery and registered at Poona as No. 15, Coast of Coromandel, November 15. According to the early proceedings of this Lodge, members “were examined in the Third Degree and passed into the chair of the Fourth Degree”—for which a fee of three gold mohurs was exacted. In the following year, a second Lodge at Poona was established by the Provincial Grand Lodge for Bengal, which, however, has left no trace of its existence. In 1825, the civilian element of Orion seceded and formed the Lodge of Hope, also at Poona, No. 802. Here, Orion, unrecognized at home, aided in the secession of some of its members, who obtained a Warrant, on the recommendation of the parent Lodge, from the Grand Lodge of England. A Lodge was erected at Bombay—Perseverance, No. 818—in 1828. Two years later it was discovered that no notification of the existence of Orion in the West had reached the Grand Lodge of England, nor had any fees been received, though these, including the quarterages, had been regularly paid to the Provincial Grand Lodge of the Coast of Coromandel. It was further ascertained that in granting a Warrant for a Bombay Lodge, the Provincial Grand Master for the Coast of Coromandel had exceeded his powers. Ultimately, a new Warrant, No. 598, was granted from England, July 19, 1833.

Up to this time the Jurisdiction of the Grand Lodge of England had not been invaded; but in 1836, Dr. James Burnes was appointed by the Grand Lodge for Scotland, Provincial Grand Master for Western India and its Dependencies.

No Provincial Grand Lodge, however, was formed until January 1, 1838. A second Scottish Province—of Eastern India—was subsequently erected, which, on the retirement of the Marquess of Tweeddale, was absorbed within the Jurisdiction of Dr. Burnes, who, in 1846, became Provincial Grand Master for all India (including Aden), but with the proviso, that this appointment was not to act in restraint of any future subdivision of the Presidencies. D. Murray Lyon says that though Lord Tweeddale was Governor and Commander-in-Chief of Madras from April 1842 to September 1848, his name does not occur in any records of the Grand Lodge of Scotland of that period, nor indeed of any other, as Provincial Grand Master for Eastern India.

Burnes, in 1836, may be best described, in ecclesiastical phrase, as a Provincial Grand Master *in partibus infidelium*, for whatever Lodges then existed throughout the length and breadth of India were strangers to Scottish Masonry. But the times were propitious. There was no English Provincial Grand Lodge for Bombay; and under the Chevalier Burnes, whom nature had bountifully endowed with all the qualities requisite for Masonic administration, Scottish Masonry presented such attractions, that the strange sight was witnessed of English Masons deserting their mother Lodges to such an extent that these fell into abeyance, in order that they might give their support to Lodges newly constituted by the Grand Lodge of Scotland. In one case, indeed, a Lodge—Perseverance—under England went over bodily to the enemy, with its name, jewels, furniture and belongings and the charge was accepted by Scotland.

From this period, therefore, Scottish Masonry flourished and English Masonry declined, the latter finally becoming quite dormant until the year 1848, when a Lodge, St. George—No. 807 on the roll of the Grand Lodge of England—was again formed at Bombay and, for some years, was the solitary representative of English Masonry in the Province.

In 1844, Burnes established a Lodge, No. 413, Rising Star, at Bombay, for the admission of natives—by whom a beautiful medal, cut by Wyon, was struck in consequence—and No. 414, St. Andrew in the East, at Poona. These were followed by Nos. 421 (now No. 337)—Hope, Karachi—and 422 (now No. 338)—Perseverance, Bombay—in 1847.

Scottish Lodges were next erected in Bengal—No. 353 (now 371), St. David in the East, Calcutta, 1849; and in Arabia—No. 355, Felix, Aden, 1850, still existent with the same number. At the close of 1885, 33 Lodges in all—or under Bombay, 19; Bengal, 11; Madras, 2; and in Afghanistan, 1—had received Charters from the Grand Lodge of Scotland.

Burnes left India in 1849 and was succeeded by a Provincial Grand Master for Western India only. In 1874, however, Captain Henry Morland became Provincial Grand Master for Hindustan and, subsequently, was commissioned as Grand Master of All Scottish Freemasonry in India.

Returning to the Lodges under the Grand Lodge of England, St. George—No. 807 (now No. 549)—constituted in 1848, was for ten years the only repre-

sentative of its class. In 1858, however, Lodges Concord—No. 1059 (now No. 507)—and Union—No. 1069 (now No. 767 at Karachi)—were established at Bombay and Karachi respectively. A year later, Orion in the West (now No. 415, Poona), awoke from its dormancy. In 1861, a Provincial Grand Lodge was established and to-day there are 49 Lodges under the District Grand Master for Bombay.

Until recent years, it cannot be said that Freemasonry has taken any real root among the native population of India. Umdat-ul-Umará, son of the Nabob of Arcot, was admitted a member of the Society in 1776. The princes Keyralla Khan (of the Mysore family) and Shadad Khan (ex-Ameer of Scinde) joined, or were made Masons in, the Lodge of True Friendship in 1842 and 1850 respectively; and, in 1861, the Maharajahs Duleep and Runder Sing were initiated in Lodges Star of the East and Hope and Perseverance—the last-named personage at Lahore, the other three in Calcutta. Since then several native princes have received Grand Rank in the United Grand Lodge of England.

A By-law of the Provincial Grand Lodge for Bengal, forbidding the entry of Asiatics without the permission of the Provincial Grand Master was in force until May 12, 1871; and there was at least a popular belief in existence so late as 1860, that Hindus were ineligible for initiation. An assistant military apothecary was initiated in the Meridian Lodge, 31st Foot, in that year. The legality of this act—on the score of the intransigent being a Brahmin—was demurred to in the Masonic press; the 31st Regiment being with the Expeditionary Force in China, G. W. Ingram, P.M., No. 345, took up the cudgels on behalf of the Lodge, pointing out, in an elaborate argument, “that the very ground-work of the Brahmin faith is the belief in one Grand Superintending Being.” The journal in which these letters appeared ultimately reached the Lodge—then at Tientsin—when a final letter, deposing that, having filled the chair on the occasion alluded to, the individual whose admission had been called in question was, “by his own statement a Christian,” was sent to the press. Cf. *Freemasons' Magazine*, April 21, September 8, and October 13, 1860; and May 18, 1861; and for some startling assertions respecting Freemasonry forming a portion of the Brahminical knowledge, see Higgins, *Anacalypsis*, 1836, vol. i, pp. 767-9; and H. Melville, *Revelation of Mysteries*, etc., 1876, p. 17. The Parsees of Western India were the first of the native races who evinced any real interest in the institution and in 1886 one of their number, Dorábjee Prestonjee Cama, was elected to the high position of Treasurer of the Grand Lodge of England. Another member of that family was, in 1927, appointed to the rank of Past Assistant Grand Registrar, while there is a Lodge at Hampton Court, Cama, No. 2105, named after another distinguished Parsee (see *Masonic News*, London, June 14, 1930, p. 480).

In 1876, a Scottish Lodge, No. 587, Islam—presumably for the association of Mohammedans—was erected at Bombay. The extent to which Freemasonry is now practised by the Hindus—who form 73½ per cent. of the total population of India—is impossible to determine.

CEYLON

The earliest trace of a Lodge in Ceylon is that of one warranted by the Antient Grand Lodge of England in October 1761, to be attached to the 51st Regiment. Little is known of its activities. In a certificate of 1802 from Colombo it is referred to as the Orange Lodge, but it does not appear in the Register after 1781, although it is included in the list in *Abiman Rezon* in 1804. In 1802, the Antients warranted a Lodge for the Sixth Battalion of the Royal Artillery then stationed at Colombo, but this seems to have had an inglorious existence and it was erased in 1830. In September 1807 a further Lodge was warranted by the Antients to be attached to the Second Battalion of the 34th Regiment, but it is doubtful whether the Lodge ever met there as the Warrant is endorsed "At Bandon, November 25, 1807." The Lodge met at Bandon and Clonmel in that year and at Jersey in the following year. Little more is known of its movements and it was erased from the English Register in 1832. In 1822, the Taprobane Lodge was established in Ceylon under a Provisional Warrant from the United Grand Lodge of England, but it does not appear in the list until 1836, when it met at Madras; it was erased in June 1862. In the same year (1822), St. John's Lodge, No. 628, was formed at Colombo by members of the St. Andrew's Union Lodge, which had been founded in 1799, to be attached to the 19th Regiment of Foot. It is still in existence as No. 434, but meets at Secunderabad and is, therefore, included in the District of Madras. In August, 1838, the oldest existing Lodge in Ceylon was established—the St. John's Lodge of Colombo, No. 454, which now meets at the Henry Byrde Memorial Hall, Kandy. Then comes a long break until 1886, when the Lodge of St. George, No. 2170, still in existence, was founded at Colombo. To-day there are nine Lodges in the District of Ceylon, which was formed in 1907. Sir Alexander Johnston was appointed Provincial Grand Master in 1810, but he was connected with the Coast of Coromandel, which had the supervision of the Lodges in Ceylon.

There are three Lodges under the Irish Constitution: two in Colombo, No. 107, founded in 1861 and No. 115, founded in 1868; one at Talawakelle, No. 298, founded in 1874. Scotland has jurisdiction over one only, Bonnie Doon, No. 611, at Colombo.

The Grand Lodge of the Netherlands was one of the earliest Masonic invaders of Ceylon and erected Lodges at Colombo in 1771 and 1794 and at Point de Galle in 1773. In 1795 the British took possession of the Dutch settlements on the island and annexed them to the Presidency of Madras but, six years afterwards, in 1801, Ceylon was formed into a separate Crown colony.

CHAPTER VIII
FREEMASONRY IN AFRICA

SOUTH AFRICA

THE Cape Settlement was taken by a British naval force in 1795, restored to Holland in 1802, retaken in 1806 and permanently ceded to Britain at the Congress of Vienna.

Dutch Lodges—"Of Good Hope" and "Of Good Trust"—were erected at Cape Town in 1772 and 1802 respectively. These, happily, survive; but several Lodges, at least, in South Africa under the same Jurisdiction appear to have passed away without leaving any trace of their existence.

After the final cession of the colony, Lodges under the rival Grand Lodges of England were established at the capital in 1811 and 1812 respectively—in the former year, the British, No. 629, under the older sanction, still in existence as No. 334, the oldest Lodge in the District of South Africa, Western Division; and in the latter, No. 354, the Cape of Good Hope Lodge, in the 10th Battalion of the Royal Artillery, under an Atholl Warrant; this Lodge was erased in 1851.

The first band of English settlers arrived in 1820 and, in the following year, a second stationary Lodge, under the United Grand Lodge of England—Hope, No. 727 (erased in January 1878)—was erected at Cape Town—where, also, a Lodge bearing the same name under the Grand Orient of France, sprang up, November 10, 1824. A third English Lodge—Albany, No. 817—was established at Grahamstown in 1828. It is now numbered 389 and is the oldest Lodge in the District of South Africa, Eastern Division.

The following statement appears in the *Proceedings* of the Grand Lodge of England for June 5, 1867:

The Dutch Lodges received the English Brethren with open arms and with great satisfaction. When English Masonry had increased and it was considered right to form a Provincial Grand Lodge, the Brother selected for the office of Provincial Grand Master was the Deputy Grand Master of the Netherlands, who continued till his death to hold the two appointments.

This must have been Sir John Truter, who received an English Patent in 1829; for, although an earlier Provincial Grand Master under England—Richard Blake—had been appointed in 1801, the words quoted above will not apply to the latter. Between 1828 and 1850 there was no augmentation of the Lodges; but, in the latter year, a revival set in and, during the decade immediately ensuing—1851-60—six



A Curious Masonic Apron—in the Possession of Brother M. De Wet,
Johannesburg, S. A. R.

Reproduced from *Ars Quatuor Coronatorum*.

Curious hand-painted Masonic apron, given to Bro. De Wet by his father, Bro. Jacobus Petrus De Wet, of Cape Town. This apron was exhibited in 1887 at the exhibition of the Huguenot curiosities, and was catalogued as a Masonic apron over a hundred years old. It is made of kid or lamb skin, is lined with green silk, and bound with green ribbon, and the lower part is semi-circular, like the Dutch Rose Croix aprons, instead of square.

were warranted by the Grand Lodge of England. These were the Sovereignty, 871, founded in 1851 and erased on June 4, 1862; Zetland, No. 884, now No. 608, founded at Fort Beaufort on November 30, 1852; Fordyce, No. 987, founded at King William's Town, in November, 1856, which ceased working in October 1860; Lodge of Good Will, No. 1013, now No. 711, warranted on July 30, 1857 and consecrated on June 24, 1858; Port Natal, No. 1040, now 738, warranted on March 3 and consecrated on June 14, 1858; and St. John's, No. 1130, now No. 828, warranted on August 7 and consecrated on November 29, 1860.

In 1860, to the Jurisdictions already existing (those of Holland and England) was added that of Scotland, under the Grand Lodge of which country a Lodge—Southern Cross, No. 398—was erected at Cape Town, which is still in existence. Shortly afterwards, in a single year (1863) two Dutch Lodges were established in Cape Colony and one at Bloemfontein, in the Orange Free State. This period coincides with the appointment in 1863—after an interregnum—of Sir Richard Southey as Provincial Grand Master under the Grand Lodge of England for the whole of South Africa. This, however, was not the first appointment of this character, as he had been preceded, in 1801, by Richard Blake; in 1826, by Sir John Truter; and, in 1834, by Clerke Burton. In 1877, South Africa was divided into two Districts—Eastern and Western Divisions, when Sir Richard Southey became District Grand Master of the latter. In 1895 there was a further partition and the District of South Africa, Central Division, was founded. The District of Natal was formed in 1882; Transvaal in 1895; and Rhodesia in 1929.

The strength of the English Jurisdiction in South Africa to-day is as follows: Natal, 40 Lodges; Rhodesia, 6 Lodges; South Africa, Central Division, 12 Lodges; South Africa, Eastern Division, 46 Lodges; South Africa, Western Division, 31 Lodges; Transvaal, 61 Lodges.

Ireland has two Provincial Grand Lodges in South Africa: the Northern Province, with jurisdiction over 23 Lodges and the Southern (Cape) Province, with 5 Lodges.

Scotland has five Districts: the Eastern of the Cape of Good Hope, 12 Lodges; Natal, 14 Lodges; Rhodesia, 11 Lodges; Transvaal, 44 Lodges; Western of the Cape of Good Hope, 9 Lodges.

The relations between the English and Dutch Masons at the Cape have always been of the most friendly character. When the District Grand Lodge under England was re-erected (1863), the Deputy Grand Master under the Grand Lodge of the Netherlands assisted at its re-inauguration and placed at the disposal of the English Brethren, the Masonic Hall belonging to the Dutch Fraternity. At the celebration of the festival of St. John, it has long been customary for the English and Dutch Masons to assemble at different hours of the day, in order that the Brethren under each Jurisdiction might be present at both meetings. There is frequent inter-visitation between the members of all four Jurisdictions.

At a Quarterly Communication of the Grand Lodge of England, held June 5, 1867, it was stated:

Recently an objection has been raised by some of the younger English Masons against the establishment of some new Lodges lately formed by the Dutch, on the ground that the Convention of 1770 prohibits their doing so, the Cape now being an English possession, having been so since the early part of the present century. In this view, the District Grand Lodge does not seem to participate. That body is anxious that the amicable relations that have so long subsisted between the English and Dutch Masons should continue. ∴ ∴ After setting the foregoing facts before the Grand Lodge, the Grand Registrar expressed an opinion that, whatever might have been the intention of the Convention of 1770, it had not been acted on in the Cape Colony, but that the Grand Master of England, by appointing the Deputy Grand Master of the Netherlands to be his Provincial Grand Master over English Lodges, virtually recognized the Dutch Lodges. It must be taken for granted that both the contracting parties have tacitly consented that it should not apply to the Cape. ∴ He was of opinion that as both parties seem to have considered that the Cape was neutral ground and, the existence of two Grand Lodges having been allowed to continue side by side, it would be for the benefit of the Brethren in that Colony, that, as they have gone on working as friends and Brothers, they should still continue to do so (*Proceedings*, Grand Lodge of England).

A resolution embodying the foregoing was then put and unanimously adopted.

WEST COAST OF AFRICA

Richard Hull was appointed Provincial Grand Master for Gambia, West Africa, in 1735; David Creighton, M.D., was similarly commissioned for Cape Coast in 1736; and William Douglas for the African Coast and American Islands in 1737. Notwithstanding these appointments by the Grand Lodge of England, the earliest Lodge in the western portion of the continent established by that body, seems to have been No. 586, at Bulam, constituted in 1792. After this came the Torridzonian Lodge, No. 621, at Cape Coast Castle, in 1810. The former of these disappeared at the Union (1813), but the latter was only erased March 5, 1862, though doubtless inactive for a long time previously, as three Lodges of much later constitution—Nos. 721, Sierra Leone, 1820; 599, Cape Coast, 1833; and 867, Bathurst, River Gambia, 1851—were likewise struck off the Roll on the same occasion. Two further English Lodges were established in the district—Nos. 1075, Cape Coast Castle, 1859, now No. 773; and 1171, Lagos, West Coast, 1867—both of which are still shown in the list.

To-day there are altogether eleven Lodges of the English Constitution in the Gold Coast under the charge of a Grand Inspector, viz. four at Accra: Victoria, No. 2392, (founded in 1891); Accra, No. 3063 (1904); Harmonic, No. 4190 (1920); and Three Pillars, No. 4867 (1926); one at Cape Coast Castle, Gold Coast Lodge, already mentioned; two at Coomassie: Ashanti, No. 3717 (1914) and McCarthy, No. 4132 (1920); two at Sekondi: Sekondi, No. 3238 (1907) and St. George's Secondee, No. 3851 (1918); two at Tarkwa: Taquah, No. 3356 (1909) and Wanderers' Home, No. 3814 (1917). There are thirteen Lodges under the Scottish

Constitution in West Africa: at Sierra Leone (three), Nigeria (seven), Gambia (one), Cape Coast Castle (one) and Ashanti (one).

LIBERIA.—This remarkable State, colonized in 1821 by a handful of freed slaves from the United States, recruited ever since by emigrants of the same class and by the wretched cargoes of captured slave vessels, acknowledged in 1847 as an independent Republic, governed and well governed too, on the American model, by the elsewhere despised negro race, with a navy of one vessel (a present from England), a college with professorial chairs all filled by negroes—this successful outcome of a daringly humane experiment, which has partly civilized countless hordes of natives on its borders, possesses an independent Grand Lodge of its own, with a seat at Monrovia, the capital. Its Masonic history, properly told, would prove both interesting and instructive, but unfortunately nothing beyond the barest statistics can be obtained. A Grand Lodge was established in 1867, of which the first Grand Master was Amos, an ex-Pennsylvanian slave. In 1870 he died and was followed by Joseph Roberts, an ex-President of the Republic. According to the Masonic Calendars, in 1876 C. B. Dunbar was the Grand Master, with five Lodges; in 1877, Reginald A. Sherman; and in 1881, William M. Davis, with six Lodges and 125 members.

THE AZORES.—In these, which form a province and not a dependency, of Portugal, there was a Lodge under the United Grand Lusitanian Orient. That Jurisdiction is a favourite one in the islands of the North Atlantic, as there were in MADEIRA three and in the CANARIES nine, Lodges holding Warrants from the same Grand Orient.

ST. HELENA.—An (Atholl) Lodge—No. 132—was established in this island in 1764, but lapsed in the following year; another—No. 568—under the (older) Grand Lodge of England in 1798, which was carried forward at the Union (1813), though it did not survive the renumbering of 1832. Lieut.-Colonel Francis Robson was appointed Provincial Grand Master in 1801, David Kay, M.D., in 1803, both holding office under the senior of the two Grand Lodges. The latter continued for several years to preside over a Province in which there was no Lodge; but a revival took place in 1843, when No. 718, now No. 488, was erected and a second Lodge—No. 1214—came into existence in 1862, but has since been erased.

The 20th Foot—to which the famous Minden Lodge, No. 63, was attached by the Grand Lodge of Ireland in 1748—formed the guard over Napoleon in 1819–21; but the historian of the Lodge informs us, “the political and peculiar state of the island during our station at St. Helena, the severity of duty, the want of a building, all operated to prevent the best intentions ∴ ∴ to assemble for Masonic purposes.”

In the only other British island on the coast of Africa lying south of the Equator—ASCENSION—a Lodge, No. 1029 on the English Roll, was erected in 1864, but has ceased to exist.

There is one Lodge under the Irish Jurisdiction in West Africa, No. 197, at Calabar.

EGYPT

Tradition states that Freemasonry was introduced into Egypt, according to the Rite of Memphis, in 1798, by Napoleon, Kleber and other officers of the French Army. It is not, however, until 1802 that there is definite information concerning regular French Lodges, when Loge La Bienfaisance was established at Alexandria; in 1806, a second unit, Loge Les Amis de Napoleon le Grand, was established, also at Alexandria: both these were under the Grand Orient of France. Others were constituted by the same authority, at Alexandria, in 1847 and 1863; at Cairo, in 1868; and at Mansourah, in 1882. The rival French Jurisdiction—the Supreme Council of the 33rd Degree—also established a Lodge at Alexandria in 1862, others at Ismailia, Port Said and Suez in 1867, which remained in existence for many years. There was also in existence, in 1879, a French Lodge under the dominion of the Grand Independent Symbolic League—a body no longer in existence.

The following Lodges were established under the United Grand Lodge of England, prior to 1894:

St. John's Lodge, No. 1221 (afterwards 919), founded at Alexandria, July 12, 1862; erased April 5, 1877.

Bulwer Lodge of Cairo, No. 1068, constituted February 8 and chartered June 7, 1865, still in existence.

Hyde Clarke Lodge, No. 1082, founded in 1865 at Alexandria; erased December 14, 1869.

Grecia Lodge, No. 1105, warranted March 31 and constituted April 20, 1866, at Cairo; still in existence.

Lodge of St. John and St. Paul, No. 1154, at Alexandria, chartered on February 22, 1867; erased December 6, 1882.

Egyptian Lodge, No. 1156, at Cairo, chartered March 5 and constituted April 29, 1867; erased December 6, 1882.

Zetland Lodge, No. 1157, at Alexandria, warranted March 5 and constituted May 30, 1867; still in existence.

La Concordia Lodge, No. 1226, Cairo, formed in 1868 and erased June 4, 1890.

Lodge Star of the East, No. 1355, warranted March 27 and constituted June 10, 1871; still in existence.

Ramleh Lodge, No. 1419, at Ramleh, warranted October 21, 1872, and constituted on January 28, 1873; erased December 6, 1882.

The Lodges constituted since 1894 and still in existence are: Khartoum, No. 2877, Khartoum; Sir Reginald Wingate, No. 2954, Khartoum; Pelusium, No. 3003, Port Said; Delta, No. 3060, Tantah; Lotus, No. 3296, Cairo; Mahfalel-Ittihad, No. 3348, Khartoum; Ataka, No. 3367, Suez; Lord Kitchener, No. 3402, Cairo; Atbara, No. 3407, Atbara; Ionic, No. 3997, Cairo; Alexandria, No. 4184, Alexandria; Red Sea, No. 4570, Port Sudan; and United Service Lodge of Alexandria, No. 4571, Alexandria.

In 1899, the District Grand Lodge for Egypt and the Sudan was established, the District Grand Masters of which have been as follows: Earl Kitchener of Khartoum, 1899; General Sir Francis Reginald Wingate, 1901; John Langley, 1920; Sir Lee O. F. Stack, 1924; and Brigadier-General Charles Stuart Wilson, 1926.

In 1867, the Grand Lodge of Scotland established a Lodge, No. 472, at Suez, but this has since been erased. There are now, however, four Lodges under the jurisdiction of the Scottish Grand Lodge, viz. Albert Edward, No. 707, at Alexandria; St. John Lodge of Cairo, No. 1080; Lodge St. Andrew, No. 1161, at Aboukir; and the United Service Lodge, No. 1337, at Port Said.

A few Lodges work under Greek and Italian Constitutions.

Before referring to the National Grand Lodge of Egypt, it is necessary to deal with the Rite of Memphis. In 1862, J. E. Marconis resigned his position as Grand Universal Hierophant of that body in favour of the Grand Orient of France. According, however, to the *Official Bulletin* of the latter body, before he did so he constituted, in Cairo, the Lodge Menes and founded, in Alexandria, a Supreme Council of the Rite of Memphis, with the distinctive title of the Grand Orient of Egypt, giving authority to found Lodges, Chapters, Areopagi, Senates and Consistories to confer from the 1st to the 90th Degrees. The Grand Orient decreed that this was illegal and they convoked all the Patriarchs of the Order, of whom there were ninety-five in Egypt and founded the first Sanctuary of Memphis in Egypt. This was in 1867 and Prince Halim Pasha, son of the famous Mehemet Ali, was elected Grand Master of the Order, which prospered greatly until 1868, when the Grand Master was sent into exile and the Lodges and Councils ceased to work. In the following year, the Sanctuary, which had worked for a time in secret with a limited number of Patriarchs, also fell into abeyance. On December 21, 1872, however, the Rite was revived, when, with the sanction of the Khedive, S. A. Zola was elected and proclaimed Grand Master of the Grand National Orient of Egypt, which worked according to the Rite of Memphis and, in 1874, he was further authorized to assume the title of Grand Hierophant, which is the 97th Degree, or the supreme office of the Rite. In the following year, two treaties were concluded between the Grand Orient of Egypt, viz. the Rite of Memphis, working 96 Degrees and the Ancient and Accepted Rite, working 33 Degrees. This latter body had been established in Egypt in 1864, under Charter from the Grand Orient of Naples, which had derived its authority from a Spanish source, while the Order of Memphis held its authority from a Charter granted, also in 1864, from Paris. The agreement was entered into: "That a Body shall be formed like the Grand Council of Rites in Ireland; that the jurisdiction of the Grand Orient of Egypt shall be limited to the first three symbolic Degrees and that the Rites of Memphis and of the Ancient and Accepted Rite shall work the remainder."

On May 8, 1876, the Grand Orient was reorganized and there was constituted a Federal Diet of Egyptian Masonry. It was resolved that there should be three Grand Masonic bodies in the Valley of the Nile, each of which should be different, distinct and separate from the others, viz. 1, the National Grand Lodge of Egypt;

2, the Supreme Council of the Ancient and Accepted Rite (working 33 Degrees); and 3, the Sovereign Grand Council of the Rite of Memphis (working 96 Degrees). These two latter bodies were to work from the 4th Degree upwards, the first three Degrees being left entirely to the National Grand Lodge of Egypt.

The National Grand Lodge of Egypt has flourished since its establishment; in 1886, it numbered twenty-five Lodges under its jurisdiction, but, at the present time, it has nearly three times that number. John H. Cowles, Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the U.S.A., who paid a recent visit to Egypt, says that the National Grand Lodge is quite cosmopolitan, there being Lodges working in the Arabic, Turkish, Greek, French, Italian, German and English languages. As its model, it follows the Grand Lodge of England in its customs, laws and ritual, as it interprets them.

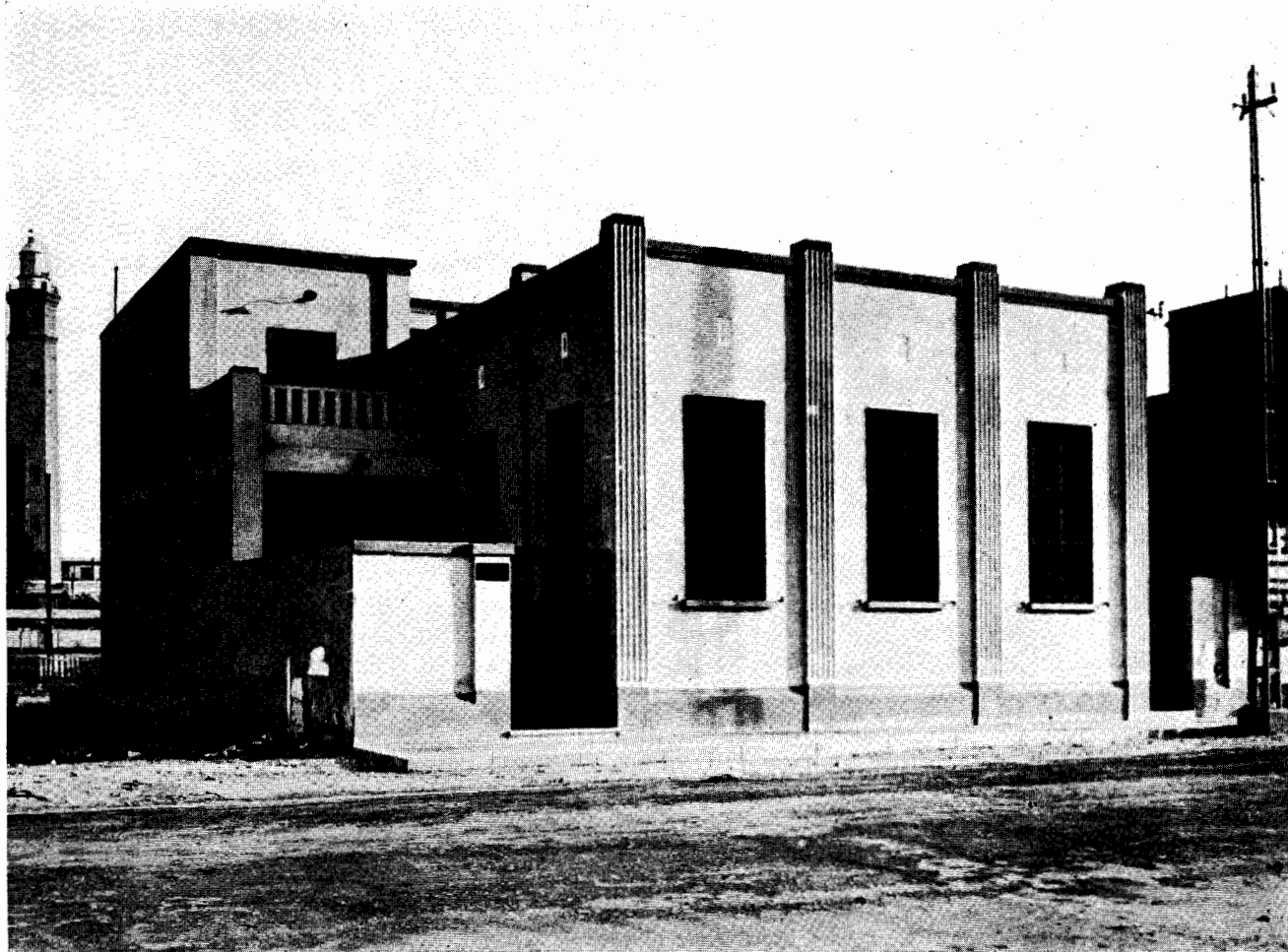
J. H. Cowles goes on to say :

On a recent visit to Cairo, I saw no Degrees conferred, but was told they were very much the same as those of the Mother Grand Lodge. I did recognize the furniture, fixtures and altar arrangements as being about the same as ours and on the altar were the Holy Bible and the Koran opened, with the Square and Compasses in proper position, so that Mohammedan, Jew and Christian can take their vows at the same time and on the volume sacred to each. Belief in a Supreme Being is a necessary prerequisite to membership. Political and religious matters are prohibited and how essential is this in a land where the elements composing the membership are so far apart in many ways and in ideals. Yet what a tribute to Freemasonry it is that they can all assemble around the same altar in the spirit of Brotherhood.

The Supreme Council of Egypt has been recognized generally by the regular Supreme Councils of the world and, for many years, has exchanged representatives with ours. There are Rose Croix Chapters under its jurisdiction which are conducted in the Arabic, Greek, French and Italian tongues and one in the English tongue may come into existence before a great while. The present Grand Commander, Nachaat, is now Ambassador to Spain and the Secretary-General is Mohammed Rifaat Bey, who is also the National Grand Secretary of the Grand Lodge.

In 1889 Idris Bey Ragheb was elected Grand Master of the National Grand Lodge and continued in office until 1922. He was a very rich and influential man and, for a long period, the Craft prospered under his leadership, but there came a time when a schism arose and the Brethren, who sought to restore the prestige of their Grand Lodge, turned to Prince Mohamed Ali and, in 1922, asked him to become a candidate for the office of Grand Master. The petitioners were, however, confronted with a statute which read :

No Brother can be elected Grand Master, unless he be an active and contributing member of a Lodge subordinate to the National Grand Lodge of Egypt and has been a Grand Warden.



International Newsreel Photo.

The First Masonic Temple in Egypt, at Port Said, Built with Subscriptions by English Resident Masons.

The Prince was an Honorary Grand Master of the Grand Lodge, but he was not an active member of any Lodge in Egypt at the time and Idris Bey Ragheb, as Grand Master, refused to accept a proposition for a modification of the statute. Prince Mohamed Ali was thereupon elected to membership of the Nile Lodge, but Idris Ragheb declared the election null and void, suspended the Charter of the Lodge and a considerable number of Brethren who had sided with Nile Lodge. The Prince, however, had also become a member of Sun Lodge, No. 91, at Cairo. There were many unseemly disputes because of the action of Idris Bey Ragheb, but Prince Mohamed Ali was elected Grand Master in 1922, being succeeded in 1927 by Mahmoud Fahmy Kutry Pasha. The dissension, however, led to the formation of a second Grand Lodge of the same name, which has led to much confusion. Of this second body Le Ferik Said Ali Pasha is the Grand Master. The former body only is recognized by the United Grand Lodge of England, the Grand Lodge of New York and 52 other Sovereign Bodies. It claims jurisdiction over 73 Lodges and 6,500 members. Forty-three Lodges work in Arabic, fifteen in Greek, six in English, six in French, two in Hebrew and one in Italian. Fifty-four are in Egypt, ten in Palestine, eight in Syria and one in Iraq.

Royal Arch Masonry, under the Supreme Grand Chapter of England, is represented in Egypt and the Sudan by five Chapters: Ataka, No. 3367, Suez; Bulwer, No. 1068, Cairo; Pelusium, No. 3003, Port Said; Star of the East, No. 1355, Cairo; and Sudan, No. 2954, Khartoum, but there is no District Grand Chapter. There are three Mark Lodges in Cairo, working directly under the Grand Mark Lodge of England.

In 1913, a Masonic hall was opened at Cairo for the use of the Masonic units working under the English Constitution. It may also be mentioned, as illustrative of the amicable relations existing between the English and Egyptian Constitutions, that, on May 15, 1914, the late Lord Kitchener, as representative of the Grand Lodge of England, attended a special meeting of the National Grand Lodge of Egypt, held under the presidency of the then Grand Master, Idris Bey Ragheb.

The reader will remember that the Grand Lodge set out in 1922 to elect Prince Mohammed Aly as Grand Master in place of Idris Bey Ragheb, and that Idris Bey Ragheb and his associates withdrew and formed another body. Both flourished for several years. We find the Committee on Foreign Correspondence of Massachusetts asked to recognise the Idris Bey Ragheb Body, and declining to do so. They quote a letter from England which states that England will not take any action about it until the difficulties are settled. Of course, one can easily see that England must be particularly careful for political reasons. The Grand Lodge of England therefore, which recognised the Grand Lodge of Egypt a few years ago, has to keep entirely away from the present matter, not from reasons of Masonic regularity but from reasons having to do with the numbers in the two Bodies.

Here are comments by Ossian Lang, of the New York Committee, who visited Egypt in 1928:

The Grand Master's address opens with a triple salute to the Craft: "Salute of Friendship, Salute of Brotherliness, Salute of Unity," followed by "most sincere wishes for a good and happy Masonic year" and an appeal to the Great Architect of the Universe "to fill the year for us with His Infinite Blessings."

In speaking of the Brethren who died during the year, he paid a special tribute of respect to him who is known the world over as Zaghoul Pasha, the great Egyptian patriot, who was a member of the National Grand Lodge of Egypt. He said:

"With profound and keen regret I deplore the cruel loss which our Country and the Craft in general have suffered in the person of our most devoted and R.: Ill Bro. Saad Pasha Zaghoul, father of the Nation. By his wisdom and his noble ideas imbued with Masonry, he has made the Nation and the Craft shine with a new brilliancy, like the re-appearance of the sun after its eclipse."

Stress is laid on the need of scrupulous care in the admission of candidates in words that might well be heeded by the Lodges everywhere:

"I beg of you to be very severe in the choice of candidates for every person who aspires to be part of the Craft must be worthy of it, in order that he may by participation in our labors add to the reputation of Freemasonry. Remember that we have need of men of intelligence, of wealth and force to help promote our purposes. Keep out the ignorant, the lazy, the quarrelsome and the weak, and you will have merited well of the Fraternity. Shut the doors to those who are unworthy of you and receive all those who can become the strong pillars on which Masonry in Egypt must rest, for it must continue its upward trend toward greater progress. I count to an extraordinary degree upon the Worshipful Masters of the Lodges to assist me in this difficult and delicate task, and I feel sure of your precious collaboration."

The appreciable gain made during the year in the extension of relations with regular Grand Lodges in foreign lands has been a source of much gratification to the Grand Master. In reporting concerning this matter, he adds a word which gives us particular pleasure:

"Last August, we had the pleasure to receive the official visit of the Grand Lodge of New York to our Grand Lodge. The delegation charged with this visit was composed of the M.: W.: Brother Harold Jay Richardson (Grand Master), the R.: W.: Brother Charles Johnson (Senior Grand Warden) and the R.: W.: Brother Ossian Lang (Grand Historian). I have regretted very much my absence from Egypt at that time, but, from another point of view, I have been very well satisfied with the touching reception which was tendered to them by the personnel of this Grand Lodge. Moreover, this visit was really unexpected and was announced rather late, hardly two or three weeks before the arrival of the delegation in Egyptian territory."

"The great loss which Freemasonry suffered in the unexpected death of the V.: Ill. Brother Saad Pasha Zaghoul, President of Parliament, former President of the Council of Ministers, President of the Wafd and Father of the Egyptian Nation" is announced. The Lodges are asked to use black-bordered stationery, to drape their rooms and furniture in black and to have all Brethren wear black rosettes on their insignia and aprons, for the space of seven weeks. A Lodge of Sorrow was held in memory of the beloved patriot.

One Lodge asks for advice as to what action to take as regards financial as-



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

The Ordeal of the Egyptian Initiation.

sistance to needy Brethren of foreign Jurisdictions. The answer given by Grand Lodge was that there is no restriction on the use of Lodge funds for the relief of the poor of no matter what race or religion.

April, 1928: Word has been received that M.:W.:H.R.H. the Prince Mohammed Aly has felt compelled by ill health to retire from the Grand Mastership. He has been suffering for some time, and spent a great part of the year abroad in search of health and restoration of health.

This is a polyglot Grand Lodge, for of seventy-five Lodges, forty-five Work in the Arabic language, sixteen in Greek, six in French, five in English, two in Italian, and the other one in Hebrew. Fifty-nine of the Lodges are in Egypt, the others being in Syria, Palestine and Iraq.

We gladly reprint a statement by Bro. Cowles, after a visit to Egypt:

The National Grand Lodge of Egypt has about sixty lodges with approximately five thousand members under its obedience. It is quite cosmopolitan, there being lodges working in the Arabic, Turkish, Greek, French, Italian, German and (one) English languages. As its model it follows the Grand Lodge of England in its customs, laws and ritual, as it interprets them.

On a recent visit in Cairo I saw no degrees conferred, but was told they were very much the same as those of the Mother Grand Lodge. I did recognise the furniture, fixtures and altar arrangement as being about the same as ours, and on the altar were the Holy Bible and the Koran opened, with the Square and Compasses in proper position, so Mohammedan, Jew and Christian can take their vows at the same time and on the volume sacred to each. Belief in a Supreme Being is a necessary prerequisite to membership. Political and religious matters are prohibited, and how essential is this in a land where the elements composing the membership are so far apart in many ways and in ideals. Yet what a tribute to Masonry it is, that they can all assemble around the same altar in the spirit of brotherhood.

Ill. Bro. Idris Bey Ragheb was Grand Master some thirty-five years. He was a very influential and rich man, but in the last few years has lost most of his fortune and with it some of his friends. In September, 1922, at the Grand Lodge session an endeavor was made to elect Prince Mohammed Aly (nephew of the present King of Egypt) as Grand Master, and there were votes enough to do it, but Grand Master Idris ruled that the statutes of the National Grand Lodge of Egypt required a brother to be Master or Past Master of a lodge before he could be a member of the Grand Lodge, and further that the law was clear that a brother must serve a year as Grand Warden before he was eligible for election to the office of Grand Master. He declared that, as the Prince could fill neither of these requirements, he was ineligible. The Prince was popular, and added to this was the prestige of royal birth. The ruling started a disturbance which refused to be quelled by the Grand Master's orders, so he declared the Grand Lodge closed and retired with seventeen of his officers. One officer who sided with the Prince remained and called Grand Lodge to order, and the Prince was elected Grand Master. The difficulty was then taken to the civil courts and decided against the Prince and in favor of Grand Master Idris.

Whereupon the Prince's faction smashed the furniture, pictures, paraphernalia, etc., of which they had retained possession. This act was inexcusable, even if they had been in the right, and was unworthy of Masons and pretty fair evidence that they were not imbued with true Masonic ideals and principles. The records show that the Prince affiliated with one lodge on August 19, 1922, and another on September 26, 1922 (dual membership being permitted as in England), while his election was held September 28, 1922. His former Masonic connections were with the Grand Orient.

The law of eligibility in this Grand Lodge is practically the same as that of the Grand Lodges of the United States, and it is a credit to Grand Master Idris that he had stamina to uphold the Grand Lodge statutes even if a Prince of the Royal House were concerned. The National Grand Lodge of Egypt has obstacles to meet and difficulties to overcome in bearing aloft the light of Masonry, and it would be aided greatly if the Grand Lodges of the United States gave it the encouragement of recognition and fellowship.

The two Egyptian factions were merged.

TUNIS

Many authors have asserted the existence of Speculative Masonry amidst the Arabian and Moorish inhabitants of Tunis. There is, undoubtedly, a secret society current amongst them bearing a resemblance to it but with no claim to a common origin, though of a strictly religious nature. In 1821 a revolution in Naples led to a large migration to Tunis and, among the emigrants, were many members of the Grand Orient of Naples. Though forbidden by the Bey, they held secret meetings in the suburbs of the capital and, amongst other places, under the friendly shelter of the great Roman cisterns amidst the ruins of Carthage. They seem to have met under the authority of a body styling itself the Grand Orient of Tunis. Proofs of the existence of these Lodges have been furnished by the discovery of their *Constitutions*, but the volume has suffered considerably from being buried in a box between the meetings, of which no written record was kept. (See A. M. Broadley's *History of Freemasonry in Malta*, p. 83.) In 1830 the working Lodge was named Figli Addottioi di Cartagine ed Utica which, in 1845, became merged in the Lodge Figli Scelti di Cartagine ed Utica. The 18th Degree of the Ancient and Accepted Rite was worked at this time and the Lodge issued a very beautiful and artistic certificate in the French language. These Lodges were succeeded by La Novella Cartagine and the Attilo Regolo and, in 1860, the Grand Orient of France chartered a Lodge, with a Rose Croix Chapter attached, named La Perseverance. In 1865 the Grand Orient of Palermo (afterwards Rome) constituted the Lodge Cartagine ed Utica and, about the same time, the Grand Council of France chartered the Lodge La Segretezza, which, apparently, had a very brief prosperity. Two years later the Grand Orient of Italy, which then had its headquarters at Florence, authorized the opening of a Lodge and Chapter called Concordia ed Progresso. None of these bodies, however, had an active existence after 1870.

In 1877 the Lodge of Ancient Carthage, No. 1717, was warranted by the United Grand Lodge of England and, for a time, had a very successful existence and, within three years, had added to its seven founders no fewer than 135 initiates and joining members, composed of 18 Protestants, 75 Roman Catholics, 2 Greek Orthodox, 35 Jews and 5 Moslems, while the Royal Arch Chapter, which had been formed in connexion therewith had added to its original membership no fewer than 49 members. The Lodge and Chapter, however, were erased from the register in 1904, the reason assigned being that its Warrant and all furniture had been destroyed by fire. In 1879, the William Kingston Lodge, 1835, was opened on the petition of seven Brethren, the Lodge being named after the District Grand Master of the day. During the first year of its history it added to its strength by 36 initiates or joining members and for a time it had a very successful career. For reasons not stated, however, it was erased from the register in 1890 and to-day the Grand Lodge of England is not represented in Tunis.

SOUTH AFRICAN ISLANDS

RÉUNION, or BOURBON.—Masonry appears to have been established with some success in this island, under the sanction of the Grand Orient of France. Lodges Perfect Harmony, Happy Reunion and Triple Union were erected in 1775, 1777 and 1784; the second in order at St. Pierre, the others at St. Denis, the capital—where also there was a Provincial Grand Lodge (taking rank from 1781), presided over in 1787 by De Beurnouville, afterwards Marshal of France. Other Lodges sprang into existence—under the same authority—Friendship, 1816 (revived 1859); Happy Union, 1819; and Beneficence, 1862.

MAURITIUS, or ISLE OF FRANCE.—Lodges—under the Grand Orient of France—were established at Port Louis, Triple Hope, 1778; The Twenty-One, 1785; The Fifteen Articles, 1786; and Peace, 1790. In 1810 the island was captured by Britain, to whom the seizure was confirmed at the peace of 1814. The Earl of Moira, on his way to India, stayed a short time at the Mauritius and—August 19, 1813—“at the head of all the Masons of the island, laid in Masonic form, the first stone of the (Catholick) Cathedral of Port Louis.” Lodge Peace, after a slumber, resumed its labours in 1857, but again became extinct.

In 1811 R. T. Farquhar was appointed Provincial Grand Master “for the Isle of France” under the Grand Lodge of England, but no Lodge was formed in the Jurisdiction, until 1816, when No. 676—Faith and Loyalty—came into existence. This was short-lived, becoming extinct before 1832 and the next English Lodge on the island was the British—No. 1038—erected in 1858, also extinct. After which came the Lodge of Harmony—No. 1143—in 1860 (now extinct), followed by one bearing the same title—No. 1535—(possibly a revival), in 1875; and Friendship—No. 1696—in 1877. Only the last one, however, has survived.

An Irish Lodge—No. 235—was established at Port Louis in 1858, the Warrant of which was surrendered in 1873 and a later one—Independent, No. 236—erected in 1878 is now also extinct.

Scotland is represented by a single Lodge, Friendship, No. 439, chartered in 1864. The fifth and last Masonic Jurisdiction which remains to be noticed is that of the Supreme Council of France, under which L'Amitie, No. 245, was added to the roll of Lodges on the island, March 30, 1877.

A resolution, expressing sympathy with the Brethren in the Mauritius under the persecutions they had experienced at the hands of the Roman Catholic authorities in that island, was adopted unanimously by the Grand Lodge of England, December 5, 1855.

SEYCHELLES.—In these dependencies of the Mauritius a Lodge—Sincere Reunion—was erected at Mahé, the largest island of the group, under the Grand Orient of France in 1869.

MOZAMBIQUE.—This island and town forms the capital of the Portuguese possessions in S.E. Africa. It possessed two Lodges, both of which held their Warrants from the United Grand Lusitanian Orient.

CHAPTER IX

FREEMASONRY IN AUSTRALASIA

TASMANIA and New Zealand, together with the whole of Australia, were subject originally to the Government of New South Wales, and the following are the dates on which the former colonies became independent of the latter: Tasmania, 1825; Western Australia, 1829; South Australia, 1834; New Zealand, 1841; Victoria, 1851; Queensland, 1859.

SOUTH AUSTRALIA

To the United Grand Lodge of England unquestionably belongs the credit of the introduction of Freemasonry into South Australia. Some intending Masonic emigrants to that part wished to practise their Masonic Craft in the land and, before leaving England, made application for a Warrant for a Lodge to be established by them in Adelaide on their arrival. The application was granted and, on the very day that the Charter was signed by the Duke of Sussex, as Grand Master—October 22, 1834—the South Australian Lodge of Friendship, No. 613, was consecrated at No. 7, John Street, Adelphi, W.C. A further meeting of the Lodge was held at the same place on March 2, 1835, but the third meeting was held at Black's Hotel, Franklin Street, Adelaide, on August 11, 1838. The Lodge, which is still in existence, has had a successful career throughout its history. It numbered, among its early initiates, Sir John Morphett, afterwards President of the Legislative Council and Sir R. D. Hanson, Chief Justice of the Colony. Governor Grey became a joining member when the Lodge was established in Adelaide and, in 1844, another member, E. Solomon, offered the Lodge a quarter of an acre of land and 10,000 bricks with which to build a Lodge room. As premier Lodge in the colony it acted as Consecrating Lodge of the Adelaide St. John's Lodge on February 1, 1844 (not mentioned in Lane's *Masonic Records*) and of the Lodge of Harmony of South Australia, No. 743, on February 9 of the same year, the Warrant for which was granted by the United Grand Lodge of England on December 10, 1844. On November 20 of the same year the South Australian Lodge of Friendship petitioned England for permission to form a Provincial Grand Lodge for South Australia and, that permission being granted, Henry Mildred was appointed to the office of Provincial Grand Master and duly installed in January 1848. He was succeeded, in 1854, by Benjamin Archer Kent, who was followed, in 1860, by Arthur Hardy. The first Irish Charter was received in 1855 and, by 1883, the Lodges in South Australia numbered twenty English, seven Irish and six Scottish. In the latter year, mainly through the efforts of H. M. Addison, a Masonic Union was formed, from which

was held, on April 16, 1884, a Congress of 85 delegates representing 28 Lodges, when practically the voting in favour of a Sovereign Grand Lodge was unanimous. Eventually, in 1884, fifty years after the creation of the first Lodge, the Grand Lodge of South Australia was established, the Charters of all the Lodges under the English, Irish and Scottish Constitutions being surrendered to this body on April 16, 1884 and, on the following day, the Grand Lodge was brought into being. In consequence of a conflict of opinion as to whether the Grand Lodge was properly constituted, an independent Charter was applied for and received from the Mother Grand Lodge of England. On July 18, 1889, Chief Justice Way, who had been appointed Grand Master of South Australia, resigned that office on the establishment of the United Grand Lodge. In the following October, the Earl of Kintore, then Governor of the colony, was elected Grand Master and, on the 30th of that month, was installed in that capacity by Lord Carrington, Grand Master of the United Grand Lodge of New South Wales, who was assisted in the ceremony by Sir William J. Clarke, Grand Master of the United Grand Lodge of Victoria. The South Australian Lodge of Friendship was placed as No. 1 on the Register, which position it still occupies. It had absorbed the Lodge of Concord, No. 677, on October 28, 1869 and the Albert Lodge, No. 927, on December 2, 1869. The Lodge of Harmony, No. 743, was the first to form a Royal Arch Chapter.

NEW SOUTH WALES

The first known reference to Freemasonry, says the author of the article on Freemasonry in the *Illustrated Australian Encyclopædia*, is contained in a document, dated September 1802, which purports to admit Anthony Fenn Kemp "into the grade of Ancient Masonry." It is signed by Jacques St. Cricq, "Sovereign Prince of Rose Croix"; George Bridges Bellasis; and Jerome Bellefin. Bellasis was artillery officer in the colony and St. Cricq and Bellefin officers in the *Naturaliste*, a ship of Baudin's expedition. This document, however, has reference to a continental form of Masonry. A non-stationary Lodge, holding a Warrant from the Grand Lodge of Ireland, the Lodge of Social and Military Virtues, No. 227, attached to the 46th Foot Regiment in 1752, was, after undergoing many vicissitudes, at work in the same regiment at Sydney, in 1816. An attempt was made earlier, in 1803, by Sir Henry Browne Hayes, in conjunction with officers of H.M. ships *Glatton* and *Buffalo* and several members of the Craft, then resident in Sydney, to found a Lodge and initiate candidates. Governor King, however, prohibited the meeting and threatened Hayes with transportation to Norfolk Island. Nevertheless, the proposed meeting was held, raided by the police and Hayes ordered to be deported to Tasmania, although the sentence was never carried out. There are no records of the meeting in existence and it can only be described as clandestine, since compliance with the law is the first elementary principle of Freemasonry.

W. F. Lamonby in *Some Notes on Freemasonry in Australia* (1906) says that an entry in the diary of a long-deceased colonist states that, on May 22, 1803,

a number of Masons were arrested at a meeting and, after serious report, were discharged as having no wilful intention to disturb the peace.

In 1817, another Irish military Lodge, No. 218, attached to the 48th Regiment, visited New South Wales and, presumably, held meetings under its Warrant. Acting on the suggestion of the Lodge of Social and Military Virtues, made on its return to Ireland, the Grand Lodge of Ireland, in 1820, issued a Charter for the first stationary Lodge in New South Wales, the Australian Social Lodge, No. 260, which was constituted on August 12, 1820, which is the recognized date as the foundation of Freemasonry in Australia. This Lodge has twice changed its name: it was first the Australian Social Mother Lodge, but, shortly after its centenary, in 1920, it assumed the name of the Lodge of Antiquity. The next Lodge to be formed, by dispensation from the Australian Social Mother Lodge, was the Leinster Marine Lodge of Australia, to which was given the number of 266 and a separate Warrant from the Grand Lodge of Ireland, dated February 12, 1824. The third Lodge to be constituted in New South Wales, strictly colonial in membership, was the Lodge of Australia, the first Lodge to be warranted by the United Grand Lodge of England. It was opened in 1838 and its number under the English Constitution was 820, but it is now No. 3 on the register of the United Grand Lodge of New South Wales. The first Lodge chartered in New South Wales by the Grand Lodge of Scotland was Lodge St. Andrew, No. 358, in Sydney. Then followed a quick succession of other Lodges, which gave Freemasonry such a firm standing in the colony that, in 1839, the United Grand Lodge of England formed a District Grand Lodge for New South Wales; Scotland followed suit in 1856; and Ireland in 1858. After a time Lodge St. Andrew, writes W. F. Lamonby, in *Some Notes on Freemasonry in Australasia*, declined to pay Provincial Grand Lodge dues and was suspended at the Provincial meeting. The malcontents formed themselves into an independent Grand Lodge of New South Wales. The Grand Lodge of Scotland confirmed the suspension, but Blair's Grand Lodge, as it was known locally, never became a power in Masonry and was, indeed, speedily forgotten.

In the eighties there was manifested a strong desire for a properly constituted and duly recognized Grand Lodge of New South Wales. The situation was an awkward one because, in 1877, thirteen Lodges, nearly all belonging to the Irish Constitution, had formed a Grand Lodge of New South Wales, which was never recognized by England, Ireland, or Scotland and remained without the pale until 1888. In 1885, the Earl Carrington (afterwards the Marquess of Lincolnshire) was appointed Governor of the colony, three years after he had held the office of Senior Grand Warden in the United Grand Lodge of England. He was empowered by the Prince of Wales (King Edward VII), then Grand Master of England, to endeavour to bring about a Masonic reconciliation. In this objective he was materially assisted (*Australian Encyclopædia*) by the Earl of Carnarvon, then Pro Grand Master of England, who went out to New South Wales in 1888. After several conferences and an active canvass among the Lodges, a committee of five prominent Brethren from each Constitution was appointed to draw up a basis of union. These Articles

of Union were adopted at a joint meeting held on August 16, 1888, when Lord Carrington was elected the first Grand Master of the United Grand Lodge of New South Wales, in which position he was duly installed, in the presence of some four thousand members of the Craft, on September 18 following. The Grand Lodge thus inaugurated represented some 5,600 Brethren attached to 176 Lodges.

The centenary of the introduction of Freemasonry into Australia was commemorated by the United Grand Lodge of New South Wales in July 1903. Pride of place was given to the Lodge of Social and Military Virtues, No. 227, the regiment to which it is attached now being known as the Second Battalion of the Duke of Cornwall's Light Infantry.

The rapid growth of Freemasonry in New South Wales is evidenced by the fact that, in October 1923, the 500th Lodge was dedicated under the name of Lodge Literature, its membership being composed of newspaper men and authors. At that date the membership of the Lodges in New South Wales stood at 52,000; the assets amounted to £213,000; and the probable value of Masonic real estate was, at least, £500,000. In the same year the William Thompson Masonic Schools for Orphans was opened. In 1926, according to the *Masonic Guide of New South Wales*, Lodge Booralee Lewis, No. 598, was founded and consecrated. It is, also, of interest to note that Leinster Marine Lodge, now No. 2, celebrated its centenary by the foundation of an auxiliary Lodge, known as Leinster Marine Centenary Lewis, No. 524.

Other Masonic activities under the United Grand Lodge of New South Wales are the Freemasons' Benevolent Institution—a society of voluntary subscribers, which arranges for permanent annuities to the aged, widows and permanently incapacitated. In 1926, it had 380 annuitants on the roll and it expended £12,487 in relief. There are also the New South Wales Masonic Club, Freemasons' Orphan Society, Lodge Secretaries' Association and a Freemasons' Scholarship at the University of Sydney, of £50 per annum tenable for three years for the sons of Freemasons of five years' membership in a Lodge within the Jurisdiction.

Royal Arch Masonry was first practised in New South Wales by virtue of a Warrant held by the Australian Social Mother Lodge. This Warrant was returned to the Grand Lodge of Ireland in 1877, but the Lodge is still in possession of the original seal of the Chapter. There is evidence in the Minute-book that the Royal Arch Degree was conferred by this Lodge as early as June 4, 1827. Leinster Marine (Irish) Chapter was established in 1848; Zetland (English) Chapter, in 1855; and Burrayong (Scottish) Chapter, in 1863. The Supreme Grand Chapter of New South Wales was established by the Chapters working under the English Constitution in 1889. There is evidence that the Mark Degree was conferred on November 8, 1820. It is now worked by the Scottish and Irish Chapters, but not by the New South Wales Chapters, which leave that Degree to the Grand Mark Lodge of New South Wales, established in 1889.

Other branches of Freemasonry in New South Wales are the Ancient and

Accepted Rite, working under the English and Scottish Jurisdictions; the Knights Templar (English and Scottish Great Priories); the Knights of Constantine (Scottish); and the Cryptic Degrees.

VICTORIA

On March 25, 1840, the Lodge of Australia Felix, No. 697, was established in Collins Street, Melbourne, the Warrant for which was granted by the United Grand Lodge of England on April 2, 1841. On July 4, 1846, the same body granted a Charter for the Lodge of Australasia, No. 773, to meet also in Melbourne. Three years earlier, the Australasian Kilwinning Lodge, No. 408, had been established under the Scottish Constitution and, in 1847, an Irish Lodge, Hiram, No. 349, had also been founded, while, in the same year, a Warrant was granted for the third English Lodge in Victoria, No. 801, the Geelong Lodge of Unity and Prudence, which met at Geelong. In the same year, also, a Scottish Provincial Grand Lodge was formed, Ireland following suit in 1854 and England in 1855. The Craft in Victoria had prospered by leaps and bounds and, between 1847 and 1862, no fewer than thirty-six English Lodges were added; twenty-eight between 1863 and 1876; and twenty between the last-named year and 1886. Major-General Sir Andrew Clarke, K.C.M.G., was the first English Provincial Grand Master appointed, in 1855. He was followed by Captain Frederick Charles Standish, in 1861; and he was succeeded, in 1883, by Sir William J. Clarke, Bart., who held the like office for the Grand Lodges of Ireland and Scotland, an event which stands without parallel in the annals of Freemasonry. The object, of course, was to effect a union between the three Constitutions and to form a Sovereign Grand Lodge. This, as a matter of fact, was brought about in 1883, but was rendered abortive, owing to the fact that recognition was not accorded to it by the Grand Lodges of England, Ireland and Scotland. The Hon. J. E. Murray was the first Provincial Grand Master appointed by Scotland and he was succeeded by J. H. Ross, who held the office until 1883. J. T. Smith ruled the Province in the interest of the Grand Lodge of Ireland until 1880, when Sir William J. Clarke was appointed.

The idea of forming an independent Grand Lodge of Victoria appears to have first been mooted in 1863 and was debated at the Quarterly Communication of the Grand Lodge of England on March 2, 1864, when it met with strenuous opposition on the part of the Earl of Zetland, Grand Master and Grand Lodge passed a resolution expressing its strong disapprobation of the contemplated secession. The agitation was renewed in 1876, though, apparently, only feebly and it was not revived until 1883, when, on April 27, the Masonic Union of Victoria was formed. At that time there were seventy English, fifteen Irish and ten Scottish Lodges in Victoria, but of this number, only eighteen Lodges—twelve Irish, five Scottish, and one English—gave their adherence to the movement and, of that number, two—the only English Lodge and another—immediately withdrew. However, at a Convention held on June 19, 1883, it was resolved “that the date of founding the Grand Lodge of Victoria should be July 2, 1883.” The opposition of the Grand

Lodges of the Motherland will readily be understood when it is realized that sixteen Lodges, with an estimated aggregate membership of 840, assumed the position of a governing body of the territory, which possessed ninety-five Lodges, with an aggregate membership of five thousand. A satisfactory solution of the difficulty was arrived at in 1888, when, with the assistance of the Earl of Carnarvon, then Pro Grand Master of England, the United Grand Lodge of Victoria was formed, all the Lodges in the colony, with the exception of Lodge Combermere, No. 752, which still remains under the English Constitution, enrolling under the Victorian Constitution.

According to the *Articles of Union*, it was agreed that the United Grand Lodge adopt the *Book of Constitutions* and the mode of procedure of the Grand Lodge of England, as far as the same may be applicable, until otherwise decided. The United Grand Lodge of Victoria became an accomplished fact on March 20, 1889, when Sir William J. Clarke, Bart., was unanimously elected the first Grand Master and was formally installed by Lord Carrington, Grand Master of the United Grand Lodge of New South Wales, assisted by Chief Justice Way, Grand Master of South Australia. Thus, within fifty years of the opening of the first Lodge in Melbourne, the Sovereign Jurisdiction was established in the Melbourne Town Hall, in the presence of upwards of 3,000 Freemasons. The United Grand Lodge started on its existence with 140 Lodges and a membership of, approximately, 7,000, while it was estimated that there were also more than 10,000 unattached Freemasons in the colony. Already Masonic almshouses had been erected on a piece of land liberally granted by the Government and the contributions to Masonic Charities had exceeded £20,000. To-day the headquarters of the Jurisdiction are in Collins Street, Melbourne; there is a Masonic Club at Swanston Street; while houses are provided for aged Brethren, under the group system, at South Yarra. The other branches of Masonry, the Royal Arch, the Mark Degree, the Knights Templar, the Ancient and Accepted Rite and the Societas Rosicruciana are also in a flourishing condition.

In Victoria, no person, without a dispensation from the Grand Master, may be balloted for as a candidate for initiation who has not for, at least, six months preceding the ballot been a resident in the State of Victoria, nor until testimony in writing as to his character, based upon, at least, six months' personal knowledge, has been obtained and submitted to the Lodge. The Grand Master also has power, by notice in writing, addressed to the Grand Secretary, to prohibit the initiation of any candidate proposed for initiation into Freemasonry and, by a like notice, may prohibit the passing or raising of any Brother. Also, the Grand Master may, by notice in writing to the Grand Secretary, prohibit the installation of a Master-Elect and the Grand Secretary shall notify the Lodge of such prohibition.

When Lord Somers was installed as Grand Master of Victoria, on March 16, 1927, it was stated that the membership of the Jurisdiction, at the end of the previous December, stood at 44,793, an increase during the preceding year of 2,703. In that period, twenty new Lodges had been consecrated and twelve new temples

in country towns dedicated. During the six years ending December 31, 1926, the membership had been nearly doubled, while more than 190 Masonic temples were in occupation.

NEW ZEALAND

The first Lodge in New Zealand, under the United Grand Lodge of England, was founded under a provisional Warrant on September 9, 1842. It was called the New Zealand Pacific, No. 758; the provisional Warrant was exchanged for the regular document on July 29, 1845 and the Lodge continued its existence under the English Constitution until the foundation of the Grand Lodge of New Zealand, when it became No. 2, on the register of that body. On August 29, 1843, Loge Française Primitive Antipodienne was founded at Akaroa, by the Supreme Council of France and, in 1844, Lodge Ara, at Auckland, was warranted by the Grand Lodge of Ireland. Masonry in New Zealand then appears to have remained stationary until August 1852, when the Grand Lodge of England issued a Warrant for the New Zealand Lodge of Unanimity, No. 879, at Lyttleton, which is now No. 3, on the register of the Grand Lodge of New Zealand. On November 30 of the same year, a Warrant was granted for the St. Augustine Lodge, No. 885, at Christchurch, which was consecrated on October 19, 1854 and is now No. 4, of New Zealand. On April 4, 1856, was founded the Mount Egmont Lodge, No. 968, at New Plymouth. On September 6 of the previous year, the Waitemata Lodge, No. 990, at Auckland, had been constituted, although the Warrant was not granted until December 3, 1856. On June 30, 1857, a Dispensation to work for two years was granted to the Tongariro Lodge, No. 1007, at Wanganui and the Lodge was constituted on October 7 of the same year, but the Warrant was not issued until March 1862. In 1858, on February 6, a Charter was granted for the Southern Star Lodge, No. 1037, which was constituted on October 4 of the same year. On October 23, also in 1858, the Southern Cross Lodge, No. 1062, was warranted and this was consecrated on July 12 following. This Lodge is now No. 6, on the register of the Grand Lodge of New Zealand. In the same year, the first Lodge under the Irish Constitution was opened at Napier, Hawkes Bay. The first meetings were held in a roofless room on the upper floor of a store, the primitive furniture and accessories being well in keeping with the cheerless appearance of the apartment in which the members assembled. It was not long, however, before better accommodation was secured. In the same year, a second Lodge under the Irish Constitution was opened, also at Napier. Two years later, the Lodge of Otago, No. 1146, was formed at Dunedin, under the Grand Lodge of England. This continued in existence until 1890, when a majority of members formed a new Lodge, which is now No. 7, of New Zealand. The first Lodge in New Zealand, under the Scottish Constitution, was erected, also at Dunedin, in 1861. From this time Freemasonry in New Zealand grew apace and, between 1860 and 1875, there were warranted in the colony twenty-five English, eight Irish and twenty-one Scottish Lodges. In 1865, a Lodge under the Irish Constitution

existed at Onehunga, Auckland, but, on the migration of a considerable number of its members to the goldfields, the Lodge practically ceased to exist. In 1875, the question was debated as to whether the Lodge should be resuscitated or a new Lodge formed and it was decided to found, under the Scottish Constitution, a Lodge named Manukau, after the harbour on which Onehunga is situated.

District Grand Lodges under the English Constitution were formed at Canterbury, in 1859; at Otago and Sutherland, in 1864; at Westland, in 1870; at Wellington, in 1875; at Auckland, in 1877; and at Nelson (now united with Westland), in 1920. All these Districts are still in existence, the number of Lodges in each sub-Jurisdiction being: Auckland, 17; Canterbury, 7; Otago and Sutherland, 4; Wellington, 6; Westland and Nelson, 7. Scotland has two Provincial Grand Lodges in New Zealand: North Island, with 5 Lodges and South Island, with 7 Lodges.

In 1890, a Sovereign Grand Lodge of New Zealand was formed, but many Lodges, as will be seen, elected to remain under the jurisdiction of the Grand Lodge of England, through their respective District Grand Lodges. Several efforts have been made, particularly in 1906, by Lord Plunket, when he was installed as Grand Master of New Zealand, to effect a transference of the allegiance of the English Lodges to the New Zealand Constitution, but they have all proved abortive. The Grand Lodge of England and the Grand Lodge of New Zealand work in complete harmony and it is noteworthy that the present Grand Secretary of New Zealand, Colonel George Barclay, is also an officer (Past Grand Deacon) of the United Grand Lodge of England.

Royal Arch Masonry under the English Constitution is represented by six Chapters, one at Auckland and five under the District Grand Chapter of the South Island, one each at Dunedin, Greymouth, Hokitika, Port Chalmers and Timaru. The District was formed, in 1881, as that of Westland, but, in 1914, it became that of the South Island. In 1874, a Chapter was founded, with thirty-five Companion Founders, in connexion with the Southern Star Lodge, No. 735, then and now under the English Constitution, but the Chapter, known as Trafalgar of Nelson, was formed under the Scottish Constitution.

TASMANIA

The credit of performing the rôle of pioneer in the establishment of Freemasonry in Tasmania has to be awarded to the Grand Lodge of Ireland, which body, in 1763, granted a Charter to the Royal Fusiliers Lodge, No. 33, which was attached to the 21st Regiment. Another Lodge was attached to the 51st Regiment and both held their meetings in the barracks at Hobart. The date of the settlement of these Lodges in Tasmania is *circa* 1823. From these two Lodges sprang, in 1828, the first civilian Lodge, the Tasmanian, No. 31, which held its Charter direct from the Grand Lodge of Ireland. About 1829, another civilian Lodge was established, known as the Union, No. 326 and, in 1834, there was founded the Tasmanian Operative Lodge, No. 345, also under the Irish Con-

stitution. The removal of the 21st Regiment, says the writer in the *Illustrated Australian Encyclopædia*, caused the introduction of another civilian Lodge, as the Master and the Senior Warden of the regimental Lodge settled in Tasmania and applied to the Grand Lodge of Ireland for a stationary Warrant. This was granted in 1842 and the old title and number were permitted to be retained. In the same year the first Lodge in Launceston was established under a Dispensation from the Tasmanian Operative Lodge, as No. 346, under the Irish Constitution, although the Founders had previously made application to work under the Military Lodge, No. 404, which had been warranted by the United Grand Lodge of England. The new Launceston Lodge, which was named St. John's, was opened on January 19, 1843 and, in the same year, the Masonic Benevolent Fund was started in Hobart. In 1844, application was made by the members of the Tasmanian Operative Lodge for a Warrant from the English Constitution and, on June 29 of that year, a Provisional Warrant was granted, the Lodge working under dispensation from the Deputy Provincial Grand Master at Sydney. There was already established, at Hobart, a Freemasons' Hotel, where the Lodge held its meetings until 1847, the Warrant from the Grand Lodge of England, which assigned to the Lodge the number 781, being issued on November 30, 1846. This was the first introduction of English Freemasonry into Tasmania: the Lodge is still in existence as No. 3 on the register of the Grand Lodge of Tasmania. The second English Lodge in Tasmania was formed in 1852, on September 7, under the name of the Lodge of Hope, but its Warrant from the United Grand Lodge of England is dated August 5, 1853. It gave birth, in 1856, to the Lodge of Charity, No. 989, warranted on November 25 and to the Lodge of Faith, No. 992, warranted on December 3, although both had been constituted in 1855, under Dispensation from New South Wales. On the joint petition of the members of these three Lodges, the Rev. Robert Kirkwood Ewing, a Past Master of the Lodge of Hope, was appointed Provincial Grand Master for Tasmania by the Grand Lodge of England. He was succeeded, after a break of fifteen years, in 1875, by William Simmonds Hammond, who was followed, in 1880, by the Rev. Richard Deodatus Poulett-Harris. Objection was raised to the appointment of the Rev. R. K. Ewing by the Tasmanian Union Lodge, solely on account of pique at not having been, as the members thought, consulted sufficiently on the proposed appointment. The Lodge was suspended and remained closed for nine months, but the action caused a general set-back to the English branch in Tasmania; the three other Lodges also practically closed. There was, however, a quick revival. The Grand Lodge of Scotland began to charter Lodges on the island and, in 1884, a Provincial Grand Lodge was formed under the Irish Constitution, Scotland following suit in the same direction, in 1885. In January 1888 the question of a Sovereign Grand Lodge for Tasmania came under discussion, but it was not until March 6, 1890, that the decisive steps were taken and, on June 26 following, the Grand Lodge of Tasmania was formed, with 22 Lodges within its Jurisdiction, recognition being immediately accorded by the Grand Lodges of England, Ireland and Scotland.

WESTERN AUSTRALIA

It was not until 1842 that the Perth Lodge, No. 712, was founded in the capital city, under the United Grand Lodge of England, its Charter being granted on August 20 of that year, although it was not consecrated until April 4, 1843. In 1844, it changed its name to the Western Australia Lodge and, in 1845, to the Lodge of St. John. In 1879, it amalgamated with the Perth Lodge of Unity, founded, also, under the English Constitution, as No. 753, on May 3, 1745 and the amalgamation is now known as the Lodge of St. John, No. 1, under the Grand Lodge of Western Australia. According to the latest returns it is the largest Lodge in the Jurisdiction and has a membership of 141. Fremantle Lodge, No. 1033, was the next Lodge chartered by England on September 17, 1864, and it was consecrated on June 1, 1865. This is now No. 2 under the Western Australian Constitution and its present membership stands at 100. Plantagenet Lodge, No. 1454, chartered on September 18, 1873 and consecrated on April 26, 1874, is still in existence and is the only Lodge in Western Australia owing allegiance direct to the United Grand Lodge of England. On May 1, 1877, a Charter was granted by England to the Geraldton Lodge, No. 1683, the Lodge being consecrated on October 18 of that year. It is now No. 3, of Western Australia, with a membership of 114. On August 23, 1879, a Charter was granted for the Wellington Lodge, No. 1840, at Bunbury, but, for some reason, the Lodge does not appear to have been consecrated until May 10, 1886. Two other Lodges—the York Lodge, No. 2118 and the St. George's Lodge, No. 2165—under the English Constitution were added, in the same year and, in 1887, the District Grand Lodge for Western Australia was formed, the Hon. John Arthur Wright being appointed District Grand Master, succeeded, in 1898, by Lieutenant-Colonel Sir Gerard Smith, K.C.M.G. At that date the Grand Lodge of Ireland was represented by two Lodges only. Almost immediately after the appointment of Sir Gerard Smith, active steps were taken to form a Sovereign Grand Lodge for Western Australia, a project that had been in contemplation for nearly twenty years, but was regarded as impracticable until Freemasonry had become more firmly established. On October 11, 1899, however, the matter was definitely settled and, in the following February, Sir Gerard Smith, then Governor of the colony, was installed as the first Grand Master, with jurisdiction over 33 Lodges, a number which, according to the latest return available, now stands at 108 Lodges, with an aggregate membership of 7,270. Sir Gerard Smith was succeeded, in 1901, by Sir Winthrop Hackett, followed, in 1904, by the Most Rev. Dr. C. O. L. Riley, Archbishop of Perth, who held the office until 1918, when, for two years, his place was taken by Sir William Ellison-Macartney. The Archbishop of Perth was again elected Grand Master in 1920 and held the position till 1929. He acted as Pro Grand Master to both Sir Winthrop Hackett and Sir William Ellison-Macartney. There is, in this Jurisdiction, a Grand Inspector of Workings, who superintends the Lodges in the metropolitan area, while outside that boundary there are eight districts, each under the supervision of an

Inspector of Workings. In addition to the Board of Benevolence, there is the West Australian Widows', Orphans' and Aged Freemasons' Fund, now in its twenty-first year.

When the formation of the Grand Lodge of Western Australia was under serious discussion, the Grand Lodge of Scotland sternly forbade any of the Lodges under their District Grand Lodge from taking any part whatever in the deliberations, so that the twenty-three Scottish Lodges were forced to continue their allegiance to Scotland when the new Grand Lodge became *un fait accompli*. Happily, the friendly relations continued and still continue between the twenty remaining Scottish Lodges in Western Australia and the Grand Lodge of Western Australia. Eighteen months after the installation of Sir Gerard Smith as Grand Master, the Foreign and Colonial Committee of the Grand Lodge of Scotland reported that the new Grand Lodge had been irregularly formed, which was tantamount to a refusal of recognition, but, with strange inconsistency, the same Committee recommended that the Masonic intercourse between the Lodges of the two Constitutions should be continued. This deadlock continued for several years, during which time several Scottish Lodges transferred their allegiance to the Grand Lodge of Western Australia.

It was not until 1907 that a basis for a settlement was arranged and not until the following year that the agreement was signed. Under this agreement the Grand Lodge of Western Australia was acknowledged to be the Sovereign Grand Lodge of the State, with the reservation that any Scottish Lodge which desired to do so should remain under the jurisdiction of the Grand Lodge of Scotland. Scotland also agreed not to grant Charters for the erection of any new Lodges within the State. Individual members could transfer their allegiance at any time, but if any Lodge, as a Lodge, wished to transfer from the Grand Lodge of Scotland to the Grand Lodge of Western Australia, permission must first be obtained from Scotland and there must be a vote of two-thirds of the members present at the meeting held to consider the question of the transfer. Under the terms of this agreement, any increase in the number of Scottish Lodges in Western Australia became impossible. Overtures for amalgamation have frequently been made by the Grand Lodge of Western Australia, but there has never been any satisfactory response; with the result that Western Australia is now the only Australian State in which Freemasonry is divided into different Constitutions.

QUEENSLAND

Freemasonry was first established in Queensland just after the separation of that colony from New South Wales in 1859. On July 13 of that year, the North Australian Lodge, No. 1098, was founded in Brisbane, the capital, under the English Constitution, the Charter for which was granted on August 17 following. Then followed the Prince of Wales's Lodge, No. 1210, also in Brisbane, formed on September 5, 1861 and warranted on January 23, 1862; the Queensland Lodge, No. 1223, founded at Ipswich on June 19, 1861 and warranted on August 23, 1862;

the Leichhardt Lodge, No. 1234, at Rockhampton, constituted and warranted in September 1862. In 1863, the Grand Lodge of Ireland chartered the St. Patrick Lodge, No. 270 and, in the following year, the Grand Lodge of Scotland issued a Warrant for Lodge St. Andrew, No. 435.

In 1862, a District Grand Lodge under the United Grand Lodge of England was formed, with the Hon. Charles Augustus Gregory, C.M.G., as District Grand Master, he being succeeded, in 1906, by Alfred John Stephenson and, in 1915, by Alexander Corrie, who still holds the position. A Provincial Grand Lodge for Queensland, under the Irish Constitution, was formed, in 1866, with Maurice C. O'Connell as the first Provincial Grand Master, while, in the same year, a Provincial Grand Lodge under the Scottish Constitution was established. Until 1875, the Irish Lodges retained the ancient practice of half-yearly installations, but in that year the change to the annual ceremony was made. At the same time, there was introduced the practice of submitting the names of all candidates for initiation to the Board of General Purposes for approval, before ballot, a system which is still in vogue. Another custom, still retained, introduced in 1915, is that of presenting every initiate, on the completion of his initiation, with a copy of the Bible.

Several attempts were made, particularly in 1887 and 1897, to establish a Sovereign Grand Lodge, which was strenuously resisted by the United Grand Lodge of England. In August 1903, the Grand Lodge of Ireland cabled its approval of the scheme, provided such Grand Lodge were formed in a regular manner. On December 19 of that year, it was resolved to form the Grand Lodge of Queensland, on the basis of the constitution of New South Wales and this was carried into effect on April 25, 1904. Recognition was refused by the United Grand Lodge of England but was accorded to the new body by the United Grand Lodge of New South Wales, on September 14 of the same year and, on October 29, following, the installation of the Grand Master was carried out by the Grand Master of New South Wales. The new Jurisdiction took the name of the Grand Lodge of Ancient Free and Accepted Masons of Queensland and it comprised, on its foundation, 44 Lodges, a Board of General Purposes, a Board of Benevolence and a Widows', Orphans' and Aged Masons' Institution. It was more insignificant than the District Grand Lodge under the English Constitution, which, at that date, ruled over 80 Lodges and had a District Board of General Purposes. The Provincial Grand Lodge of Scotland had, also, close upon 70 Lodges.

In 1920, a very strong endeavour was made to effect a union between the four Constitutions—England, Ireland, Scotland and Queensland, with the result that 85 English and 101 Scottish Lodges together established the Grand Lodge of Queensland. On April 27, 1921, these Lodges, together with those owing allegiance to the original Grand Lodge of Queensland—281 Lodges in all—joined together in forming the United Grand Lodge of Queensland, with Alexander Corrie, who still retained the office of District Grand Master under the English Constitution, ruling, in that capacity, over six Lodges which did not join the new

organization, as the first Grand Master. The Articles of Union were presented and unanimously adopted before he was installed as the first Grand Master. It was mainly through his efforts and those of the late William Frederick Hamilton, then Grand Registrar of England, that a very undesirable state of affairs was brought to a termination and unity established. All the funds belonging to the District Grand Lodge under the English Grand Lodge, with the exception of £100 belonging to the General Fund and £400 belonging to the Benevolent Fund, passed into the possession of the newly formed United Grand Lodge, conditional on the moneys of the Benevolent Fund being reserved solely for charitable purposes. Since the establishment of the United Grand Lodge of Queensland, Freemasonry has increased considerably and, at the present moment, there are on hand several schemes for the extension of administration and benevolence.

CHAPTER X

SEA AND FIELD LODGES

THE only Stated Lodges in ships-of-war appear to have been held under English Warrants, though, in Portugal and elsewhere, there have been meetings of Occasional Lodges where members of the Craft, persecuted on shore, have sought a refuge in the shipping. Field Lodges have existed in numerous Jurisdictions and are variously described. The title here used occurs in a *Calendar* of 1763 and, while sanctioned by early usage, will admit of the inquiry being restricted to the existence of Lodges in military bodies—attached to the latter, both in quarters and in the field. The earliest of these Lodges was established in the 1st (British) Regiment of Foot in 1732, under the Grand Lodge of Ireland and four other similar Lodges, making a total of five, were at work in the same Jurisdiction at the close of 1734. (See *Pocket Companion*, Dublin, 1735.) The number had risen to eight in 1743, when the first Military Warrant was issued by the Grand Lodge of Scotland and stood at twenty-nine when the earliest Lodge of the kind was established—1755—by the Grand Lodge of England, in the 8th Foot.

The Irish Jurisdiction has always included the greater number of (British) Army Lodges and, in 1813, possessed a military following of one hundred and twenty-three. At the same date, the number of Lodges in regiments under the other British Grand Lodges and, without counting the remote pendicles under Provincial Grand Lodges in foreign parts, was : England, fifteen ; Ancients, sixty-two ; and Scotland, eighteen. This total declined, in 1886, to fifteen Lodges, of which nine were Irish and the remainder English.

A record of all the Lodges in regiments, or other movable military cadres, warranted by the British Grand Lodges or their representatives abroad, will be found—to the extent that they have been traced—in the present chapter. The enumeration of stationary Lodges in garrisons or fortresses, even though composed exclusively of military members, lies, however, beyond the scope of the present purpose. The same may be said with regard to the distinguished roll of general officers, who have been active members of the Society. Of these may be mentioned the names of Abercrombie, Moore, Earl Moira, Sir Charles Napier, Wellington, Roberts, Kitchener, Lee Stack and Wingate. The task is to exhibit in the smallest possible compass a picture of an almost obsolete branch of Freemasonry and neither sympathy with the subject, nor an affluence of materials collected, may cause a deviation from this imperative duty.

Of the Sea Lodges there is nothing further to be said beyond the passing allusion that the existence of all of them was probably due to the exertions of a single

individual, i.e. Thomas Dunckerley. With the Field or Army Lodges it is different and the outline of these bodies, as given in successive tables, will, to a limited extent, be filled in, by prefacing each separate list with a brief introduction, commencing with the Lodges in British Regiments and deriving the materials for the sketch in great part from their actual minutes and records.

The Gibraltar Lodge (128), in the 39th Foot—*Primus in Indis*—claims to have made the first Mason in India, under a European Warrant, in 1757. It subsequently founded numerous Lodges in various parts of Hindostan. There is a stone let into the wall in Fort William, Calcutta, commemorative of the early history of this Lodge. All its working tools and jewels fell into the hands of the enemy during the Peninsular War, but were subsequently returned to the regiment. The same fate befel the Lodge chest in the 6th Dragoon Guards (577), which was returned under a flag of truce and with a guard of honour. The 17th Foot lost its Warrant (18) in the American War and it was courteously transmitted to them by General Parsons, with a fraternal letter. The 46th Foot (227) twice lost its chest, which was sent back on the first occasion by order of General Washington and, on the second, by the French military authorities, three years after its capture at Dominica, in 1805. The historian of the 43rd Foot complains, in 1758, that “the time passes very wearily” at Nova Scotia, and adds, “when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemason’s Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time.” (See J. Knox, *Hist. Journal*, 1750, vol. i, p. 143.) It has not been possible to trace this Lodge, nor another, in the 54th Foot, attached to that corps at St. John, New Brunswick, in 1786. A battalion of the 9th Foot was wrecked on the French coast in 1805 and the members of the Lodge (183) solaced the weary hours of their captivity by assembling regularly at Valenciennes until the peace of 1814. The colonel of a regiment often became the first master of the Lodge attached to it. Thus, in the 20th Foot, in 1748, Lord George Sackville presided in the first instance over the Minden Lodge (63), though it cannot have borne that title until after his famous escapade at the battle of the same name in 1759.

The following announcement appeared in the *Newcastle Courant* of January 4, 1770 :

This is to acquaint the public, That on Monday the first instant, being the Lodge (or monthly meeting) Night of the Free and Accepted Masons of the 22d Regiment, held at the *Crown* near Newgate (Newcastle), Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some time past, by which means she got into an adjacent room, made two holes through the wall and, by that stratagem, discovered the secrets of Freemasonry; and she, knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex. So any lady who is desirous of learning the secrets of Fraemasonry, by applying to that well-learned woman (Mrs. Bell, that lived fifteen years in and about Newgate) may be instructed in the secrets of Masonry.

“It would be interesting to know,” says a writer in *Chambers's Journal*, 1882, p. 400; “how many pupils Mrs. Bell obtained and why she appealed to her own sex in particular. According to Clavel (p. 34), Madame de Xaintrailles, who had been given the rank of captain for service in war, by the First Consul, was made a Mason at Paris in the Loge Frères-Artistes, of which many French officers were members. An incident of the late American Civil War appears to be on all-fours with the stories of Miss St. Leger and Mrs. Bell. The life of a young Irishman, taken red-handed as a guerilla by a party of the Iowa Regiment in 1861, was spared—so it is related—through his sister making a Masonic sign for relief, it proving on Examination that she had passed all the Degrees (*Weekly Budget*, U.S.A., March 28, 1883). For these and further illustrations see *Woman and Freemasonry*, by Dudley Wright.

The 38th Foot still possesses a Lodge (441), originally constituted in 1765 and, as its proceedings have figured largely in the Masonic journals, some account of these, derived from the actual Minutes and records, may be interesting. The Lodge reopened at St. Pierre, Martinique, on November 8, 1796, “the former registry, with the chest, Warrant and jewels, having been captured by the enemy at Helvoet-Sluis in January 1795.” The regiment proceeded to St. Lucia and Saints, 1797; Ireland, 1802; Cape Town, 1806; Buenos Ayres and Monte Video, 1806-7; and, after a period of home service, the Lodge, which was closed in 1811, reopened, November 7, 1819, at Cape Town, when a letter—dated April 5 of the same year—was read from the Grand Lodge of Ireland, of which the following is an extract:

“The Union of Antients and Moderns in England had no particular effect in this country, as we never had any Lodges but *Antient*, neither have we adopted any of their new ceremonies.”

The working of the Royal Arch Degree was resumed in the *Lodge* November 14, 1822, when a letter, dated May 15, 1820, from the Deputy Grand Secretary, was read, of which the following passage is recorded in the Minutes: “There is not any Warrant issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish Lodges to confer the Higher Degrees under that authority.” The Minden Lodge (63), in the 20th Foot, continued to work the R.A. Degree under their original Warrant until October 9, 1838, when a separate Charter was issued by the Grand Chapter of Ireland. The names of the Members of the Degree are headed, “Roll of Excellent-Super-Excellent Royal Arch Masons of Lodge No. 441.” The following singular entry appears in the earlier R.A. Record: “1803.—T. Fallon, Ensign, was produced for entrance, but declined and was dismissed with the usual precautions.”

The Lodge was next opened at Berhampore, E.I., in the same year (1822), but closed in 1823 and remained dormant until 1840, when it resumed work at Limerick. At this period Lord Ebrington was the Lord-Lieutenant, on whose arrival in Ireland, Lodge No. 473 at Enniskillen, knowing that he was Provincial Grand Master for Devon, voted him an address, but, in his published reply, he

declared that Masonry was not suited to the condition of Ireland and that, therefore, he could not countenance it. Shortly after this a paragraph appeared in the papers announcing the revival of Lodge No. 441 in the 38th Foot and the commander-in-chief, Sir Edward Blakeney, set in motion by the Lord-Lieutenant, peremptorily ordered the meetings to cease and "all documents connected with the institution to be forthwith returned to the Parent Society." The Warrant was therefore sent to the Grand Lodge, from whom, however, a hint was received in 1842—the 38th being then at Corfu—that "it was as much at the disposal of the members as when in their own possession"; and, in the same year, the box containing it, which had not been opened, was returned to the regiment.

As appears above, the Irish Lodges always worked according to the system in vogue among the so-called Antient Masons, or, perhaps, it would be better to say, that the latter took their Masonry undiluted and unchanged from the former. The result, however, in America, where the influence of the Army Lodges made itself chiefly felt, was very marked. The customs of the Scottish Regimental Lodges were, in no respect, different from those of the Irish and the older Grand Lodge of England was too sparsely represented among the military forces of the crown to exercise any counter-influence, if, indeed, her Field Lodges in foreign parts did not acquire the tone and character of the vast majority of these associations.

The active part played by Lodges in British regiments in the Masonic history of Massachusetts and New York will be narrated separately, but, it may be incidentally observed, that the predominance in North America of the "Antients" over their rivals, the titular "Moderns," must be ascribed, in great part, to the influx of Regimental Lodges from the Old World and to their subsequent dissemination of the principles and the practice of what was then termed "Antient Masonry" throughout the length and breadth of the continent.

The muster-roll of Field Lodges in the British Army has been drawn up so as to agree with the order in which the various regiments were understood to rank, before the recent abolition of numerical titles, though, for convenience' sake, the regimental sequence will not be interrupted by placing the Royal Marines and the Rifle Brigade after the 49th and 93rd Foot respectively, in accordance with their regulated precedence.

During the eighteenth century so many battalions were raised and disbanded, with the resultant shuffling of numbers, as to render it impossible to be quite sure in all cases whether the numerical titles of regiments are those borne on the dates when the Lodges attached to them were erected, or at a later period. The identification of particular corps has been a laborious task. These are sometimes described by the names of their colonels and, at others, by territorial or (obsolete) regimental designations. Thus we meet with Lodge No. 612 (I.) "in the First Ulster Regiment" and No. 277 "in the 2d Green Horse" (now 5th Dragoon Guards), 1757.

The Irish Lodges were always chiefly and, in many cases exclusively, known by their *numbers*, which, whenever practicable, were made—by exchanging the ones

previously held—to correspond with those of the regiments whereunto such Lodges were attached.

When there were several Lodges existing in a regiment at the same time, this fact will ordinarily coincide with a plurality of battalions, but the possibility of two Lodges working simultaneously in a single battalion of the ordinary strength, is evidenced by the proceedings at the centenary of the Grand Lodge of Scotland, in 1836—when the members of Lodges Hibernia and St. Andrew, in the 42d Foot (or Black Watch), attracted admiration, alike for their martial appearance and Masonic behaviour.

The exact rank of the Hon. Artillery Company of London has never been definitely settled. According to the historian of the corps, “the members are usually classed with the Volunteers, which, properly speaking, they are not; and it is still an open question whether the officers would rank before or after militia officers, or with them according to the dates of their commissions.” (See Raikes, vol. ii, p. 25.)

No Lodge has yet been established in the Indian Native Army, though the erection of one—to be called John of Gaunt in the East—in the 15th Madras N.I., was all but carried into effect in 1858.

SEA LODGES

On Board the Vanguard, 254, E., 1760. | On Board the Prince, 279, E., 1762.
On Board the Canceaux, at Quebec, 224, E., 1762.

BRITISH AND IRISH FIELD LODGES

EXPLANATIONS.—E. denotes *English* (i.e. G.L. of England until 1813, and United G.L. afterwards); A., *Ancients*; I., *Irish*; S., *Scottish*; K., *Kilwinning*; Gib., *Gibraltar*; Jam., *Jamaica*; U.C., *Upper Canada*; L.C., *Lower Canada*; N.E., *New England*; N.Y., *New York*; and N.S., *Nova Scotia*. When known, the name is given before the number of a Lodge. A second date denotes erasure or last register, but, in the majority of cases, dormant Lodges continued to be shown in the Lists for many years after they had virtually ceased to exist.

CAVALRY

1st Life Guards, Truth, 571, E., 1798.	3d, R.A. Union, 211, S., 1785-1852.	11th, 211, E., 1756-82.
	” 197, A., 1806.	” 339, A., 1807-10.
DRAGOON GUARDS.	4th, Union R.A., 260, S., 1796.	12th, 255, I., 1755-85.
1st, George, 520, E., 1780-1813.	” 50, I., 1815.	” 179, I., 1804.
2d, 960, I., 1805-28.	5th, 289, I., 1757-83.	” Sphinx, 179, I., 1868.
4th, St Patrick, 295, I., 1758.	” 297, I., 1758-1818.	13th, 234, I., 1752-1815.
5th, 277, I., 1757-95.	6th, 123, A., 1763.	” 607, I., 1782-88.
” Charity, 570, I., 1780.	” 508, E., 1777-1813.	” 400, I., 1791-1849.
” Salamanca, 663, E., 1815-28.	” 311, A., 1797-1837.	14th, 273, I., 1756-1822.
6th, 577, I., 1780-1858.	” 876, I. [].	16th, 929, I., 1803-19.
7th, 305, I., 1758.	7th, Queen’s, 188, S., 1776-1816.	17th, 478, I., 1769-95.
	” 262, A., 1807-24.	” 285, A., 1794-1828.
	8th, 280, I., 1757-1815.	” 218, I., 1873.
DRAGOONS.	” 752, E., 1822-32.	18th, 1st Squadron, 388, I., 1762-1813.
1st, 384, I., 1799-1800.	9th, 158, I., 1747-1815.	” 2d ” 389, I., 1762-1821.
2d, [], K., (circa) 1747.	” 356, I., 1760-1818.	20th, 759, I., 1792.
” St Andrew, 158, S., 1770-1816.	” 284, A., 1794-1813.	23d, 873, I., [].

No. 295, I. surrendered its Warrant in 1830, but it was reissued in 1878; 570, I. returned its Warrant in 1858, but it was reissued in 1863; 305, I., in 1817, ex-

changed for No. 7, which was cancelled in 1858; 197, A. was closed by order of the C.O.; 50, I. exchanged for No. 4 in 1818, but the Warrant was called in in 1821; 179, I. exchanged for No. 12 in 1817, but the Warrant was called in in 1827.

ROYAL ARTILLERY

Since 1859 the companies have been linked together in brigades instead of battalions.

1st Batt., Scotland, 134, A., 1764-74.	5th Batt., Eastbourne, 101, A., 1812-23.	Quebec, St. John, 241, A., 1787.
„ Chatham, 187, A., 1774-77.	6th „ Ceylon, 329, A., 1802-30.	Pt. Royal, Jamaica, 262, A., 1790-1805.
„ Gibraltar, 230, A., 1785.	9th „ Gibraltar, 187, A., 1812-22.	Calcutta, 317, A., 1798.
2d „ Perth, 148, A., 1767.	10th „ S. Africa, 354, A., 1812-51.	Gibraltar, 2 and 5, Gib., 1802.
4th „ New York, 213, A., 1781.	„ Gibraltar, 356, A., 1813-21.	„ 4, 5, 9, and 11, Gib., 1811.
„ 144, A., <i>cir.</i> 1804.	Rl. H. Art., Colchester, 156, A., 1809-28.	Quebec, 40, A., 1804-14.
„ Gibraltar, 209, A., 1779.	[], Woolwich, 86, A., 1761.	Halifax, Virgin, 2, N.S., 1782.
„ „ 345, A., 1809-27.	Capt. Webdell's Cmpy., 183, A., 1773.	„ Royal Standard, 39, N.S., 1819.

No. 230, A. united with No. 13 in 1826; 148, A. is now St. John's, Gibraltar, No. 115; 213, A. purchased 9, A. Warrant in 1787, and is now Albion Lodge, No. 2, under the Grand Lodge of Quebec; 86, A. purchased the Warrant of 7, A. in 1788 and is now the Union Waterloo, No. 13; 241, A. is now under the Grand Lodge of Quebec; 317, A. is now Lodge Humility with Fortitude, No. 229, Calcutta.

ROYAL ENGINEERS

Div. of Artificers, Jersey, 293, A., 1795 | Rl. Mil. Artificers, do., 350, A., 1810. | 37th Cmpy. R.E., 1265, E., 1863-64.

A note in the Grand Lodge Register says that the Warrant of No. 1265 was withdrawn and the fee returned by order of the Grand Master. The Lodge was warranted on April 24, 1863; constituted June 19, 1863 and erased on February 22, 1864.

FOOT GUARDS

Coldstream Regiment, Perseverance, 492, E., 1776.

This Lodge is now No. 7, Royal York Lodge of Perseverance.

INFANTRY REGIMENTS

1st, 11, I., 1732-1847.	6th, 643, I., 1785-1800.	10th, 378, I., 1761-65.
„ 74, I., 1737-1801.	„ 646, I., 1785.	11th, 72, A., 1758-67.
„ 381, I., 1762-65.	„ 4, L.C., 1804.	„ 604, I., 1782-94.
„ Unity P. and C., 574, E., 1798.	„ Orthes, 689, E., 1817.	„ 313, A., 1798-1813.
„ Rl. Thistle, 289, S., 1808-52.	7th, 38, I., 1750.	12th, D. of N'folk's, 58, S., 1747-1809.
2d, 244, I., 1754-1825.	„ 231, I., 1752.	„ Mt. Calpe, 1116, E., 1860.
„ 390, I., 1762-1815.	„ 153, A., <i>cir.</i> 1804.	13th, 153, A., 1768-76.
3d, 170, A., 1771-92.	„ 2 and 7, L.C., 1804.	„ 637, I., 1784-88.
4th, United, 147, S., 1769-1809.	8th, 255, E., 1755-1813.	„ 661, I., 1787-1819.
„ 522, I., 1785-1823.	9th, 246, I., 1754-70.	14th, 211, I., 1750-61.
„ 91, I., 1857-65.	„ 183, A., 1803-29.	„ 58, A., 1759-1813.
5th, 86, I., 1738-1815.	10th, 177, I., 1748-55.	„ Union, 338, A., 1807-30.
„ St George, 353, A., 1812-62.	„ 299, I., 1758-1803.	„ Officers' L., 347, A., 1810-13.

SEA AND FIELD LODGES

INFANTRY REGIMENTS—(Continued)

14th, Integrity,	771, E., 1846.	37th, N. Hants,	726, E., 1844-62.	63d,	512, I., 1774-1814.
15th,	245, I., 1754.	38th,	441, I., 1765.	64th, D. of York,	106, S., 1761-1816.
16th,	293, I., 1758-1817.	39th, Gibraltar,	128, I., 1742.	"	686, I., 1788-1817.
"	300, I., 1758-1801.	"	290, I., 1758-1813.	"	130, I., 1817-58.
17th,	136, I., 1748.	40th,	42, A., N.D.	65th,	191, A., 1774.
" Unity,	168, S., 1771-1816.	"	204, I., 1810-13.	"	631, I., 1784.
"	237, A., 1787-92.	"	284, I., 1821-58.	66th,	392, I., 1763-64.
" Unity,	18, 1779.	42d,	195, I., 1749-1815.	"	538, I., 1777-90.
"	921, I., 1802.	" Hibernia,	42, I., 1809-40.	"	580, I., 1780-90.
18th,	168, I., 1747.	" St Andrew,	310, S., 1811-48.	"	656, I., N.D.
"	351, I., 1760-84.	43d, St Patrick's,	156, S., 1769-1816.	67th,	175, A., 1772.
"	335, A., 1806-13.	44th, Rainsford,	467, E., 1784-1813.	"	338, I., 1815-26.
"	18, Jam., 1810.	"	788, I., 1793.	68th,	714, I., 1790.
19th, St. Andrew's,	590, E., 1802-32.	45th,	445, I., 1766-73.	" Durham L.,	348, A., 1810-44.
20th, Minden,	63, I., 1748-1850.	"	272, A., 1792-1807.	69th,	174, I., 1791-1821.
" Sphinx,	263, I., 1860.	46th,	227, I., 1752-1847.	"	983, I., 1808-26.
21st,	33, I., <i>cir.</i> 1734.	47th,	192, I., 1748-1823.	70th, Hooker,	97, S., 1759-1809.
"	936, I., 1803.	"	147, I., 1810-23.	"	7, Gib., 1804.
22d, Moriah,	132, S., 1767-1809.	48th,	218, I., 1750-1858.	71st, P. of W.,	92, S., 1759-1809.
"	251, I., 1791.	"	982, I., 1806-17.	"	895, I., 1801-58.
23d,	63, S., 1751-1809.	49th,	354, I., 1760-1849.	72d,	75, A., 1759-64.
"	137 S., 1767-1816.	"	616, I., 1783-88.	"	65, I., 1854-60.
"	252, A., 1788-1822.	50th,	113, I., 1763-70.	75th,	292, I., 1810-25.
"	738, I., 1808.	"	112, A., 1763-1830.	76th,	359, I., 1760-64.
24th,	426, E., 1768-1813.	"	58, I., 1857-63.	"	248, A., 1788-1828.
25th,	92, I., 1749-1815.	51st, Orange,	94, A., 1761-1805.	77th,	578, I., 1780-82.
"	250, I., 1819.	"	94, I., 1763-1815.	78th,	322, A., 1801-30.
26th, Cameronian,	309, I., 1758.	"	690, I., 1788-96.	79th, Waterloo,	191, A., 1808-38.
27th,	24, I., 1734.	" Orange,	274, S., 1801.	80th, St Andrew,	197, S., 1769-1816.
"	528, I., 1787-1815.	" Minden,	677, E., 1816-43.	" Fortitude,	724, E., 1820-37.
"	692, I., 1808-18.	52d,	370, I., 1761-1825.	82d, Thistle,	4, N.S., 1782.
28th,	35, I., 1734.	"	226, E., 1762-1813.	"	138, I., 1817-58.
"	[], N.E., 1758.	"	309, A., 1797-1801.	83d,	339, I., 1759-64.
" Royal Arch,	510, I., 1773-1824.	"	170, A., 1801-13.	"	435, I., 1808.
"	6 and 9, Gib., 1804.	"	53, N.S., 1826.	85th,	298, A., 1801-46.
"	260, I., 1809-15.	" Oxfordshire,	853, E., 1830-62.	88th,	176, I., 1821-40.
29th, Gltrng. Star,	322, I., 1759.	"	244, I., 1832-37.	89th,	863, I., 1798-1818.
30th,	85, I., 1738.	53d,	236, I., 1753-75.	" Hibernia,	633, E., 1836-44.
"	535, I., 1776.	54th,	950, I., 1804-24.	" Social Friendship,	729, E., 1844.
31st, Fort George,	100, S., 1760-1852.	55th,	669, E., 1838-62.	90th,	8, Gib., 1803.
" St George,	108, S., 1761-1816.	"	[] S., 1743.	"	688, E., 1817-24.
"	5, Gib., 1802.	"	7, N.Y., 1762.	91st, Argyle,	321, A., 1799-1828.
" Meridian,	1045, E., 1858.	56th, George III,	101, S., 1760-1809.	92d,	364, I., 1761-62.
32d,	61, I., <i>cir.</i> 1747.	"	420, I., 1765-69.	"	333, A., 1805-32.
" White's,	73, S., 1754-1809.	57th,	41, A., 1755.	94th, Union,	121, S., 1764-1809.
"	617, I., 1783-85.	" Zion,	3, N.Y., 1783.	" Philanthropists,	591, E., 1802.
33d,	12, I., <i>cir.</i> 1732.	" Albuera,	704, E., 1818-24.	" George William,	328, S., 1830-60.
"	90, A., 1761-1813.	58th,	466, I., 1769-1817.	95th,	842, E., 1829-62.
"	681, E., 1816-29.	"	692, I., 1789.	96th,	170, A.
34th, Barry,	466, E., 1784-1813.	"	332, A., 1805-23.	"	176, I., 1818-19.
"	340, A., 1807-32.	59th,	243, I., 1754-97.	97th,	984, I., 1808.
35th,	205, I., 1749-90.	"	219, I., 1810-17.	100th,	3, Gib., 1804.
36th,	542, I., 1777-80.	60th,	448, E., 1764.	103d,	292, I., 1834-38.
"	559, I., 1778.	"	7, N.Y., 1783.	108th,	4, Gib., 1804.
37th,	52, A., 1756-1813.	62d,	407, I., 1763-86.	112th,	815, I., N.D.

Lodge 74 I.: According to the Grand Lodge records, the date of the foundation was 1783, the *Pocket Companion* (Dublin) shows that only thirty-seven Irish Lodges were in existence in 1735.

With regard to Lodge 18 (17th Foot, Unity), a Lodge in the 17th Foot (which arrived in Boston, January 1, 1776) is shown at this number on the register of the Grand Lodge of the Antients, and the Warrant, which was captured by the Americans, was returned to the Unity Lodge, No. 18, in the 17th Foot by General Parsons, in 1779. The Scottish Lodge, No. 168, which bore the same name, may have become No. 18 on the Provincial List.

There is an interesting entry in the Minutes of St. Abb's Lodge, No. 70, Eyemouth (S.C.), relating to Lodge 92 I., which states that the Lodge chest, having been lost at Münster in Germany, a new one was "consecrated" at Berwick on December 2, 1763.

Lodge 310 S.: Eighty-nine members were enrolled within nine months of its constitution and fifty intrants were admitted in the four months immediately following the Battle of Waterloo.

Lodge 227 I.: This was known as the Lodge of Social and Military Virtues; it is now the Lodge of Antiquity, No. 1, Quebec.

Lodge 170 A. was attached to the 2nd Battalion, which was made the 96th Foot in 1803, the 95th Foot in 1816 and disbanded in 1818.

Lodge 53 N.S. was afterwards No. 842 on the General List and a stationary Lodge until about 1838, when it was attached to the Rifle Brigade.

The first Lodge mentioned in the 55th Foot was the first Military Lodge under the Grand Lodge of Scotland.

The Warrant for 448 E. was granted originally in 1764 by the Provincial Grand Master for New York to Lieutenant J. Christie, of the 60th Foot, as Master and others, to meet as Lodge No. 1 at Detroit. It became 62 in 1806 and, later, No. 3 of the Grand Lodge of New York; it is now Lodge Zion, No. 1 of the Grand Lodge of Michigan.

The Warrant of Lodge 7 N.Y. states that it was to be held "in H.M. Loyal American Regiment or elsewhere."

Lodge 175 A. was constituted at the Mitre Tavern, Globe Lane, Chatham, Kent, in 1772; in 1807, one Warrant was transferred from the 67th Regiment to the Royal Cornish Miners at Dover and, in 1826, the Military Warrant was exchanged for a Civil Warrant, when the Lodge became known as the Lodge of Fortitude, under which name and the number 131, it still meets at Truro.

The 71st Foot was raised at Elgin, in 1777, as the 73rd Foot and it became the 71st—a numerical title held by three previously extinct regiments—in 1786.

ROYAL MARINES.

Plymouth, Marine L., 237, E., 1759.	St'neh'se, Amphibi'us L., 498, E., 1787.	Stonehouse, Roy. Mar., 336, A., 1808-30.
Portsmouth, 122, A., 1763-64.	Chatham, 256, A., 1789-92.	Woolwich, Roy. Mar., 328, A., 1810.
	Chatham, Roy. Mar., 260, A., 1812.	

SEA AND FIELD LODGES

BRITISH MILITIA

Aberdeenshire, Aboyne, 278, S., 1799.	Fifeshire, 311, S., 1811-37.	Middlesex (Westminster), 309, A., 1804.
Antrim, 289, I., 1796-1856.	Forfar and Kincardine, 292, S., 1808.	Monaghan, 552, I., 1796.
Argyle, St John, 258, S., 1795-1809.	Hants (Nth.), Love, 197, A., 1808-38.	„ 200, I., 1801-26.
Armagh, 888, I., 1800-45.	Kerry, 66, I., 1810-56.	Monmouth, 664, E., 1815-22.
Ayr and Renfrew, St Paul, 271, S., 1799.	Kildare, 847, I., 1797-1825.	Queen's County, 857, I., 1797-1832.
Berwickshire, Hirsell, 237, A., 1811-20.	Kilkenny, 855, I., 1797-1825.	„ 398, I., 1805-10.
Cambridge, 327, A., 1799-1801.	King's County, 948, I., 1804-47.	Roscommon, 242, I., 1808-20.
Carlow, 903, I., 1801-16.	Lancashire (First), 197, A., 1776-1806.	Shropshire, Salopian, 153, A., 1810.
Cavan, 300, I., 1801-30.	„ (Second), Knight of Malta, 309, A., 1803.	Sligo, 837, I., 1796-1835.
Cheshire, 541, E., 1794-1818.	„ (Third), Unanimity, 147, A., 1812.	Southdown, 214, I., 1810-15.
Cork, 741, I., 1808-17.	Leicester, 87, A., 1761-64.	Staffordshire, 327, A., 1801.
„ (South), 495, I., 1794-1865.	Leitrim, 854, I., 1797.	Tipperary, 856, I., 1797-1825.
Cornish Miners, Fortitude, 175, A., 1807.	Lincoln (South), 867, I., N.D.	Tyrone, 846, I., 1796-1818.
Cornwall, Royal Cornwall, 618, E., 1810.	London (West), Justice, 198, A., 1801.	„ 562, I., 1797-1830.
Cumberland, 215, A., 1807-38.	„ „ Euphrates, 292, A., 1812.	Warwickshire, Shakespeare, 501 E.
Devon (East), 216, A., 1781-1835.	Louth, 10, I., 1809-49.	Westmeath, 791, I., 1793-1826.
„ (North), Good Intention, 452, E., 1783.	Mayo (South), 79, I., 1810-26.	Wexford, 935, I., 1803-24.
„ (North), 228, A., 1812-21.	„ (North), 81, I., 1812-25.	Wicklow, 848, I., 1796-1815.
Donegal, 865, I., 1798-1821.	Meath, 898, I., 1801-49.	„ 877, I., 1800.
Downshire, 212, I., 1795-1808.	Middlesex (West), 298, A., 1796-1801.	Wilts, Loyalty, 282, A., 1794-1834.
Dublin, 62, I., 1810-21.	„ (Westminster), Harmony, 583, E., 1799.	Yorkshire (First), Moriah, 176, A., 1772.
Durham, St Cuthbert, 320, S., 1813-48.		„ (East), St George, 442, E., 1782.
Fermanagh, 864, I., 1798-1830.		„ (West), Union, 626, E., 1811.
		„ (N.), L. Dundas, 674, E., 1815.

Shakespeare Lodge, 501 E. was a Civil Lodge, founded at Norwich, in 1792 ; it was taken over by the Warwickshire Regiment of Militia, in 1796, but, in 1808, it was transferred to Warwick, when, in spite of the opposition of the military members, it became stationary. Between 1797 and 1808, it met at Gravesend, Chelmsford, Dublin, Drogheda, Colchester, Bury St. Edmunds, Huntingdon, Stilton, Norman Cross, Ipswich and again at Colchester. It meets now at Warwick as No. 284.

HONOURABLE ARTILLERY COMPANY OF LONDON

Armoury House, Finsbury, Fitzroy, 830 E., 1849

The Court of Assistants in this year sanctioned the formation of a Lodge to consist of members of the Company only. A proposal to establish "the Hon. the Artillery Company's Lodge" was agreed to in 1781, but negatived at the next Court (G. A. Raikes, *Hist. of the Hon. Art. Company*). Although the Fitz-Roy Lodge, now No. 569, is stationary in a sense, as having met hitherto at the Armoury House of the Company, it would, without doubt, accompany that distinguished corps should it ever change its head-quarters in time of peace, or be arrayed with the regular forces in time of war.

FENCIBLE REGIMENTS

P. of Wales F. Cavalry, 312, A., 1798.	Breadalbane F., 907, I., 1801-13.	Essex F., 825, I., 1796-1813.
Cornwall F. Light Drags., 582, E., 1799.	Elgin F., 860, I., 1798-1813.	
	Nova Scotia, Loyal Surrey Rangers, 587, E., 1801-13.	

GARRISON AND VETERAN BATTALIONS

Garrison Batt., 125, I., 1808-14.	4th Gar. Batt, Fr'dship, 343, A., 1809-32.	8th Garr. Batt., 995, I., 1808-14.
4th „ „ 986, I., 1810-15.	7th „ „ 992, I., 1808-15.	1st Veter. „ 351, A., 1810-33.
	4th Veteran Battalion, 988, I., 1808-15.	

AUXILIARY CORPS (FOREIGN)

Reg. of Anspach-Beyreuth, 215, A., 1781.	Recton's Hanoverian Brigade, 232, A., 1786.	Reg. of Anholt-Zerbst, 516, E., 1787.
Knyphausen, Hiram, 5, N.Y., 1783.		Turkish Contingent, 373, S., 1856-64.

FOREIGN AND COLONIAL REGIMENTS

Scots Brigade, Holland, Union, 121, S., 1764.	Pr. Edw. I., St George, 2, N.S., 1781.	Pr. Edw. I., 26, N.S., 1797.
Sicilian Foot, Naples, 433, E., 1768.	New Jersey Volunteers, St George, 2, N.Y., 1783.	1st American Regiment, 3, U.C., 1804.
Garrison, Halifax, Union, 1, N.S., 1781.	King's Rangers, St James, 14, L.C., 1784.	Nova Scotia Regiment, 24, N.S., 1804.
	Military (under Travelling Warrant), 54 N.S., 1826.	Rl. Canadians, Glengarry, 1, L.C., 1805.

EXISTING ENGLISH AND IRISH FIELD LODGES, 1886

4th Drag. G'rds, St Pat'k's, 295, I., 1758.	12th Ft., Calpe, 824, E., 1860.	29th Ft., 322, I., 1759.
5th " " Charity, 570, I., 1780.	14th " Integrity, 528, E., 1846.	31st " Meridian, 743, E., 1858.
12th Rl. Lancers, Sphinx, 179, I., 1868.	20th " Sphinx, 263, I., 1860.	38th " 441, I., 1765.
1st Foot, Unity, P. and C., 316, E., 1798.	23rd " 738, I., 1882.	39th " Gibraltar, 128, I., 1742.
6th " Orthes, 352, E., 1817.	26th " Cameronian, 26, I., 1758.	89th " Social Fr'ndship, 497, E., 1844.
	Hon. Artillery Company, London, Fitzroy, 569, E., 1849.	

SWEDEN.—An ancient document in the archives of the Grand Lodge informs us that “the Lodge St. Jean Auxilaire—instituted in 1752—was formed by sundry Brethren of the military and travelling Lodges (*loges militaires et voyageuses*) existing at that time”; but, with regard to the number of these itinerant bodies, the field of their operations, or, indeed, to any further particulars concerning them, we are left wholly in the dark. The next evidence in point of date—afforded by the same source of authority—relates to the formation of the Lodge of the Swedish army (*Svenska Arméens*) at Greifswald, in Pomerania, January 10, 1761. According to its *Statutes*, the seat of the Lodge was to be at the head-quarters of the Swedish army during the continuance of the [Seven Years’] war and at Stockholm in time of peace. Captain (afterwards General) the Count of Salza was the first Master and among the other founders were Barons de Beck-Trius, de Cederstrom, de Duval and the Count de Creutz—all Swedish military officers. During the continuance of the war, the Lodge threw off shoots at Greifswald, Stralsund and Christianstadt. At the peace of 1763, it removed to Stockholm, after having received—February 17—a confirmation of its Charter from the Grand Lodge of Sweden. The Lodge of the Swedish army established a pension fund for wounded soldiers and the recipients of its bounty wore silver medals, struck at the expense of the Lodge. Prince Frederick-Adolphe, Duc d’Ostrogothie, the king’s brother, was its Master at the period of his decease; but, in 1781, its labours came to an end and the members joined other Lodges at the capital.

RUSSIA.—In 1761 a Field Lodge was formed in the Russian army, which, at that time, had its winter quarters in West Prussia and its head-quarters at Marienburg. A second was established at the same place in 1764, which afterwards became the stationary Lodge of the Three Towers. The latest appears to have been George the Victorious, constituted by Grand Lodge Astrea, March 12, 1817.

GERMANY.—Throughout the empire, Field or Camp Lodges were regarded as merely auxiliary to the regular or stationary Lodges. The former were, in every case, erected to serve a temporary purpose and before a candidate was accepted for initiation, he was required to name one of the latter as the Lodge he would repair to for admission, when the Warrant of the movable and transitory body was sur-

rendered or withdrawn. They only existed in time of war, or when an appeal to arms was believed to be impending. In the eighteenth century there were Military (which sometimes became Field) Lodges. These were constituted in garrisons and fortresses during peace as well as war. Examples are afforded by the three Lodges which head the subjoined table. The first was founded by Frederick the Great, the second by French prisoners of war, the third by military officers in Potsdam. The Flaming Star, originally a Military Lodge, was established February 24, 1770, it being thought desirable by Krüger "to take the Brethren of Military rank out of all the Lodges and to erect a separate Lodge for them, which, in the case of war, might follow the camp and exemplify the benefits of Masonry in the field." From this time all military candidates were sent to the Flaming Star for initiation.

In 1778, there was a concentration of troops both in Saxony and Silesia and the military duties of the Master—Marschall von Bieberstein—taking him in the former direction, he was accompanied by the Flaming Star, whilst a branch or "Dispensation" Lodge—duly constituted by the G.M.—under Major von Kleist proceeded to diffuse Masonic light in the other. On August 23, 1779, the Brethren were reunited in a single Lodge, which was in existence at Berlin until shortly before the outbreak of the Great War in 1914.

Nos. 12-14 on the list were also erected in Saxony and Silesia in the commencement of the Bavarian War of Succession—the most important being the Golden Goblet, of which Zinnendorff was a member. No. 16 was established by Count von Lottom, in furtherance of his resolution to found a Lodge "on hearing that General Blücher was to command the Army Corps on the Prussian coast of the Baltic." The latter was a member of Field Lodge No. 1, in 1812. The particulars with regard to No. 8 are a little confusing and it is not clear that it ever received a Warrant or, if so, at whose hands. The General in command appears to have arrested its development at a very early stage and the same thing occurred in 1816, when an attempt was made by thirty military Brethren to establish a Lodge in Sedan.

1. Court L.,	Rhenisberg, 1739.	9. Blücher,	Luxemburg, 1820.	15.	At Hanover, 1797.
2. Parfaite Union,	Magdeburg, 1761.	10. Victorious Eagle,	Potsdam, 1850-51.	16. Field L. No. I.,	1811-14.
3. Minerva,	Potsdam, 1768.	11. William of the Black		17. " No. II., In France,	1818.
4. Flaming Star,	Berlin, 1770.	Forest,	Rastadt, 1861-67.	18. " No. III., "	1815-16.
5. " "	(Deputy L.), 1778-79.	12. Golden Goblet, Field		19. F. W., of the Iron Cross,	1818.
6. Frederick of Patriotism,	1812.	Hospital	Silesia, 1778-79.	20. Iron Cross,	Mayence, 1813-15.
7. Of the Iron Cross,	1815.	13. Army L. No. I.,	Silesia, 1778-79.	21. John of the Sword,	1797-99.
8.	At Bar-le-Duc, 1816.	14. The Guide-Post,	Saxony, 1778.	22. Adolphus of German Unity,	1817-24.

The first Lodge in the list was founded by Frederick II; Nos. 2 to 7 and 9 to 11 were founded by the Three Globes; Nos. 8 and 12 to 19 by Zinnendorff's National Grand Lodge; No. 20 was founded by the Royal York; and Nos. 21 and 22 were founded by the Provincial Grand Lodge of Hanover. All are now extinct.

Two Lodges in Frankfort—of which mention has already been made—are not shown in the foregoing table. One of these (consisting chiefly of foreigners) was founded by Count Schmettau in 1743, the other would appear to date from about the year 1760. The latter, in the Royal Deux Ponts Regiment, affiliated

in 1762 with Lodge Union of Frankfort, receiving, at the same time, a local Warrant empowering it to resume work as a "Field" (and *daughter*) Lodge on quitting that city. The Royal Deux Ponts Lodge joined the Strict Observance in 1771, but we again meet with one—Les Dragons Unis des Deux-Ponts—in the same Regiment, which was taken on the roll of the G.O. of France in 1783, with precedence from the previous year. This *Regiment* and possibly the *Lodge*—which may have only shaken off the fetters of the S.O. in 1782—accompanied the expedition of General Rochambeau to North America in 1780 and was commanded by the Marquis de Deux Ponts. Deux Ponts is a town of Rhenish Bavaria, which, passing to Charles XI of Sweden, became French territory in 1718 and, afterwards, Bavarian.

HOLLAND.—The following Military Lodges (all of which are now extinct) were constituted by the Grand Lodge of the Netherlands :

La Loge Militaire, Maastricht, 1745.	St Andreas, Sluis, 1786.	L'Union Constante Militaire, Alkmaar, 1799.
L'Harmonie, Sluis, 1749.	L'Union Helvétique, Maastricht, 1788.	
La Concorde, Venlo, 1757.	Biedertreu, Heusden, 1788.	De Harten door Vriendschap
L'Esprit du Corps, Leeuwarden, 1777.	De Opgaande Oranjezon, Sluis, 1789.	Zaamverbonden, Amersfoort, 1800.
Curá et Vigilantiá, Suriname, 1777.	La Réunion Neufchatelloise, Ceylon, 1790.	Fidelitas, 's Gravenhage, 1807.
L'Union Militaire, Zwolle, 1778.	Pax Inimica Malis, 's Heerenberg, 1793.	De Toevallige Vereeniging, Bergen op Zoom, 1808.
L'Unanimité, Brielle, 1783.	La Fraternité Militaire, Leeuwarden, 1795.	St. Napolcon, Amsterdam, 1810.
Le Temple de la Vertu, Tholen, 1783.	De Militaire Broederschap, Alkmaar, 1814.	La Paix, Amsterdam, 1810.

BELGIUM.—The subjoined list of Field and Garrison Lodges (none of which is in existence at this day) has been compiled from official and other sources :

Friends of Order, 1st Army Div., 1832.	Defenders of Leopold, Namur, 1834.	United Brethren, 3d Army Div., 1835.
Scots Camp, 4th Army Div., 1833.	Shield of Belgium, 4th Foot, 1834.	Military Union, Beverloo, 1836.

No Warrants for Field or Army Lodges have been granted at any time under the Jurisdictions of Switzerland, Greece, Denmark, Hamburg or Darmstadt. In the Austro-Hungarian empire, the members of both the sea and land services are forbidden to become Freemasons, "for which reason," wrote the Grand Secretary of Hungary in 1880, "there are no Military Lodges in existence, nor any military Brethren among us."

FRANCE.—Entombed in the archives of the Grand Orient are the records (*dossiers*) of about two hundred Regimental Lodges, together with a number of documents formerly belonging to the Lodges established in England by French prisoners of war, which subsequently came under the G.O. These books and papers, according to their official custodian, "contain very valuable information (*renseignements précieux*)," which, however, considerations of time and space have prevented being used. The Lodges in the following table are shown, as nearly as possible, in the order of their appearance in any official list. They are seventy-six in number and, while some were founded by the Grand Lodge, all such Lodges were afterwards newly constituted by the Grand Orient. The roll extends to 1787 and an asterisk in each instance is placed before the names of the fifty-two Lodges which, in that year, were represented at the G.O. by their Deputies. The dates of

origin given are those from which the Lodges were allowed to rank. Some of the regiments named in the table—as holding Warrants for long periods—served in America during the War of Independence; and the stability, or tenacity of existence, of the older French Army Lodges, as contrasted with the ephemeral character of their successors under the Consulate and Empire, has led to a description of the former with a minuteness of detail, which would be altogether out of keeping with the importance of the latter in a general history of Freemasonry.

The Lodge Montmorenci-Luxembourg, constituted June 1, 1762, in the Regiment of Hainault Infantry, of which the Duke of Luxemburg was the Colonel, was accorded—April 18, 1772—by the Grand Lodge of France, the privilege of attendance at all its meetings. This Lodge has been styled, with great show of reason, the stem or trunk from which the Grand Orient budded forth in December 1773. The list of its members in 1772 is certainly a remarkable one. The Duke of Luxemburg was the Master, the Wardens were his son and the Prince de Rohan-Guéméné and, among the members—who were all, with one exception, noblemen—may be named the Princes of Condé, Ligne, Tarente, Montbazou, Nassau and Pignatelli; the Dukes of Lauzun, Coigny and Fronsac; and many others of lesser rank. Of the first officers of the Grand Orient, the five highest in rank (after the Duc de Chartres, Grand Master) and nearly the whole of the honorary grand officers, were members of this Lodge.

The last Lodge on the list was constituted March 16, 1787 and its first Master was André Masséna—afterwards Marshal of France—at that time Adjutant of the Royal Italian Regiment.

The abbreviations, Inf., Cav., Drag., Art., Chass. and Huss., denote Infantry, Cavalry, Dragoons, Artillery, Chasseurs and Hussars, respectively.

FRENCH FIELD LODGES DOWN TO THE YEAR 1787

Parfaite Egalité	<i>Walsb</i> , Inf.,	1688.	Tendre Fraternité,	<i>Rl. Pologne</i> , Cav.,	1773.
Parfaite Union,	<i>Vivaraïs</i> , Inf.,	1759.	*Heureux Hazard,	<i>Rl. Vaisseaux</i> , Inf.,	1772.
”	<i>Dauphin</i> , Drag.,	1760.	Parfaite Union,	<i>Vermandois</i> , Inf.,	1774.
Tendre Fraternité,	<i>Rl. Marine</i> , Inf.,	1760.	Union désirée,	<i>Mousquetaires, 2e Cie.</i> ,	1774.
*Union Parfaite,	<i>Vigier, Suisse</i> , Inf.,	1761.	Parfait Union,	<i>Rl. Roussillon</i> , Cav.,	1774.
*Montmorenci-Luxembourg,	<i>Hainault</i> , Inf.,	1762.	*Triple Alliance,	<i>Beaujolais</i> , Inf.,	1774.
*Sigismond-Luxembourg,	<i>Hainault</i> , Inf.,	1763.	*Trois Frères Unis,	<i>La Cour</i> [],	1775.
*St Charles des Amis Réunis,	<i>Saintonge</i> , Inf.,	1763.	S. Louis,	<i>Du Roi</i> , Inf.,	1775.
*Parfaite Harmonie,	<i>Corps Rl. Marine</i> ,	1764.	Marine,	<i>Marine (Corps Rl.)</i> ,	1775.
*Militaire du Bourb.,	<i>Bourbonnis</i> , Inf.,	1764.	Double Amitié,	<i>Navarre</i> , Inf.,	1775.
*Union Frat.,	<i>Rl. Roussillon</i> , Inf.,	1765.	Famille Unie,	<i>Condé</i> , Inf.,	1776.
Union Parfaite,	<i>Corps Rl. du Génie</i> ,	1765.	Parfait Amitié,	<i>Conti</i> , Drag.,	1776.
S. Alexandre,	<i>Mousquetaires, 1ère Cie.</i> ,	1766.	*Sully,	<i>Toul.</i> , Art.,	1777.
*Henri IV,	<i>Corps Rl.</i> , Art.,	1766.	*Intimité,	<i>Orléans</i> , Inf.,	1777.
*Parfait Union,	<i>Flandre</i> , Inf.,	1766.	*Fabert,	<i>Du Roi</i> , Inf.,	1777.
*Paix et Union,	<i>Lyonnois</i> , Inf.,	1767.	Parfaite Union,	<i>Rohan Soubise</i> , Inf.,	1777.
*Purété,	<i>La Sarre</i> , Inf.,	1767.	Parfaite Union,	<i>Angoumois</i> , Inf.,	1777.
*Concorde,	<i>Auvergne</i> , Inf.,	1769.	Amitié,	<i>Strasbourg</i> , Art.,	1778.
Amis Réunis,	<i>Lyonnois</i> , Inf.,	1769.	*Amitié,	<i>Salm-Salm</i> , Inf.,	1778.
*S. Louis,	<i>Guyenne</i> , Inf.,	1771.	*Franchise Helvétique;	<i>Ernest, Suisse</i> , Inf.,	1778.
*S. Louis de l'Union,	<i>Chass. des Cévennes</i> ,	1771.	*Guill. Tell,	<i>Sonnenberg, Suisse</i> , Inf.,	1778.
*Parfaite Union,	<i>Rl. Champagne</i> , Cav.,	1773.	*Amitié,	<i>Dauphiné</i> , Inf.,	1778.

FRENCH FIELD LODGES DOWN TO THE YEAR 1787—(Continued)

*Amitié a l'Épreuve,	Orleans, Drag.,	1779.	*Amitié Frat.,	Segur, Drag.,	1782.
*Héroïsme,	Gardes du Roi, Cie. Écoss.,	1779.	*Parfaite Alliance,	Bretagne, Inf.,	1785.
*Vrais Amis,	Médoc, Inf.,	1780.	*Réunion,	Rl. Roussillon, Inf.,	1785.
*Maréchal Coigny,	Col. Gén., Drag.,	1781.	Amis Intimes,	Percbe, Inf.,	1785.
*Dragons Unis,	Deux-Ponts, Drag.,	1782.	*Valeur,	Touraine, Inf.,	1785.
*Heureux Hasard,	Foix, Inf.,	1783.	*Amis Réunis,	Marine,	1785.
*Maréchal Saxe,	Septimanie, Cav.,	1783.	*Amis Réunis,	Armagnac, Inf.,	1786.
*Bonne Intelligence,	Languedoc, Inf.,	1781.	*Frères d'Armes,	Berri, Cav.,	1785.
S. Jean,	Gendarmerie de Fr.,	1783.	*Franchise,	Picardie, Inf.,	1786.
*Élèves de Mars et Neptune,	Marine,	1783.	Vigilance,	Bercheny, Huss.,	1786.
*Réunion Parfaite,	Pyrenées, Chass.,	1783.	*Vrais Soutiens,	Gaudeloupe,	1784.
*Frères Unis,	Maréchal Turenne,	1784.	Bellone,	Pentbierre, Inf.,	1786.
*Bons Amis,	M. de Camp. Gén., Cav.,	1784.	*S. Louis de Palestine,	Boufflers, Drag.,	1787.
*Modeste,	Col. Général, Inf.,	1784.	*Régularité,	Gardes, Corps du Roi,	1786.
*Nouvelle Harmonie,	Marine,	1784.	*Constance,	Béarn, Inf.,	1787.
*Amitié,	Brie, Inf.,	1785.	Parfaite Amitié,	Rl. Italian, Inf.,	1787.

Loge Parfaite Egalité, in the Regiment Irlandais de Walsh, was legitimated by the Grand Lodge of France in 1772 and by the Grand Orient in 1777. According to an English Army List of 1743, however, the earliest Irish regiment existing, at that time, in the French service, was only formed in 1690.

Loge Militaire du Bourbonnois became, in 1787, Loge les Vrais Amis.

Loge Amis Réunis became, in 1805, Loge les Amis Réunis de la Victoire and was the only Lodge on the above list shown in the *Official Calendar* for that year.

No Field Lodges were constituted in 1788 or 1789 and only eight between 1790 and 1801. The next seven years, however, witnessed an addition of sixty-four; but at the close of this period nearly all the Lodges established under the old Monarchy had ceased to exist. The Calendar of 1805 shows a total of forty-three, of which one only was of earlier date than the Revolution, the next in point of age being a Lodge of 1790, whilst no fewer than thirty-five had been warranted in 1802-4. In 1809, sixty-seven Regiments had Lodges attached to them and, three years later, the number had risen to sixty-nine. At this time the Lodges were both opened and closed with a cry of "Vive l'Empereur!" In 1811-13, six further Lodges were established, but, as already related, no fewer than four hundred and twenty-nine on the general roll became dormant in 1814. Two new Lodges were formed in 1817-19, but only three Regiments in all are shown as possessed of Masonic Warrants in 1820. Three Lodges were constituted between 1821 and 1834; and, ten years later, Loge Cirnus (1821), in the 10th Regiment of the line, the last of the long roll of French Military Lodges, disappeared from the scene. It may be added, that a confidential circular from the Minister of War—Marshal Soult—to the colonels of regiments, in 1845, declared "that it was contrary to the rules of the service for any of the military to become even members of the institution." Soult himself was a Freemason, as were also many other Marshals of France—for example, Serrurier, Beurnonville, Kellerman, Masséna, Lefebvre, Mortier, Perignon, Bernadotte, Murat, Macdonald, Lauriston, Magnan and (it is alleged) Augereau, Brune and Sebastiani.

AMERICA.—The general history of Masonry in the United States may be divided into three periods—the first extending to the year 1755, the second to the Peace of Versailles in 1783 and the third until the present date. Of these, the first and last will be hereafter considered, but the second—so far, at least, as the details are capable of being treated as a whole—are dealt with in the current section.

According to a talented writer, “all warranted American Lodges, previous to the French War [1755], had worked the Rituals and acknowledged the authority of the Grand Lodge of England only (sometimes denominated the Grand Lodge of Moderns); but during this war Lodges holding Warrants from the Grand Lodges of Scotland, Ireland and the Antients of London, were working in America. They probably owed their introduction to the Military Brethren” (Sidney Hayden, *Washington and his Masonic Compeers*, 1866, p. 31).

It will in some degree clear the ground for the inquiry to mention that prior to the French War the only Lodge of a military character known to have been established in America was one at Annapolis Royal, in Nova Scotia, formed in 1738 by Erasmus James Phillips—Fort-Major of that garrison—as Deputy Grand Master, under an authority from Boston.

1755.—General Braddock arrived in America with two thousand regular troops, was defeated by the French and mortally wounded, July 8. Other regiments were despatched from Britain in this and later years. The movements of these battalions can easily be traced in a number of well-known books. A list of the British regiments to which Lodges were attached has already been given.

1756.—In this year there were six battalions and eight independent companies of King's troops in America, the whole being under the Earl of Loudoun. Richard Gridley was authorized—May 13—by the Provincial Grand Master of North America, “to congregate all Free and Accepted Masons in the Expedition against Crown Point and form them into one or more Lodges.” For military reasons, however, the proposed movement against Ticonderoga and Crown Point was not attempted.

Richard Gridley—the younger brother of Jeremy Gridley, Provincial Grand Master for North America—was born in 1711 and, after seeing much active service, was appointed Chief Engineer and Colonel of Infantry in 1755. For his distinguished services at the siege of Quebec he received a pension and grant of land from the British Government. Appointed Major-General by the Provincial Congress, September 20, 1775. Deputy Grand Master St. John's Grand Lodge, Boston, January 22, 1768 and continued to hold that office until the Union of the two Grand Lodges in Massachusetts (1792), though his presence in Grand Lodge is last recorded under the year 1787. It is probable that the connexion of this veteran soldier and Craftsman with the older Grand Lodge was not without influence in preventing its total collapse pending the happy amalgamation of the two Grand Lodges in 1792. Scottish Charters for Lodges in Blandford (Virginia) and Boston were granted March 9 and November 30 respectively.

1757.—Lodge at Lake George named in the Boston Records, April 8. Colonel

John Young, 60th Foot, appointed Scottish Provincial Grand Master in America, November 14. Three Ancient Warrants sent by Laurence Dermott to Halifax, in one of which Erasmus James Philips was named as Provincial Grand Master. About this year "several persons in Philadelphia, active in political and private life, were made Masons according to the practice of the Ancients" (*Early History Grand Lodge of Pennsylvania*).

1758.—Capitulation of Louisbourg, July 26: a Lodge formed there in the 28th Foot by Richard Gridley, November 13. A Warrant—No. 69—granted by the Antient Grand Lodge of England to Philadelphia. After this year there were only—in that city—one or two notices of any Lodges under the older (English) sanction. Scottish Charters were issued by the Grand Lodge and Mother Kilwinning respectively to Brethren at Fredericksburg and Tappahannock (Virginia).

1759.—Abraham Savage was authorized by Jeremy Gridley, Provincial Grand Master for North America, to "Congregate all Free and Accepted Masons in the Expedition against Canada into one or more Lodges," April 13. Crown Point surrendered, August 4; twelve officers of the 1st Foot were made Masons in the Lodge there by the Master, Abraham Savage. Capitulation of Quebec, September 18. "The anniversary of St. John the Evangelist was duly observed by the several Lodges of Freemasons in the Garrison" (Knox, *Campaigns in North America*, 1769, vol. ii, p. 235), where, at the time, Colonel Young, Provincial Grand Master for North America, under Scotland, was present with his regiment, the 60th Foot or "Royal Americans."

1760.—Quebec invested by the French, May 11. Commodore Swanton, with the Vanguard and two frigates, arrived and raised the siege, May 16. Charter of St. Andrew's Lodge—granted (by the Grand Lodge of Scotland, to certain persons, who, having been irregularly initiated, were refused admission into the Boston Lodges) in 1756—received at Boston, September 4. No. 98 (S.) erected at Charleston, South Carolina.

1761.—The members of the Boston Regular Lodges were forbidden to visit St. Andrew's. Charter—No. 89—appointed William Ball Provincial Grand Master for Pennsylvania, granted by the Antients, but not received. No. 92 (A.) erected at Charleston, S.C.

1762.—A Lodge in the 55th Foot—No. 7 from New York—petitioned Jeremy Gridley to grant a Charter to the Provincial troops at Crown Point (March 5) and a Deputation was issued to Colonel Ingersoll to hold a Lodge there.

1763.—Nos. 117 (S.) erected at Norfolk, Virginia and 399 (I.) at New York.

Owing to the loss of a great part of its records by the Grand Lodge of Ireland, the number of stationary Lodges warranted in America from that Jurisdiction must remain a matter of uncertainty. Lodge No. 74, in the 1st Foot, as already seen, gave an exact copy of its Warrant to a set of Brethren at Albany (N.Y.) in 1759 and it is unreasonable to believe that it was a solitary instance of the kind. Schultz mentions three Lodges of unknown origin in Maryland, as having existed in 1759, 1761 and 1763; it is possible, to say the least, that one or more of them may have

derived their authority either directly or indirectly from Ireland. Dove, also, in his account of the early Lodges in Virginia, names the Irish as one of the five Jurisdictions by which that State was Masonically "occupied" in 1777.

1764.—Provincial Warrant—No. 89—received in Philadelphia from the Antient Grand Lodge of England. "From the time of the establishing of these Lodges of the four Degrees by the Antients, such records as we can find," says a careful writer, "show the speedy decline of the Moderns" (Meyer, *History of Jerusalem Royal Arch Chapter*, p. 10). A Lodge at Quebec—probably constituted by Richard Gridley or Abraham Savage—is first named in the Boston Records of this year.

1765.—No. 346, at Joppa, Maryland, under the Original Grand Lodge of England, was inaugurated November 21; the 14th By-law, passed the same day, enacts:—"That none who hath been Admitted in any Modern Lodge shall be Admitted as a Member of this Lodge, without taking the respective Obligations Peculiar to Antient Masons" (Schultz, *Freemasonry in Maryland*, p. 39).

1766.—In this year bickerings occurred between the St. Andrew's and the Boston Regular Lodges, a Union of Love and Friendship, to which the members of both Jurisdictions should be parties, was proposed by the former.

1767.—The funeral of Jeremy Gridley, Provincial Grand Master, North America, took place September 12 and the members of St. Andrew's Lodge—sixty-four in number (Joseph Warren being the Senior Warden)—walked in the procession. After this, however, when every generous effort on the part of St. Andrew's had completely failed and when it became evident that no Union of Love and Friendship could be effected, the members of that Lodge changed their ground. Men like Warren, Revere, Hancock and others of illustrious name, felt their patience exhausted and determined not to submit quietly any longer to be denounced as clandestine Masons and impostors. The early proceedings of St. Andrew's were indeed as irregular as it is possible to conceive. Originating in the association of nine Masons, who had been made clandestinely, it was chartered by the Grand Lodge of Scotland in 1756, when it numbered twenty-one members, exclusive of the original nine, who had left Boston in the interval. Its Charter did not arrive until 1760, at which time the Lodge had been increased by eighteen additional members, so that in all thirty-one candidates were initiated before the Lodge received its Charter and thirteen before the Charter was signed. At a conference—held April 28, 1766—between committees of St. John's Grand Lodge and St. Andrew's Lodge (Richard Gridley being a member of one and Joseph Warren of the other), the representatives of the latter fully admitted the illegality of their early proceedings, but contended that it was in the power of the Grand Master of Scotland to make irregular Masons, Regular. Against this, the other committee formulated their belief that "the Language of the *Constitutions* for irregularities was SUBMISSION." The older Society forgot for a moment its animosity over the grave of its Grand Master and, as already related, the Brethren of both Jurisdictions walked together in the procession. Subsequently, however,

the spirit of manliness prompted the leading members of St. Andrew's to vindicate their own characters as Masons and to stand forth in defence of the Lodge which made them. It was therefore voted unanimously on St. Andrew's Day (November 30), that, during the continuance of the interdict against Masonic intercourse imposed by the English Provincial Grand Lodge, the Brethren under that Jurisdiction, unless also members of, or raised Masters in, St. Andrew's, were not to be admitted as visitors.

In this year there were three Lodges at work under the Provincial Grand Lodge of Pennsylvania (Antients), the last of which—Royal Arch Lodge—was constituted October 20.

From the earlier records of this Lodge, it appears "that they received and acted upon the petitions of at least one hundred Modern Masons, who petitioned to be made Antient Masons and, upon their petitions taking the same course as the profane, they were, after approval by ballot, regularly initiated" (Meyer, *op. cit.*, p. 11). No. 3 maintained a close intercourse with a Lodge in the 18th Foot—No. 351 (I.)—and the Royal Arch furniture of the two bodies became in a measure common property.

1768.—The Grand Lodge of Scotland erected a Lodge—No. 143—at East Florida and appointed Governor James Grant, Provincial Grand Master for North America, southern district. In this year a standing army was quartered in Boston. The 14th, 29th and a part of the 59th Regiments, with a train of Artillery, arrived October 1 and, a short time after, the 64th and 65th Regiments, direct from Ireland. In these regiments were three Lodges, all working under what was then commonly known as the Antient System—Nos. 58 (A.), 14th Foot; 322 (I.), 29th; and 106 (S.), 64th. The presence of these troops created an intense excitement and the members of St. Andrew's, particularly Joseph Warren, participated in the universal feeling of opposition to the continuance of this strong force in Boston. Nevertheless, the members of the Lodge saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Master of Scotland and, with this end in view, did not scruple to enter into fraternal communion with and to make use of, their Brethren in the obnoxious regiments (*Proceedings Grand Lodge of Massachusetts*, 1869, p. 162).

None of these Field Lodges were present at the installation of John Rowe—the Provincial Grand Master under England—on November 23, but all of them joined St. Andrew's, in December, in a petition to the Grand Lodge of Scotland, requesting the appointment of a Grand Master of Antient Masons in America and nominating Joseph Warren for that office.

1769.—The Earl of Dalhousie, Grand Master, Scotland, appointed Joseph Warren, "Grand Master of Masons in Boston, New England and within one hundred miles of the same," May 30. The commission was received in September, but in the interval the 64th Regiment had been removed from Boston. Little notice was taken of the Lodges in the other regiments in the arrangements for the installation and they were merely informed of the approaching event. The Grand Lodge was

formally inaugurated on December 27, in the presence of St. Andrew's and of Lodges Nos. 58 and 322, in the 14th and 29th Regiments respectively. Although for convenience' sake this body will be henceforth referred to as the Massachusetts Grand Lodge, it may be observed that it did not adopt that title until December 6, 1782.

1771.—No 169 (A.), established in Battery Marsh, Boston. This Lodge, which is only once named in the records of the Massachusetts Grand Lodge, accompanied the British army to New York on the evacuation of Boston in 1776.

1772.—By a further Scottish patent, signed by the Earl of Dumfries, Joseph Warren was appointed Grand Master for the Continent of America, March 3. The strife between the rival systems of Masonry is thus pleasantly alluded to in the records of a Lodge at Falmouth, Massachusetts, under the date of December 16 in this year :—

In order to establish harmony amongst the Freemasons in this town, it is *Voted*, That (for the future) the Lodge be opened one evening in the Modern form and the next evening in the Antient form, which is to be continued till the Lodge vote to the contrary.

N.B.—The makings to be as usual in this Lodge.

1773.—A resolution was passed *nem. con.* that the members of St. Andrew's and of the Lodges under the Massachusetts Grand Lodge should be admitted as visiting Brothers in the Lodges under the older (Boston) Jurisdiction, January 29. John Rowe, Grand Master and Henry Price, Past Grand Master attended the meeting of the English Provincial Grand Lodge on Boston Neck, June 24; and, among the visitors, was Joseph Warren, also described as Grand Master. Meetings of both Grand Lodges took place, December 27, on which date Warren was installed under his patent of the previous year and, at a fixed hour, each Grand Lodge drank the health of the other.

In this year certain ships laden with tea were boarded in Boston Harbour by Paul Revere and others, disguised as Mohawk Indians and their cargoes, consisting of 342 chests of tea, valued at £18,000, thrown into the sea, December 16.

1774.—Nos. 177 (S.) and 190 (A.) were established at Philadelphia and Charleston, S.C., respectively. No. 243 (I.) in the 59th Foot, placed itself "under the Protection and Direction" of the Massachusetts Grand Lodge. The British Government shut up the port of Boston, repealed the Charter of the State of Massachusetts and sent a body of troops to Boston under General Gage. The other colonies took the part of the people of Boston and Deputies from each Province were sent to Philadelphia, where they assembled in Congress for the first time, December 5.

1775.—On April 18, the day before the battle of Lexington, Dr. Joseph Warren, hearing of the intended approach of the British, under General Gage, to Concord and Lexington, despatched Paul Revere to the latter town, *via* Charlestown, to announce the British expedition of the following day.

Paul Revere was an active member of St. Andrew's Lodge and, after filling both

Wardens' chairs and twice holding the office of Deputy Grand Master in the Massachusetts Grand Lodge, served as Grand Master of the (United) Grand Lodge of Massachusetts, 1795-7.

Hostilities commenced between Great Britain and America, April 19. The town of Boston became a garrison and was abandoned by many of its inhabitants, so that the regular meetings of the stationary Lodges were suspended. Joseph Warren appointed Major-General, June 14. Battle of Bunker's Hill and death of Warren, June 17. Colonel Richard Gridley, Deputy Grand Master, St. John's Grand Lodge, the engineer who planned the works that Warren laid down his life to defend, was also wounded in the fight. The war was carried into Canada and Major-General Montgomery fell at the assault of Quebec, December 31.

Prince Hall, and fourteen other free coloured citizens of Boston, were initiated in a travelling Lodge attached to one of the British Regiments in the army of General Gage, March 6. St. John's Regimental Lodge, No. 1, New York, organized July 24; a Kilwinning Charter granted to Brethren at Falmouth, Virginia, December 20.

1776.—American Union Lodge, established February 15, by a Warrant issued in the name of John Rowe, Grand Master (St. John's Grand Lodge), bearing the signature of Richard Gridley, his Deputy. Boston evacuated by the British, March 17. Funeral of Joseph Warren, April 8. Richard Gridley was a pall-bearer, but John Rowe, though present by invitation of Joseph Webb (Deputy Grand Master Massachusetts Grand Lodge)—according to his own *Diary*—"was very much Insulted" and retired. Declaration of Independence, July 4. It is said that all but three of those that signed it were Freemasons. British occupation of New York, September 15 and introduction of so-called Antient Masonry into that State. Little or no intercourse was held between the Army and the Provincial Lodges. Of the latter, those in the city of New York virtually ceased to meet, while the others, with the exception of St. Patrick's—which met at Johnson Hall, the family seat of the Provincial Grand Master—continued their labours and were subjected to but little interruption during the war. Of the Provincial Grand Lodge under Sir John Johnson, there are no records after this year. St. Patrick's Lodge was constituted in 1766, Sir William Johnson serving as Master until 1770, when his son-in-law, Colonel Guy Johnson, took his place. Sir John (the Provincial Grand Master and second Baronet) was a regular attendant from 1767 to 1773. Sir William, late in life, took to his home as his wife Mary Brant, or "Miss Molly," as she was called; and her brother, Joseph Brant, or Thayendanegea, was afterwards secretary to Colonel Guy Johnson, who succeeded his father-in-law as General Superintendent of the Indian Department. Joseph Brant was a Freemason and, during the fierce struggle for independence, many military Brethren owed their lives to his protection, one of whom, Captain John M'Kinstry, at the period of Brant's interposition on his behalf, after the battle of the Cedars, near Montreal, in 1776, was actually bound to a tree and surrounded by the faggots intended for his immolation (W. L. Stone, *Life of Joseph Brant*, 1838, vol. i, pp. 18, 33;

ii, p.156). Similar tales are related of Tecumseh, the famous Shawnee warrior and orator, in connexion with the war of 1812.

1777.—The authority granted to Joseph Warren by the Grand Lodge of Scotland having died with him, the Master and Wardens of the subordinate Lodges were summoned to attend and elect a Grand Master by Joseph Webb, his late Deputy. Accordingly, eleven Brethren met as a Grand Lodge and elected Joseph Webb Grand Master, March 8. This, if we leave out of present consideration the Lodge (and Grand Lodge) at Philadelphia, in 1731, was the first Independent or self-created Grand Lodge on the Continent. Philadelphia was occupied by the British, September 27. At that time the Provincial Grand Lodge (A.) had eighteen Lodges on its register. The American army took post at Valley Forge, twenty-six miles from Philadelphia and traditions affirm that Lodges were held in this camp, which Washington often attended. There can hardly be a doubt that such was the case, but unfortunately no records of the Continental Field Lodges, for this year, are in existence.

1778.—Philadelphia evacuated by the British, June 18. The Grand Lodge of Virginia, the second Independent organization of the kind, formed October 13. The Lodges in this State had derived their Charters from the Grand Lodges of England and Scotland, Mother Kilwinning, the Provincial Grand Lodges of New England and Pennsylvania and (according to Dove) the Grand Lodge of Ireland. At the close of this year, the city of New York, the town of Newport, Rhode Island and Savannah, Georgia (captured December 29), were alone held by the British.

1779.—No. 210 (A.), constituted at New York—making with No. 169 (A.)—removed from Boston in 1776—two Antient Lodges in that city. Three Lodges in the Continental army were chartered by the Provincial Grand Lodge (A.) of Pennsylvania. “The membership of the Lodges subordinate to the two Grand Lodges in Philadelphia gradually became merged, the Antients receiving and re-making the Moderns. The records of the Grand Lodge contain the names of many Modern Masons who were subsequently identified with the Antients” (*Early History of the Grand Lodge of Pennsylvania*, p. xlix). A notable instance of this is the case of Dr. William Smith, Provost of the University, who was a so-called Modern in 1755 and became Grand Secretary of the Antients (in Pennsylvania), October 22, 1779.

1780.—Washington nominated as General Grand Master by the Grand Lodge of Pennsylvania, January 13; Convention of American Field Lodges at Morristown, February 7. A French force, under General Rochambeau, arrived at Newport, Rhode Island, July 12. Among the subordinate officers employed with this expedition were the Dukes de Laval Montmorency, de Castries and de Lauzun, Prince de Broglio, the Marquis and the Count de Deux Ponts, Count de Segur and many other noblemen. The Baron de Kalb, a Major-General in the American army—mortally wounded at the battle of Camden, August 17—was buried with military and Masonic honours by his victorious enemies. In this year No. 212 (A.) was established at New York; and three further Warrants were granted in the

Continental army by the Grand Lodge of Pennsylvania, on the roll of which body there were now thirty-one subordinate Lodges.

1781.—The Antient and Field Lodges in New York met as a Grand Lodge and elected Grand Officers, January 23; a Warrant for a Provincial Grand Lodge—No. 219—was granted by the (Antient) Grand Lodge of England, September 5. A Lodge in the Continental army was established in this year under a Pennsylvanian Charter.

1782.—Provincial Grand Lodge of New York (A.) inaugurated by the following Lodges:—Stationary—Nos. 169, 210, 212 (A.); Nos. 132 (S.), 52 (A.), 441 (I.), 213 (A.) and 215 (A.), together with a Lodge under dispensation—in the 22nd, 37th and 38th Regiments, the 4th Battalion Royal Artillery, the Regiment of Anspach-Beyreuth and the 57th Foot respectively, December 5. The title of Massachusetts Grand Lodge of Antient Masons was assumed by the Grand Lodge at Boston under Joseph Webb, December 6 and, from the official records of the same date, we learn that three subordinate Lodges were constituted before the death of Joseph Warren, fourteen subsequently.

1783.—Peace of Versailles, April 19. The third Independent Grand Lodge, that of Maryland, organized July 31. A majority of the Grand Officers, being about to leave New York with the British army, commended the Grand Warrant to the care of their successors, September 19. At this date seven Lodges had received Charters from the Provincial Grand Lodge, four of which were attached to the New Jersey Volunteers, the 57th Foot, the Regiment de Knyphausen and the Loyal American Regiment; also two Irish Lodges, Nos. 478, in the 17th Dragoons and 90, in the 33rd Foot, had at different dates ranged themselves under its banner. In this year there were forty Lodges on the roll of the Grand Lodge of Pennsylvania, eighteen under the Grand Body of which Webb was the head, in Massachusetts. Of the former, ten were established in Maryland (before the close of 1782), five in New Jersey, four in Delaware, three each in Virginia and South Carolina, single Lodges in North Carolina and Georgia. Of the latter, six were outside the State of Massachusetts, viz., in Connecticut three, in New Hampshire, Vermont and New York one each. Thus making a grand total of thirty-three Lodges from these two sources only—whose members gloried in the title of Antients and believed that they were walking in the old paths, from which the older Grand Lodge of England and her daughter Lodges had lamentably strayed.

Ten Lodges in all were at work in the American army during the Revolution, the earliest of which was—

ST. JOHN'S REGIMENTAL LODGE, warranted by the Provincial Grand Lodge of New York, July 24, 1775, i.e. before the military occupation of that city by the British. There are no records and, apparently, it was attached to the United States battalion during the war.

AMERICAN UNION, though of later date, was the first Lodge organized in the Continental army and may justly be regarded as the eldest Masonic daughter of the Federation. It was formed—February 15, 1776—by Warrant of the English

Provincial Grand Master for North America—John Rowe—in the Connecticut Line of the army, wherever stationed, provided no other Grand Master held authority. Shortly after, the Lodge having removed to New York, asked for a confirmation of their Charter from the Deputy Grand Master, Dr. Middleton ; but a new Warrant was granted to the members under the name of Military Union, No. I. The Lodge is described as having “ moved with the army as a pillar of light in parts of Connecticut, New York and New Jersey.” Joel Clark, the first Master, was taken prisoner August 27 and died in captivity. He was succeeded by S. H. Parsons (the first treasurer), the latter by Jonathan Heart (the first Secretary). The original Warrant was taken by Heart to Marietta, Ohio and the Lodge is now No. I on the roll of that State.

WASHINGTON LODGE, No. 10, was constituted at West Point—November 11, 1779—by Jonathan Heart, as representative of Joseph Webb, Grand Master Massachusetts. The first Master was Brigadier-General J. Paterson, the Wardens, Colonels Benjamin Tupper and John Groaton. At this and the previous Lodge (American Union) General Washington was a frequent visitor.

ARMY LODGE, No. 27, in the Maryland Line, was warranted by the Grand Lodge of Pennsylvania in April 1780. The first Master was Brigadier-General Mordecai Gist; the Wardens, Colonel Otho Williams and Major Archibald Anderson. All three greatly distinguished themselves at the battle of Camden, August 17, 1780, Gist in command of a brigade, Williams as Adjutant-General ; while, after the defeat of the Americans, Major Anderson was the only infantry officer who kept together any number of men.

No records of the American Field Lodges of the Revolution have been preserved, except a portion of the Minutes of American Union and some returns of the Washington Lodge. The latter merely inform us that in 1782 two hundred and forty-five names had—up to that date—been borne on the roll of the Lodge (*Proceedings Grand Lodge of Massachusetts*, 1877, pp. 63-7). The former are of a more interesting character. The principal officers of the army and the General in command are frequently named as visitors and at all the banquets, while the first toast was Washington or Congress, the second was invariably—Warren, Montgomery and Wooster, followed by the Dead March (E. G. Storer, *Freemasonry in Connecticut*, 1859, pp. 14-48).

Dr. Warren was the first man of distinction to lay down his life in the cause of American liberty. “ At Boston,” says a famous writer, “ Joseph Warren, a young man whom nature had endowed with grace and manly beauty and a courage that bordered on rash audacity, uttered the new war-cry of the world,” ∴ ∴ ∴ “ The good judgment and daring of Warren singled him out above all others then in the Province as the leader of rebellion ” (Bancroft, Centenary Edition, 1876, vol. iii, p. 598). He presided over the Provincial Congress the day before the battle of Bunker’s Hill—where, though holding the commission of Major-General, he fought as a volunteer. It was ordered by Congress that a monument should be erected at Boston in remembrance of him and—having left behind him very little of this world’s substance—

that his son should be considered as the child of the public and be educated at the expense of the United States.

Warren was initiated in St. Andrew's Lodge, Boston, in 1761 and became its Master in 1768. During his Grand Mastership there were thirty-seven meetings of the Grand Lodge, thirty-four of which were held in "ample form."

Montgomery was of Irish birth and, after serving with distinction in the French war, settled in America. The commission of Brigadier-General in the Continental army was bestowed upon him early in the war and he was killed at the attack on Quebec, December 31, 1775. No man that ever fell in battle during a civil contest was more universally regretted and his untimely fate was as much deplored in England as in the country of his adoption. He was among the Masonic friends who gathered around Washington at Cambridge in the beginning of the war.

David Wooster, who was born in 1711, served as a Captain in the expedition against Louisburg in 1745. In the French war he commanded a regiment and, subsequently, became a Brigadier-General. In 1776 he was appointed Major-General in the American army and was mortally wounded while leading an attack on the British troops at Ridgefield, April 27, 1777. General (then Captain) Wooster was the first Master of the first chartered Lodge in Connecticut, instituted in 1750—now Hiram No. 1.

According to the late C. W. Moore, all the American Generals of the Revolution, with the exception of Benedict Arnold, were Freemasons. The Marquis de Lafayette was among the number and it is believed that he was initiated in American Union Lodge at Morristown, the jewels and furniture used on the occasion being lent by St. John's Lodge at Newark, New Jersey.

In nearly all cases the Army Lodges, in the event of removal from one State to another, were authorized to continue working, unless there was in existence a Grand or Provincial Grand Lodge, when the sanction of the presiding officer had to be obtained. In this may possibly be discerned the first germ of the principle of Exclusive (State) Jurisdiction.

It is supported by evidence, that the asperities which characterized the rivalry of the two Masonic systems, found no place in the Army Lodges. To quote the words of a somewhat impassioned orator, "the Antient and Modern contest turned to ashes in the red-hot furnace of liberty" and it is on record that, at the constitution of Washington Lodge, Jonathan Heart of American Union, under the Moderns, was appointed by Joseph Webb, Grand Master of the Boston Antients, his Special Deputy Grand Master, to open and inaugurate the new Lodge.

On December 27, 1779—the head-quarters of the army being then at Morristown, New Jersey—the American Union Lodge met to celebrate the festival of St. John. At this meeting, "a petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States"; and it was ordered "that the petition be circulated through the different Lines in the Army"; also, "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 1st of February, at Morristown, to take it into consideration." There were present on this occasion thirty-six members of the Lodge and sixty-eight visitors, one of whom was General Washington.

Before, however, these proceedings ripened into action, the Grand Lodge of Pennsylvania, at a special meeting—held January 13, 1780—passed three resolutions; the first, affirming the principle that it would be for the benefit of Masonry "that a Grand Master of Masons throughout the United States" should be nominated on the part of that Grand Lodge; the second, unanimously electing General Washington to the office; the third, directing "that the Minutes of the election and appointment should be transmitted to the different Grand Lodges in the United States and their concurrence therein should be requested."

At the same meeting a committee was nominated "to inform themselves of the number of Grand Lodges in America and the names of their officers"—a point upon which a good deal of ignorance prevailed throughout the country at large.

On February 7, 1780, "according to the recommendation of the Convention Lodge," held December 27, a committee of ten met at Morristown, delegated by the Masons in the Military Lines of Massachusetts, Connecticut, New York and Maryland; St. John's Regimental Lodge, the Staff of the Army and the Artillery. The representatives of the Massachusetts and Connecticut Military Lines—John Pierce and Jonathan Heart—also acting on behalf of Washington and American Union Lodges respectively. Mordecai Gist was chosen President, Otho Williams, Secretary of the Committee. An address was then drawn up to "the Grand Masters of the several Lodges in the respective United States of America." In this—to avert "the impending dangers of Schisms and Apostacy"—the expediency was maintained of "establishing one Grand Lodge in America, to preside over and govern all other Lodges, licensed or to be licensed, upon the Continent"; and the Grand Masters, or a majority of their number, were requested to nominate as Grand Master, a Brother whose merit and capacity might be adequate to a station so important and to submit his name, together with that of the Lodge to be established, "to our Grand Mother Lodge in Europe for approbation and confirmation." This address being read and unanimously agreed to, was "signed in convention and the committee adjourned without delay."

A Convention Lodge from the different Lines of the Army and departments, was held—March 6—under the authority of the American Union Lodge, at which the proceedings of the committee were unanimously approved.

At this period the only Grand Lodges (in the contemplation of the Committee) were those in Massachusetts, Pennsylvania and Virginia; and, although the name of Washington as Grand Master designate does not appear in the address from the Masonic Convention in the Army, yet it was formally signified to these Grand Lodges that he was their choice. It will be observed that the Masons of the various Military Lines met three times in convention—on the first occasion to propound a scheme, on the second to arrange the details, on the third to ratify the proceedings of the

executive committee. Washington, therefore, whose name is recorded among those of the visitors on St. John's Day, 1779, was as much a party to the proceedings of that date as were the actual members present of the American Union Lodge. This doubtless led to the project being taken up so warmly by the Grand Lodge of Pennsylvania, by which body it was communicated to other Jurisdictions; but they did not view it with favour and no action resulted. It is a little singular that in Philadelphia—then the metropolis of North America—the governing Masonic body was only informed on July 27, 1780, that there was a Grand Lodge in Virginia and the records from which this is gleaned (*Early History of the Grand Lodge of Pennsylvania*, p. 17) give—under the same date—the following:—"It is reported that there is a Grand Lodge in Boston." In the same year—September 4—Joseph Webb (Massachusetts) knew of but two American Grand Lodges, that of Pennsylvania and his own and had heard of no increase in the number beyond the Grand Lodge of New York so late as March 8, 1787.

The idea of a General Grand Master or Superintending Grand Lodge was revived in 1790, when it was taken up by Georgia and, at various other times (and ways), some seventeen in all, the last occasion being in 1862. It is somewhat curious that the project, though constantly revived by a number of American Grand Lodges after 1780, has since that date encountered the determined opposition of the Masonic community in Pennsylvania. The belief that General Washington was Grand Master of the United States—at one time a very prevalent one—was strengthened by a Masonic medal, struck in 1797, having on one side the initials, "G.W., G.G.M." The following, however, is his Masonic record briefly told:—He was initiated in the Fredericksburg Lodge, Virginia, November 4, 1752, became a Master Mason, August 4, 1753. This Lodge derived its authority from Boston, but obtained a Scottish Charter in 1758, which seems on the whole to fortify a conjecture which has been advanced by Hayden, that Washington was "healed and re-obligated" in No. 227 (46th Foot) in order to qualify him for admission into a Lodge held under a Warrant from the Grand Lodge of Ireland. In 1779 he declined the office of Grand Master of Virginia, but accepted that of Master of Alexandria Lodge, No. 22, in his native State, in 1788. As President of the United States he was sworn in—April 30, 1789—on the Bible of St. John's Lodge, New York, by Chancellor Livingstone, Grand Master of that State. In 1793—September 18—he laid the cornerstone of the Capitol and is described in the official proceedings as "Grand Master *pro tem.* and Master of No. 22, of Virginia." Washington died in 1799 and was buried with Masonic honours on December 18 of that year.

It is a curious circumstance, deserving to be recorded, that, with the exception of Major-General Richard Gridley, who attended two meetings of the St. John's Grand Lodge, Boston, in 1787, Washington appears to have been the only man of mark, who, graduating under the older system of Masonry before its popularity was on the wane, associated himself at all closely with the proceedings of the Craft, either during the war with England or at any later date. Before the political troubles no one figured more prominently on the Masonic stage than Benjamin

Franklin; but we nowhere read of his participating in Masonic fellowship, in the country of his birth, after his return from England in 1762. According to a publication of great weight and authority (*Early History of the Grand Lodge of Pennsylvania*, p. xxxix), "the Moderns numbered among their prominent members many who were opposed to the independence of the colonies, while the Antients were mostly in favour thereof." In 1776 the earliest Provincial Grand Lodge for Pennsylvania was practically extinct, its members having been sharply divided in political sentiment at the era of the Revolution and their Grand Master, Chief Justice Allen, having placed himself under the protection of General Howe. At the same date the condition of affairs was very similar in New York, the Provincial Grand Master of which State, Sir John Johnson, was commissioned as a colonel by the British and, according to an unfriendly biographer, "directed the movements of as bloody a band of savages and outlaws as existed during the Revolution" (Hayden, p. 257); while at Boston the influence of Joseph Warren, both in Masonry and politics, has already been narrated.

At the termination of hostilities in 1783, we find, therefore, that in Pennsylvania the Antients were not only supreme but unchallenged. In Massachusetts about an equal number of Lodges held Charters from each of the two Grand Lodges and, at the Union of these bodies in 1792, the only allusion to the diversity of rites was the single proviso that "all distinctions between Antient and Modern Masons shall be abolished as far as practicable" (*Proceedings Grand Lodge Massachusetts* (1877, p. 45). In New York many of the Lodges under the older sanction gradually attached themselves to the predominant system and, beyond the fact that their members were understood to have shifted their allegiance and to have become Antients, very little more seems to have been required of them. In South Carolina the strife lingered for some years and this was probably mainly the result of the presence of the large British garrison in that State during the closing years of the struggle for independence.

Gradually, however, all distinctions between the two systems were removed throughout the Continent and the prudent course, adopted by the Grand Lodge of New Jersey, in 1807, must be commended, by which body the difficulties of reconciling any discrepancies were at once surmounted by the appointment of a committee "to consider of and introduce an uniform system of working to be observed throughout the several Lodges of the State" (J. H. Hough, *Origin of Masonry in New Jersey*, p. 125).

AMERICAN FIELD LODGES

N.Y. = New York; N.E. = New England (St. John's Grand Lodge); P. = Pennsylvania; M. = Massachusetts Grand Lodge; Mo. = Missouri; Miss. = Mississippi.

U.S. Battalion, St John's . . .	1 N.Y.,	1775.	Pennsylvania Line	29 P.,	1780.
Connecticut Line, American Union []	N.E.,	1776.	New Jersey Line	31 P.,	1781.
1st Reg. Pennsylv. Artillery . . .	19 P.,	1779.	" " " " U.S.A.	36 P.,	1782.
Massachusetts Line, Washington . .	13 M.,	1779.	Legion of the U.S.A.	58 P.,	1793.
North Carolina Regiment	20 P.,	1779.	2nd Div. Northern Army . . .	[] N.Y.,	1814.
Maryland Line	27 P.,	1780.	United States Army	140 P.,	1814.
Pennsylvania Line	28 P.,	1780.	Missouri Military	86 Mo.,	1847.
Vera Cruz, Quitman				96 Miss.,	1848.

The first ten Lodges on this list were in existence during the Revolution. The third in order, now Montgomery, No. 19, Philadelphia, is traditionally asserted to have been "originally a Military Lodge, with a Travelling Warrant from the Grand Lodge of England." All Warrants issued to military bodies were recalled by the Grand Lodge of Pennsylvania in 1784 and, from that date, the Army Lodges either ceased to exist or assumed a new character.

An application for "a Warrant to hold a Travelling Lodge in the armies of the United States" was refused by the Grand Lodge of New Jersey in 1791; and in the same year a "Travelling Warrant" was granted by the Grand Lodge of New York to some none-military Brethren desirous of erecting a Lodge in the Island of Curaçoa.

The first Field Lodge, after the peace—No. 58 (P.)—was established in the "Legion of the United States," commanded by General Anthony Wayne, in 1793; and it is said that nearly all the members were killed in the Indian War. After this, in the Grand Lodge of New York—March 2, 1814—"a petition from a number of officers of the second division of the Northern Army, at Plattsburgh, praying for a 'Marching Warrant,' to be called Northern Light Lodge, was read and referred to the Grand Officers." Whether the Charter solicited was granted or not cannot be said; but later in the same year a Field Lodge—No. 140—was erected by the Grand Lodge of Pennsylvania, to be held wherever the Master for the time being should be stationed in the Army of the United States.

The last two Lodges on the list were established during the Mexican war and it is quite possible that there were others, though the particulars with regard to them have not fallen in my way.

Field Lodges sprang up with rather a luxuriant growth during the Civil War and were freely established on both sides. But the experience of the war was decidedly unfavourable to their utility and we find the Grand Lodge of Pennsylvania, in 1865, congratulated on having "kept herself free from the difficulties, embarrassments and entanglements, which the issuing of Warrants for Army Lodges could not but have led to." The practice was, to issue Dispensations and, when the Regiments in which they were held were mustered out of the service, or the individuals to whom they were granted returned to civil life, the Lodges ceased to exist.

The following statistics have been supplied with regard to the number of dispensations issued in the different Jurisdictions:—Alabama, nineteen; Arkansas, thirteen; New York, eight; New Hampshire, five; Massachusetts, Virginia, Louisiana and North Carolina, several each; and both in Connecticut and Nebraska, single dispensations. None whatever were granted in Kentucky, Tennessee, California, Kansas, Oregon and Pennsylvania; the general verdict passed upon such Lodges by many American Grand Secretaries is strikingly in accord with the remarks of Past Grand Master Perkins of the last-named State, in 1865. There are no Lodges in the Standing Army of the United States and for this a very sufficient reason will be found, in the fact that the few Regiments of the Regular Army are generally—if not always—divided into small fractions, separated at widely different posts.

Authorities—besides those already cited—Bancroft, *History United States*; Ramsay, *The Revolution of South Carolina*, 1785; Andrews, *History of the Wars*, 1786; Steadman, *History American War*, 1794; Carmichael-Smyth, *Précis of the Wars in Canada*, 1862; Léon Chatteau, *Les Français En Amerique*, 1876; Barker, *Early History Grand Lodge New York*; *Proceedings Grand Lodge Pennsylvania and Michigan*, 1865; *Massachusetts and Connecticut*, 1866; Letters from Grand Secretaries Frizzle (Tenn.), Barber (Ark.), Abell (Cal.), Cheever (Mass.), Austin (N.Y.), Bain (N.C.), Bowen (Neb.), Wheeler (Conn.), Brown (Kan.), Babcock (Ore.), Isaac (Va.), Bachelor (La.) and Cleaver (N.H.). Sereno D. Nickerson, of Boston, also has drawn attention to many entries in the *Proceedings* of American Grand Lodges, which would otherwise have escaped observation.

CHAPTER XI

THE HOLY ROYAL ARCH

ALMOST until the union of the two Grand Lodges of England, in 1813, the Moderns held tenaciously to the opinion that Freemasonry was confined strictly to what are known as the Craft Degrees but, when that union was effected, in December 1813, it was "declared and pronounced that pure Antient Masonry consisted of three Degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft and the Master Mason, *including the Supreme Order of the Holy Royal Arch.*"

The Royal Arch was evidently known to the Moderns in 1738 for in that year their Grand Secretary wrote: "Our Society is neither Arch, Royal Arch, nor Antient," the last word referring, of course, to the Antients, or rival, Grand Lodge.

The questions as to how, when and where this Supreme Order of the Holy Royal Arch derived its origin have been debated at length over many years, without satisfactory solution. Some have ascribed the origin to France and to Chevalier Ramsay; others to Ireland and its introduction into England to Laurence Dermott; others again to York, where there was another rival Grand Lodge. Thory, in *Acta Latamorum*, published in Paris in 1815, alludes to Irish Royal Arch Chapters as existing in 1730, but gives no authority for his statement.

The Royal Arch, if not Jewish in its origin, is based entirely upon Jewish history. Its full title is that of the Holy Royal Arch of Jerusalem. The compilers of the ritual undoubtedly took the devices for their standards or banners from the blessings of Jacob to his sons as narrated in Genesis xlix. All the biblical passages used in the ritual are from the Old Testament and the members are presumed to be of the princely tribe of Judah, whilst a non-Christian chronology is followed.

Mackey lays down the following rule with regard to Royal Arch chronology:

Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 B.C.

And he goes on to state that it is calculated by adding 530 to the Christian era and designating the result as *Anno Inventionis*, "In the year of the Discovery."

The earliest known reference to the Royal Arch in connexion with Masonry appears in a contemporary account of a Lodge meeting at Youghal, in Ireland, in 1743, when it is stated that the members walked in procession and the Master was "preceded by the Royal Arch, carried by two Excellent Masons."

The ceremony in Ireland, says Hughan (*Origin of the English Rite of Freemasonry*, p. 95) differs much from that of England and Scotland, for it has nothing to do with

the rebuilding of the Temple, as narrated by Ezra, but with the repairing of the Temple by Josiah; the three chief Officers or Principals being the King (Josiah), the Priest (Hilkiah), and the Scribe (Shaphan), not as in the English ritual, Zerubbabel, Haggai, and Jeshua.

In 1744, Fifield Dassigny, M.D., in *A Serious and Impartial Enquiry into the Cause of the Present Decay of Free-masonry in the Kingdom of Ireland*, published at Dublin in that year, made the first typographical reference to the Degree. He wrote :

I am informed in that city [York] is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons : but of this more hereafter.

Now, as the landmarks of the constitution of Free Masonry are universally the same throughout all kingdoms and are so well fixt that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system, some years ago, in this city, who imposed upon several very worthy men, under a pretence of being a Master of the Royal Arch, which he asserted he had brought with him from the city of York and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London and plainly proved that his doctrine was false; whereupon the Brethren justly despised him and ordered him to be excluded from all the benefits of the Craft and, although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them (since they have already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application and are received with due formality; and, as it is an organis'd body of men, who have passed the chair and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence and, more especially, since the character of the present members of that particular Lodge are untainted and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This reference is satisfactory in that it links up the Royal Arch as a Degree practised in York, Dublin and London in 1744.

It has been claimed that the Stirling Rock Royal Arch Chapter has a Minute-book dating from July 30, 1743 and that the evidence is in the hands of the Supreme Grand Chapter of Scotland. The statement, however, is disputed and no authentic evidence has ever been given in proof. If accurate, it would be the oldest Royal Arch Chapter in the world.

Lodges bearing the name of Royal Arch have been warranted in Scotland from 1755.

William Tait, of Belfast, a member of the Lodge of Research, CC, Dublin, found an entry in an old Minute-book of Vernon Lodge, 123, Coleraine, Co. Derry, dated April 16, 1752, which reads :

At this Lodge Bror. Thos. Blair propos'd Samson Moore, a Master and Royal Arch Mason, to be admitted a member of our Lodge.

This is the earliest known reference to the Degree in a Minute-book, but a Minute-book of the same Lodge, dated 1767, contains a list of members, with the date of each being made a Royal Arch Mason, the earliest date given being March 11, 1745, within twelve months of Dassigny's famous reference.

There is an entry in the Minutes of the Grand Committee of the Antients, dated September 2, 1752, which states that "the Lodge was opened in Antient form of Grand Lodge and every part of real Freemasonry was traced and explained by the Grand Secretary, except the Royal Arch." The Ancient (generally spelt Antient) Grand Lodge (or Committee), it will be remembered, was formed in London in 1751 by Irish Masons principally, with Irish customs, who evidently attached great importance to the Royal Arch, a Degree which was repudiated by the Moderns, as the members of the older established organization were termed. The Antients did much to establish the Royal Arch in a firm position, which has led, probably, to their being given credit for its origination.

The American record for the actual conferring of the Royal Arch Degree is on December 22, 1753 and is found in the Minute-book of the Alexandria-Washington Lodge, 22, in which George Washington was initiated on November 4, 1752.

On March 2, 1757, the Antients, in Grand Lodge, which succeeded the General Committee, decided "that a General Meeting of Master Masons be held on the 15th inst to compass and regulate several things relative to the Antient Craft ; the Masters of the Royal Arch shall also be summon'd to meet, in order to regulate things relative to that most valuable branch of the Craft."

Laurence Dermott, the energetic and zealous Secretary of the Antients, was an enthusiast of the Royal Arch and, in his famous *Abiman Rexon*, published in 1756, he says :

The Royal Arch, I firmly believe to be the root, heart and marrow of Masonry.

In the second edition of the same work, published in 1764, Dermott gave it as his opinion that a Modern could not be initiated or introduced "into a Royal Arch Lodge (the very essence of Masonry) without going through the Antient Ceremonies." It would appear also from the records that a candidate would have to "go through a ceremony," viz. that of "passing the chair," a ceremony which was not recognized by the Modern Grand Lodge. When the Royal Arch first came into public notice, it was conferred only upon Installed Masters, viz. those who had presided over a Craft Lodge. To-day that restriction has been removed, so far as admission into the Royal Arch is concerned, though none can be elected to any of the three Principal Chairs until he has served as Master of a Craft Lodge.

It was the particular claim of the Antients that the Royal Arch Degree was a component part of their rite, which is believed by some to have been the cause of what is sometimes described as the Great Schism. Thus we find Laurence Dermott writing on another occasion :

The members of the Grand Lodge and of all warranted Lodges (so far as they have abilities or numbers) have an undoubted right to exercise all Degrees of the ancient Craft and, consequently, the Royal Arch.

In 1759 we find in a Lodge at Exeter reference to the Royal Arch in such a form as to infer that the Lodge had the power to confer the Degree, which also demonstrates that the Royal Arch was being worked at Plymouth prior to 1759.

The earliest mention of the Royal Arch in London on the Modern Grand Lodge side is found in the records of the Constitution Lodge (afterwards merged in the Lodge of Emulation, No. 21) on December 6, 1757, when a visitor attended from the Royal Arch, Black Horse, Oxenden Street. The first Charter issued by the Grand Chapter of England (formed in 1767) was in 1769; therefore, the Royal Arch at the Black Horse could not have been authorized by that Society. In 1771 a Grand Chapter of the Antients is first mentioned and the two worked side by side until 1817, when the Grand Chapter of Royal Arch Masons, as it exists to-day, was formed.

In 1770, three Royal Arch Lodges at Hull, Ripon and Knaresborough received Warrants from the Grand Lodge of York, by which time the Royal Arch was well established in London, York, Dublin, as well as in Scotland.

The earliest known York Minute bears date 1762 and reads as follows :

A Most Sublime or Royal Arch Lodge open'd at the Sign of the Punch Bowl in Stongate, York, on Sunday the 7th of February, 1762 :

FRODSHAM, P. H.	}	in the Chairs.
ORAM, Z. L.		
GRANGER, J. A.		

At this Lodge Brothers Burton, Palmer, Tasker and Dodgson petition'd to be raised to the 4th Degree of Masonry, commonly called the Most Sublime or Royal Arch, were accepted and accordingly made.

Whitehead suggests (Hughan, *Origin of the English Rite*, p. 100) that the initials represent Haggai, *Propheta*; Zerubbabel, *Legislator*; and Jeshua, *Armiger*.

Godfrey (*Anacalypsis*) says that a Grand Chapter of All England was held at York on Sunday, May 27, 1778, the Minute of which reads as follows :

York Cathedral, 27th May, 1778

The Royal Arch Brethren, whose names are under-mentioned, assembled in the Antient Lodge, now a sacred recess within the Cathedral Church of York and

then and there opened a Chapter of Free and Accepted Masons in the Most Sublime Degree of Royal Arch.

Present	JACOB BUSSEY, S.	FRANCIS CONSITT
	GEORGE KITSON, H.T.	ROBERT BEWLAY
	THOS. RICHARDSON, H.A.	THOMAS WILLIAMS
	JOHN COUPLAND,	THOMAS BECKWITH
	Secretary and Treas.	FRANCIS CLUBLEY

The Chapter was held and then closed in usual form, being adjourned to the first Sunday in June except in case of emergency.

The Royal Arch was described generally in the York records as the fourth Degree.

On May 2, 1779, an agreement was made that the Officers of the Grand Lodge of All England should be "Masters of Royal Arch Chapter whenever such presiding members shall be members hereof. In case of default they shall be succeeded by the senior members of the Royal Arch Chapter" (Hughan, *op. cit.*, p. 101).

At a Grand Lodge of the Antients held on September 4, 1771, Dickey, then Grand Secretary, put the following question: "Is the Duke of Atholl Grand Master of Masons in every respect?" and, receiving an affirmative answer, said he "had several times heard it advanced that the Grand Master had not a right to inspect into the proceedings of the Royal Arch."

Evidently, however, the Moderns did not recognize officially the Grand Chapter formed in 1767, for, on January 18, 1774, James Heseltine, Grand Secretary, wrote to an inquirer:

It is true that many of the Fraternity belong to a Degree in Masonry which is said to be higher than the other and is called Royal Arch. I have the honour to belong to this Degree . . . but it is not acknowledged in Grand Lodge and all its emblems and jewels are forbidden to be worn there. In order to convince you of the untruth of the rumours you have heard, I can assure you that our present Grand Master, Lord Petre, is not a member of the Royal Arch, nor was our past Grand Master, Lord [the Duke of] Beaufort. You will thus see that the Royal Arch is a private and distinct society. It is a part of Masonry but has no connexion with Grand Lodge and this is the only further Degree known to us in England.

Even more definite was a letter sent by the same Grand Secretary to the same correspondent on December 15, 1775, presumably with the desire to end the correspondence. In it he said:

I have already told you a further Degree, called Royal Arch, is known in England, in which the present Grand Officers are mostly members of the Chapter. They belong to it as a separate Society, without connexion with Grand Lodge and its explanations of Freemasonry are very pleasing and instructive.

This attitude found corroboration as late as November 21, 1792, when Grand Lodge resolved:

That this Lodge do agree with its Committee that the Grand Lodge of England has nothing to do with the Proceedings of the Society of Royal Arch Masons.

The earliest record of Royal Arch working in Upper Canada, now known as Toronto, is a document issued in 1787, by Lodge No. 186, attached to the 8th Regiment of Foot, stationed in Niagara. It is contained in a certificate given to one, Joseph Clements attesting that "we have raised him into the Sublime Degree of Master Mason and have entitled him, as such, to the mysteries and most secret work of the Royal Arch," proving that this Lodge claimed to have Royal Arch powers.

The first actual record of Royal Arch work in the Province of Ontario under supreme authority was on June 7, 1795, when a Warrant was issued by William Jarvis, Provincial Grand Master, to a Royal Arch Chapter at Kingston, founded in connexion with a Craft Lodge, then numbered 6, but now Ancient St. John, No. 3, Canada.

On March 18, 1817, the members of the two former Grand Chapters in England met and constituted a new Grand Chapter under the name and title of the Supreme Grand Chapter of England and it was provided that

Every Chapter shall be attached to some warranted Lodge and the rank and precedence of the several Chapters shall be determined according to the priority of the Lodges to which they shall be respectively attached.

In 1817 a Provincial Grand Chapter for Upper Ontario was formed, which held its first meeting at Kingston in February 1818. This body followed the American system and worked also the Degrees of Royal Ark Mariner, Past Master, Most Excellent Master, as well as the Royal Arch.

In 1857 the Grand Chapter of Canada was formed with W. M. Wilson, A. Bernard and Thomas Duggan as Principals. The Constitution followed on the lines of the Supreme Grand Chapter of England save that it set out that

The Mark Master, Past Master and Most Excellent Master Mason's Degrees shall be taken by all persons, to entitle them to be admitted to membership in any Chapter under this Jurisdiction, but that Royal Arch Masons, who have taken their Degrees in any regularly warranted Chapter under any other Jurisdiction may be admitted as visitors to any other Chapter in this Province, when working in the Royal Arch Degree or any Degree which such visitor may have taken under a regularly warranted Lodge or Chapter and that, in conformity with the foregoing resolution, the M.W. The Grand Master be the First Grand Principal and the R.W. Deputy Grand Master be the Second Grand Principal, the other officers to be left to the discretion of the Convention.

In England only the Royal Arch is worked in Royal Arch Chapters. The Mark and Royal Ark Mariner Degrees are under the control of the Grand Mark Lodge, while the Degree of Most Excellent Master forms one of what are known as the Cryptic Degrees.

Recognition to the Grand Chapter of Canada was accorded immediately by the Grand Chapters of Ireland and Scotland, but the Supreme Grand Chapter of England held aloof, stating through its Grand Scribe that

with every desire to preserve friendly and fraternal intercourse with the Canadian Masons, the Grand Chapter of England feel they cannot consistently with their duty entertain official relations with a body which holds, as essential to admission within its pale, the possession of Degrees which are not recognized by the Grand Lodge or the Grand Chapter of England.

It may be added that, in 1894, the P.M.'s Degree was eliminated from the system of the Grand Lodge of Canada, in consequence of irregularities which had occurred.

Further complications arose when, in 1861, the Grand Chapter of England issued a Chapter Warrant to Dalhousie Lodge, Ottawa, when, in answer to a protest by the Grand Chapter of Canada, it maintained its right to issue Chapter Warrants to Lodges in Canada under its obedience, which right was yielded by Canada.

The Grand Chapter of Canada has become the Mother of five Grand Chapters in the Provinces of Quebec, Manitoba, Saskatchewan, Alberta and British Columbia and, in 1928, its membership stood at over 26,400 with 185 Chapters.

CHAPTER XII

THE MARK DEGREE

WHENCE originated the Mark Degree? According to Masonic tradition, two thousand Mark men were employed in the building of King Solomon's Temple, under the direction or supervision of Stolkyne, each receiving a daily wage of nine shekels; with six hundred Mark Masters, under the direction of Ghiblim, each of whom received twenty-five shekels daily. The legend also runs that the banks of the river at Joppa were so steep that it became necessary for the workmen to assist each other up the bank by a peculiar locking of the right hand, which is said to be preserved to this day in the Mark Degree. Be that as it may, there is no authentic account of the origin of this Degree, although the same may well be written of all Masonic Degrees. Mention, however, is made of Masons' Marks and even of the Mark Degree in very ancient Masonic records, both in Operative and in Speculative Masonry. The *Schaw Statutes*, which are dated December 28, 1598, ordain that

no Master or Fellow-of-Craft is to be received or admitted except in the presence of six Masters and two Entered Apprentices, the Warden of the Lodge being one of the six, the date thereof being orderly booked and his *name and mark insert* in the said book.

Among the Steinmetzen of Germany in the seventeenth century, the Mason who was free of his apprenticeship and had thereby attained the rank of Fellow Craft, was formally admitted into the Fraternity at a regular Lodge meeting, when he took a solemn obligation to be a true, loyal and obedient Mason and, among the avowals, he declared that he would not of his own initiative change his distinctive mark. This was known as "pledging his mark," which, henceforth, became his distinctive property. The mark was used by him as a signature and he was required to engrave it upon all his work on completion, but he was punished severely if he did so before his work had been approved or passed. The placing of a mark upon finished work was not, however, peculiar to stonemasons, but was the practice also of cutters and joiners and, possibly, of other craftsmen. Nor was it a custom observed only in Germany. It was certainly adhered to in France and there is the authority of L'Assesseur in his *Histoire des Classes Ouvrieres en France* for saying that

goldsmiths, cloth-workers, potters, coopers and nearly every class of artisans possessed their stamp or private mark. The assessors were also the depositaires of the common seal of the Craft and they placed it on all articles inspected by them.

In Lodge Kilwinning, according to the Minutes of December 20, 1678, two Apprentices were entered who "paid their binding money and got their marks." Lord Cochrane, who was the Warden of the Lodge at the time, appended his mark to the entry.

In the records of the Peebles Kilwinning Lodge, No. 24, some of the marks registered by the members in the eighteenth century are of an exceptional character; that of a Captain in the King's Foot Guards being a V-shaped shield, bearing on each half a small cross, the whole being surmounted by a cross of larger size. Amongst other varieties are a slater's hammer and a leather-cutter's knife, whilst, in 1745, the mark adopted by a wig-maker was that of a human head with a wig and an ample beard. Masons' marks on ecclesiastical buildings are, of course, of much greater antiquity. According to Jamieson, the cathedral church of Aberdeen, founded in 1357, had upon it Masons' marks from the foundation upwards.

According to English records, the Mark Degree was introduced into England by Thomas Dunckerley, who held a record number of Provincial Grand Master-ships in the history of the Craft in England. It was introduced by him into the Phœnix Royal Arch Chapter, No. 257, at Portsmouth, in 1769, the Warrant for which Chapter bears the date of August 11 of that year. The first entry in the Minute-book, which is in Masonic cipher, is dated September 1, 1769, and reads as follows:

At a Royal Arch Chapter held at the George Tavern in Portsmouth on First September, seventeen hundred and sixty-nine. Present—Thomas Dunckerley, Esq., William Cook, "Z"; Samuel Palmer, "H"; Thomas Scanville, "J"; Henry Dean Philip Joyces and Thomas Webb; The Pro [an abbreviation for Provincial] G.M. Bro't the Warrant of the Chapter and having lately rec'd the "Mark" he made the Bre'n "Mark Masons" and "Mark Masters" and each chose their Mark, viz., W. Cook, Z.; S. Palmer, H.; T. Scanville, J. H. Dean, Philip Joyes, T. Webb. He also told us of this man'r of writing which is to be used in the Degree w'ch we may give to others as they be F.C. for Mark Masons and Master M for Mark Masters.

The next reference to the Degree in England in point of time is found in the Minute-book of the Marquis of Granby Lodge, No. 124, Durham; it is dated December 21, 1773. This entry states that:

Bro. Barwick was also made a Mark Mason and Bro. James Mackinlay raised to the Degree of a Master Mason and also made a Mark Mason and paid accordingly.

There is an entry in the Minute-book of a Dumfries Lodge, dated October 8, 1770, which states that a member "elected Master of the Chair" had previously been found qualified "as an Entered Apprentice, Fellow Craft, Master and Mark Master Mason."

The historian of the Phœnix Lodge and Chapter, to which reference has been made, gives it as his opinion that no Brother received the Royal Arch in the Chapter

attached to the Lodge, down to, at least, 1844, without also receiving the Mark, but of what the Mark Degree consisted at the time, he says there is no means of determining, though he imagines that the ceremony was very slight, probably consisting merely of the selection of a Mark and instructing the candidate in some peculiar sign or secret.

In the Minute Book of St. Thomas Lodge, No. 142, London, there is an entry dated August 9, 1777, which runs :

The W.M., with the following Brothers of the Lodge, were made Mark Masons and Mark Masters.

Another Minute of the 14th of the same month states that certain Brethren were made "Mark Masons and also Mark Master Masons."

Little or nothing is heard of the working of the Degree in England between 1813 and 1851, when the Bon Accord Lodge, which claims to be the first purely Mark Lodge established in England, was brought into being. This Lodge was the progenitor of the Grand Mark Lodge. It was founded as an offshoot from the Bon Accord Royal Arch Chapter of Aberdeen, from which body it received its Charter, the granting of which caused the Scottish Chapter to incur the displeasure of the Scottish Royal Arch authorities, which suspended it and the Chapter, consequently, ceased to exist. The deliverance of the Supreme Grand Chapter of Scotland, in 1855, which was issued through the Grand Scribe, was to the effect :

That the Aberdeen Bon Accord Chapter . . . cannot grant Warrants to any other body of Masons to confer the said Degree, or depute its own powers in any way whatever ; that the Chapter of Bon Accord of Aberdeen has thus assumed to itself powers which can be exercised by the Supreme Chapter alone and are not conferred on any daughter Chapter, either by its Charter or by the laws of the Supreme Chapter. The Supreme Chapter, therefore, directs that intimation be made to Companion Rettie to withdraw the Warrant immediately and to report at next Quarterly Communication that the same has been done in order to avoid the necessity of ulterior measures.

This deliverance was dated June 20, 1855 and, on the following September 19, further communication was issued by the Supreme Grand Royal Arch Chapter of Scotland at Edinburgh as follows :

It having been reported to the Supreme Grand Chapter that no communication has been received from Companion Rettie, First Principal of the Bon Accord Chapter, Aberdeen, in answer to their former deliverance calling upon that Chapter to report that they had withdrawn the Mark Warrant which had been improperly and illegally issued by them for constituting a Mark Master's Lodge in London, are unanimously of opinion that such conduct infers a want of respect towards this Supreme body and a refusal to comply with its decisions. They, therefore, as well on account of the irregularity which has been committed, as of this act of disobedience, suspend the said Chapter of Bon Accord, Aberdeen, from their privileges as a body of Royal Arch Masons until such time as effect shall have been given to the order made upon them and the Warrant in question delivered up in order to its being cancelled.

The Bon Accord Chapter, claiming to be in the right, decided to return their Charter to the Grand Chapter. They also, in 1856, passed the following resolution:

Being aware that the Arch and other subordinate Degrees connected therewith were wrought by the Knights Templar Encampments in Aberdeen many years previously to the formation of the Supreme Chapter and that the Knights Templar Encampments never gave up their inherent right of working those Degrees, therefore, resolve to apply to the St. George Aboyne Knights Templar Encampment for a Warrant or Charter to work the Royal Arch Degree and other subordinate Degrees connected therewith and that the office-bearers be appointed a committee to carry this resolution into effect.

The following Mark Lodges received their original Warrants from the Grand Chapter of Scotland: St. Mark Lodge, No. 1, London; Canynges Lodge, Time Immemorial, Bristol; and Thistle, No. 8, London, whilst Carnarvon Lodge, No. 7, claims to be Warranted from the Bon Accord Grand Lodge.

S. G. R. A. C. of Scotland warranted the following Mark Lodges in England:

- | | |
|---|--|
| 1. St. Mark's, London, in 1856 | 12. Fletcher, Whitehaven, 1858 |
| 2. St. John's, Bolton, in 1857 | 13. Cheltenham and Keystone, Cheltenham, in 1858 |
| 3. Thistle, London, in 1857 | 15. The Second, Liverpool, in 1858 |
| 4. Arnott, London, in 1857 | 16. Langley, Cardiff, in 1858 |
| 5. Joppa, Birkenhead, in 1857 | 18. Jerusalem, Hanley, in 1862 |
| 6. Keystone, London, in 1857 | 22. St. Andrew, Manchester, in 1869 |
| 7. Canynges, Bristol, in 1857 | 24. Furness, Barrow-on-Furness, in 1870 |
| 8. Liverpool, in 1857 | 25. St. David, Llandudno, in 1871 |
| 9. Old Kent, in 1858 | 26. True Friendship, Maryport, in 1871 |
| 10. Florence Nightingale, Woolwich, in 1858 | 27. Unity, Frizington, in 1875 |
| 11. Southwark, London, in 1857 | |

Two hymns were written by Bro. John Mott Thearle, the first Secretary of St. Mark's Lodge, which have almost been lost to Masonic history. The opening hymn was:

Grace this Lodge, Great Overseer,
With all Thy pure and earnest truth,
That it may flourish thro' all time,
Ever in unabated youth.

Bless the advancing ones this night,
That thro' their lives they'll onward go,
Marking their progress by the light
Kindled and derived from You.

Their mark in hand, Thy mark at heart,
Oh, may they ever constant prove
And in all time and circumstance
United in brotherhood and love.

The closing hymn was :

Have we mark'd well, Great Overseer,
A work to last beyond all time,
Each his allotted task fulfill'd,
The glory and the praise be Thine.

In this Degree we find the truth,
On earth below, in heaven above,
The cornerstone of every work
Should be unselfish, lasting love.

Still will we work and, working, pray,
Trusting that in a better land,
Our mystic keystone may be raised
And fitted by Thy Master Hand.

At the Quarterly Communication of the United Grand Lodge in March 1856, a joint committee of the Board of General Purposes and the Supreme Grand Chapter (not all of whom were members of the Mark Degree) reported to Grand Lodge :

That, after obtaining all the information in its power, this committee is of opinion that the Mark Mason's Degree, so-called, does not form a portion of the Royal Arch Degree and that it is not essential to Craft Masonry ; but they are of opinion that there is nothing objectionable in such Degree, nor anything which militates against the Universality of Masonry and that it might be considered as forming a graceful addition to the Fellow Craft's Degree.

This part of the Report is marked "Approved—Zetland" (i.e. Earl of Zetland, Grand Master).

The Report having been read, it was on motion duly made by Edward Lloyd, Senior Grand Deacon, resolved :

That the Degree of Mark Mason or Mark Master is not at variance with the ancient Landmarks of the Order and that the Degrees be an addition to and form part of Craft Masonry ; and, consequently, may be conferred by all regular Warranted Lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Grand Master.

At the next Quarterly Communication, in June 1856, when the Minutes of the March meeting were read, John Henderson, Past Grand Deacon, moved the non-confirmation of the portion relating to the Mark Degree and his amendment was carried, whereupon the Grand Lodge of Mark Masters was immediately formed as an independent body, Lord Leigh being the first Grand Master.

Scotland and Ireland do not recognize the Royal Arch as pure and ancient Masonry but they recognize the Mark. The various Australian Jurisdictions recognize both.

In 1858 Lodge Journeymen of Edinburgh, the founders of which were all Mark Masons, presented a memorial to the Grand Lodge of Scotland, complaining that the Supreme Royal Arch Chapter of Scotland had unwarrantably assumed the sole power to grant Warrants to work the Mark Degree and claiming protection in their ancient rights and privileges. The Grand Committee gave the following deliverance in response to the petition (*Freemasons' Magazine*, July 15, 1859):

1. That the Grand Committee, having taken into consideration the petition from the Lodge Journeymen and the reasons adduced by Bro. Kerr in support of it, are of opinion that it has been proved to their satisfaction that certain Lodges have worked the Mark Degree ever since their foundation, previous to the existence of the Grand Lodge and have continued to do so to the present time.

2. That the assumption by any other authority of the sole power to grant Warrants for the working of Mark Masonry is, consequently, an interference with the rights and privileges of Lodges under the jurisdiction of the Grand Lodge.

3. That the Grand Lodge Committee recommend the Grand Lodge of Scotland to appoint a Special Committee to enter into communication with the Grand Lodges of England and Ireland and any other authority claiming of Scotch jurisdiction in Masonry, to endeavour to come to some amicable and fraternal arrangement and to report to the next Quarterly Communication.

At the Quarterly Convocation of the Supreme Royal Arch Chapter of Scotland held on February 1, 1858, some of the members were disposed to cavil at the report of this Grand Committee, but it was adopted by a large majority and a sub-committee appointed to carry this recommendation into effect.

CHAPTER XIII

THE ANCIENT AND ACCEPTED RITE

IN the United States of America and in many of the Latin countries this is known as the Ancient and Accepted Scottish Rite. In all countries, save the Anglo-Saxon, it has, throughout its history, been the most formidable rival to Craft Masonry, sometimes known as Blue or Symbolical Masonry. The Rite consists of thirty-three Degrees, the first three of which are identical with the three Degrees of Craft Masonry and the assumption by the Rite of control over those three Degrees has led, in very many instances, to controversy, bitterness and friction between the authorities of the Craft and the governing authorities of the Ancient and Accepted Rite. This accounts for the fact that when, in 1929, the United Grand Lodge of England set out the basic principles on which that Grand Lodge could be invited to recognize any Grand Lodge applying for recognition, one of the conditions was :

That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control ; i.e. that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) within its jurisdiction ; and shall not, in any way, be subject to, or divide such authority with, a Supreme Council or other Power claiming any control or supervision over those Degrees.

In a pamphlet published in 1744, entitled *Le Parfait Maçon, ou les Veritables Secrets de quatre Grades d'Apprentis, Compagnons, Maîtres Ordinaires et Écossais de la Franche-Maçonniers*, the author states :

It is said among the Masons that there are several Degrees above the Master : some say six, others carry the number to seven. Those who call themselves Scottish Masons claim to be the fourth Grade. This Masonry, differing from the other in many points, is becoming popular in France.

In 1754, the Chevalier de Bouneville established a Chapter of twenty-five Degrees, of what were known as the High Degrees in the college of Jesuits at Clermont, in Paris. This college was the asylum of the adherents of the Stuart cause, most of whom were Scotsmen. One of the Degrees was that known as Scottish Master, hence the origin of the name Scottish Rite. Three years later these Degrees were introduced into Germany by the Marquis de Lernay, a prisoner of war. In the following year (1758) they were adopted by the Grand Lodge of the Three Globes. In the same year they were revived in Paris under the authority

of the Council of Emperors of East and West. In consequence of internal warfare in this organization, caused, it is said, by the Jesuits, who endeavoured to sow dissension with the view of suppressing the Order, a new organization was formed which was called the Council of Knights of the East, which practised what was known as the Rite of Perfection, the name by which the Clermont Degrees were originally known.

On August 27, 1761, Stephen Morin was invested with power by the Grand Consistory of Sublime Princes of the Royal Secret in Paris with a Patent to carry the Rite of Perfection to America; of which the following is said to be a copy, but the fact must be borne in mind that the original has never been produced:

To the glory of T.G.A.O.T.U., etc., and by the good will of H.S.H. thrice Illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood Royal, Grand Master and Protector of all Lodges.

At the Orient of a most enlightened place where reign Peace, Silence and Concord, *Anno Lucis* 5761 and, according to the common style 27th August 1761.

Lux ex tenebris. Unitas, concordia fratrum.

We, the undersigned, Deputies General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, established at the Orient of Paris; and We, Perfect Grand Masters of the Grand Council of the Regular Lodges of France, under the sacred and mysterious numbers, do declare, certify and decree to all the very dear Brethren, Knights and Princes scattered throughout the two hemispheres, that, being assembled by order of the Deputy General, President of the Grand Council, a petition was communicated to us by the Worshipful Brother Lacorne, Deputy of our thrice illustrious Grand Master, Knight and Prince Mason and was read in due form.

Whereas our very dear Brother Stephen Morin, Grand Elect, Perfect and Sublime Antient Master, Knight and Sublime Prince of all Orders of the Sublime Masonry of Perfection, Member of the Royal Lodge of the Trinity, etc., being about to sail for America, desires to be able to work under legal authority for the advancement and increase of the Royal Art in all its perfection and prays the Grand Council and Grand Lodge to grant him letters patent for the giving of Charters of Constitution.

On the report which has been made to us and, knowing the eminent qualifications of the very dear Brother Stephen Morin, we have, without hesitation, accorded him this slight gratification in return for the services which he has always rendered this Order and the continuation of which is guaranteed to us by his zeal.

For these causes and for other good and sufficient reasons, whilst approving and confirming the very dear Brother Stephen Morin in his designs and, wishing to confer on him some mark of our gratitude, we have, by unanimous consent, constituted and invested him and do, by these presents, constitute and invest him and give full and entire power to the said Brother Stephen Morin, whose signature is in the margin of these presents, to form and establish a Lodge for the purpose therein of receiving candidates and extending the Royal Order of Freemasons in all the Perfect and Sublime Degrees; carefully to take measures that the statutes and regulations of the Grand and Sovereign Lodge, in particular be kept and observed

and never to admit therein any but true and legitimate Brethren of Sublime Masonry :

To rule and govern all the members who shall compose the said Lodge, which he may establish in the four quarters of the world wherever he may arrive or shall sojourn, under the title of Lodge of St. John and surnamed Perfect Harmony ; we give him power to choose such officers as he may please to aid him in governing his Lodge, whom we command and enjoin to obey and respect him. We do ordain and command all Masters of regular Lodges of whatsoever dignity, scattered over the surface of land and sea, do pray and enjoin them in the name of the Royal Order and in the presence of our Thrice Illustrious Grand Master, to acknowledge in like manner as we do recognize our very dear Brother Stephen Morin as Worshipful Master of the Lodge of Perfect Harmony, and we appoint him in his quality of our Grand Inspector in all parts of the New World to enforce the observance of our laws in general, etc. ; and, by these presents, do constitute our very dear Brother Stephen Morin, our Grand Master Inspector, authorizing and empowering him to establish Perfect and sublime Masonry in all parts of the world, etc., etc.

Consequently we pray all our Brethren in general to render to our said Brother Stephen Morin such assistance and succour as may be in their power, requiring them to do the same to all the Brothers who shall be members of his Lodge and towards whom he has admitted and constituted and shall admit or constitute in future to the Sublime Degree of Perfection. We give him full and entire power to multiply and to create Inspectors in all places where the Sublime Degrees shall not already be established, knowing well his great knowledge and capacity.

In witness whereof we have given him these presents, signed by the Deputy-General of the Order, Grand Commander of the Black and White Eagle, Sovereign Sublime Prince of the Royal Secret and by us, Grand Inspectors, Sublime Officers of the Grand Council and of the Grand Lodge established in this capital and have sealed them with the Grand Seal of our Illustrious Grand Master, His Most Serene Highness and with that of our Grand Lodge and Sovereign Grand Council. Given at the Grand East of Paris, in the Year of Light, 5761, or, according to the Vulgar Era, 27th August 1761.

(Signed) Chaillou de Jonville, Deputy-General of the Order, W.M. of the first Lodge in France called St. Antoine, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, etc., etc. ; Bro. the Prince de Rohan, Master of the Grand Lodge Intelligence, Sovereign Prince of Masons, etc., etc. ; Lacorne, Deputy of the Grand Master, Respectable Master of Lodge Trinity, Grand Elect Perfect Knight, Sublime Prince Mason ; Savalette de Bukoly, Grand Keeper of the Seals, Grand Elect Perfect Knight, Prince Mason, etc. ; Taupin, Grand Ambassador of His Highness, etc., Grand Elect Perfect Master, Knight, Prince Mason, etc. ; Count de Choiseul, Worshipful Master of the Lodge Sons of Glory, Grand Elect Perfect Master, Knight, Prince Mason, etc. ; Boucher de Lenoncourt, etc., Worshipful Master of the Lodge Virtue, Grand Elect Perfect Master, Knight, Prince Mason, etc. ; Brest de la Chaussée, Worshipful Master of the Lodge Exactitude, Grand Elect Perfect Master, Knight, Prince Mason.

By order of the Grand Lodge. Daubertin, Grand Elect Perfect Master and Knight Prince Mason, Worshipful Master of the Lodge Saint Alphonse, Grand Secretary of the Grand Lodge and the Sublime Council of Prince Masons in France, etc.

Certainly Stephen Morin went on his American tour and his progress through the American continent has been traced by Albert Pike in his *Historical Inquiry in Regard to the United States*, published in 1883 by the Supreme Council of the Southern Jurisdiction of the United States of America.

The first recorded appearance of the Ancient and Accepted Rite in Europe was in 1804 and the scene of its early struggles and rise into notice was Paris. At that time Paris—and France—literally swarmed with systems of so-called Scots Masonry, all differing from one another—some claiming and exercising the right of warranting Lodges, others affiliating with Lodges under the Grand Orient and merely governing the supplementary Degrees—with widely diverging Rites, Rituals and dogmas, but all at one in arrogating for their members a superiority over the simple Master Mason. Curiously enough, the high officials of one system frequently held posts of equal dignity in the other and rival systems, as well as in the Grand Orient itself. At this propitious moment appeared the Count De Grasse-Tilly, claiming to be the sovereign of a new Scots Rite, founded upon one of the oldest and most important Rites of the preceding century. Arrogating to himself an unlimited power and authority over every person and thing connected with Masonry, offering an imposing series of thirty-three Degrees and boldly attacking the Grand Orient or common enemy, he, at once, succeeded in rallying to his support every class of Scots Dissenters, who proceeded without delay and without renouncing their previous Rites to acquire fresh light at the new source. This will explain the cause of Tilly's wonderful success.

De Grasse-Tilly—son of the celebrated Admiral de Grasse—was a landed proprietor (or planter) in San Domingo and had long resided in North America, where he received the High Degrees. On the eve of returning to San Domingo with the intention of propagating these ceremonies in that island, it cast off the French yoke and his project had to be abandoned. He therefore went to Paris instead, armed with all the authority of the 33°, where he found some other high and mighty Masons from the West who had arrived there before him, among others Hacquet—appointed a Grand Inspector-General of the 25°, or Princes of the Royal Secret, by a New York Grand Body—i.e. Hacquet still worked the original Rite of twenty-five Degrees of the Emperors, which, in Charlestown, had grown to the thirty-three Degrees of the Ancient and Accepted Rite. Hacquet had founded on the Paris Lodge of the Triple Union and Phœnix, a Council of Princes of the Royal Secret 25°. He supported Tilly, but refused to enter into any union with him, alleging that the two Rites were not identical. His scruples were probably overcome in course of time, as this Lodge ultimately became the seat of the Grand Consistory of the 32°—Sovereign Princes of the Royal Secret (the 25th and last Degree of the old Rite had been pushed up seven places by the insertion of intermediary Degrees in the new). By virtue of his inherent authority and with the aid of the other refugees from the Antilles, De Grasse-Tilly raised a sufficient number of Masons to the 33° and, on September 22, 1804, constituted a new Masonic power in France with the pompous title of Supreme

Council for France of Sovereign Grand Inspectors-General of the 33rd and last Degree of the Ancient and Accepted Scottish Rite. He chose for his proceedings the premises of the Lodge St. Alexander, Mother-Lodge of the Philosophic Scots Rite; and, on October 12, 1804, convoked the Grand Officers of his Rite, when they resolved themselves into a Grand Consistory. They then determined to form a Grand Scots Lodge on October 22 and to summon thereto all such members of any Rite as might be entitled to participate. Now most, if not all, of the Scots systems had Rose Croix Chapters; even the Grand Orient itself possessed one in the so-called French Rite. This was accounted equal to and must have been virtually identical with, the 18th Degree of the Ancient and Accepted Rite—Sovereign Prince Rose Croix—and all Masons elevated to that Degree were summoned. Accordingly on October 22, 1804, the meeting was held and the Grand Scots Lodge duly instituted with full power over the first eighteen Degrees. A Grand Master was proclaimed in the person of Prince Louis Buonaparte—who, by the way, never accepted the office—and forty-nine Grand Officers were appointed. De Grasse-Tilly was made the representative of the Grand Master.

It is now time to examine De Grasse-Tilly's Warrant of authority and thereby gain an insight into the genesis of this new Rite. Some idea of Tilly's Masonic pedigree may be obtained from the roll of the Lodge Seven United Brethren—June 24, 1803—in Cap-Français of San Domingo, of which he was an honorary member. He is there described as "Alexandre François August de Grasse, born at Versailles, age 37, an inhabitant, Captain of Horse; late president of all Sublime Lodges, Councils, Chapters of Charlestown in South Carolina; initiated in the Scots Mother-Lodge of the Social Contract, Paris; Past Master of the Lodge of Candour No. 12 and Reunion No. 45, Rose Croix; Kadosch; Prince of the Royal Secret; Grand Inspector-General 33°." As an authority for his proceedings Tilly produced the so-called Golden Book. This book was held in great veneration by his disciples, but there is no mystery attached to it, neither is it really golden. It is in fact a small manuscript volume bound in dark brown leather. In 1818 there were already at least forty copies of it in existence and every Grand Inspector-General was presumed to possess one, in which to enter Minutes of all his Masonic acts. It contained, first, a copy of Stephen Morin's Patent of 1761, which is in French and the use of the word *Stephen* instead of *Etienne* might at the outset suggest doubts as to its authenticity, as showing it to have been copied or translated from an English original, whereas Morin's Patent, if it ever existed, must have been in French. But this scruple is at once overcome by the attestation that follows it in the Golden Book, and which reads:

I, the undersigned Heyman-Isaac Long, P.M. [Prince Mason, *not* Past Master], Deputy Gr. Inspector-Gen., etc., declare that the above written patent, formerly granted to the very worshipful Br. Stephen Morin by etc., etc. and of which he presented a copy to P.M. Moses Cohen, Dep. Gr. Ins.-Gen. for the island of Jamaica, who himself gave me a copy, is truly translated and extracted from my protocol.

In witness whereof I have signed in the presence of the Illustrious Brothers Delahogue, De Grasse, Saint Paul, Croze Magnan, and Robin, as witness their signatures.

Before proceeding with the contents of the Golden Book, some consideration must be given to this curious Charter. What is the Grand Lodge therein spoken of? Little importance need be attached to the use made of the name of the Count de Clermont, because it has at all times—with very rare exceptions—been usual in France, to claim the National Grand Master as supreme head of all the rival systems, with or without his express consent. Some writers believe the Grand Lodge to have been one peculiar to this system, ruling over those Degrees inferior to the most illustrious but superior to the Craft—say, for instance, the 4th to the 8th Degrees—Secret Master, Perfect Master, Intimate Secretary, Master of the Works and Judge—all of which occupy themselves with temple allegory, yet do not come within the purview of the knightly Chapters. But if such be the case, why do we find titles used which refer undoubtedly to the Grand Lodge of the Craft? Yet if the proposition be admitted, it becomes evident that Morin could not have obtained any authority to erect Craft Lodges and the claims therefore of the Supreme Councils of to-day would be usurped. There is much in the wording of the document, which, isolated, without the context, might warrant the conclusion that Morin was only empowered to constitute Lodges of Perfection; but looked at as a whole, the Charter evidently intends him to constitute an ordinary Lodge, of which he was to be the Master.

But it may be maintained that the Emperors claimed the right to warrant Craft Lodges. Of this, however, there is no sign anywhere and, were it so, one could not expect officers of the National Grand Lodge to sanction such proceedings by their name and presence. Puzzled by these opposing considerations, some writers have been driven to conclude that the Warrant was granted conjointly by the National Grand Lodge and the Sovereign Council of the Emperors. But this theory is untenable, because in such a case one might—with far greater probability—expect to meet with *two* distinct Warrants. Moreover, the whole document speaks of the two bodies as practically one; and, most convincing of all, it is sealed with *the seal*, not the *separate seals* of one Grand Lodge and Supreme Grand Council. The two bodies are, therefore, one; yet these are the titles of the National Grand Lodge. There is but one possible solution to the problem—that arrived at by Kloss. The Grand Lodge at this time was distracted by dissensions, which have been generally attributed to the sinister conduct of the special deputy of the Grand Master—the dancing master Lacorne. These quarrels—just before the date of the Charter—resulted in a split in the Grand Lodge and the formation of two rival bodies. It did not last long and the parties were reconciled June 24, 1762, Lacorne failing to obtain Grand office, which has given rise to the assertion that he was made the scapegoat. But, during this interval, it now becomes clear that Lacorne's party made common cause with the Emperors, to which Rite they individually belonged

and, of course, retained any titles they had borne in the undivided Grand Lodge. All the expressions of the Patent may thus be reconciled with the known historical facts and, moreover, *possibly* understand the allusion, "depute him *to reform* the observance of our laws in general."

One more point also calls for a few words. It is quite evident that the last and highest Degree at the time of the patent was the 25°—Sovereign Prince Mason—and that no Degree of Inspector-General existed. Morin was an Inspector and a Prince Mason; the Inspectorship was an office created *ad hoc*, not a Degree. He was empowered to nominate other Inspectors; but the high functionaries who signed his Patent do not call themselves Inspectors. When the Rite returned to Europe in 1804, the Prince Masons had been promoted to the 32° and a 33rd and last Degree, consisting of Sovereign Inspectors-General, had been created. The purely administrative office had, in other words, been converted into a Degree and the office holders had usurped authority over the very body which appointed them. Excepting the usurpation of authority, an analogy may be found in the position of an English Past Master.

The second document in the Golden Book summarizes the genealogy of De Grasse-Tilly's Inspectorship. Morin conferred it on Franklin of Jamaica, the latter on Moses Hayes, at that time Grand Commander at Boston, whilst Hayes in turn conferred it on Spitzer of Charlestown. All these Inspectors met at Philadelphia, gave it to Moses Cohen of Jamaica; he, in his turn, passed it on to Isaac Long, who, at Charlestown, created Delahogue, De Grasse, Croze Magnan, Saint Paul, Robin, Petit and Marie. Attested by "J. Long, D.G.I.G.," at Charlestown May 3, 1797 and countersigned by "Delahogue, D.G.I., Prince Mason, Sov. Gd. Commander."

The third item is the Patent granted to De Grasse-Tilly by the Sovereign Grand Council of the 33° of Charlestown, dated February 21, 1802, which recites that he had been tested in all the Degrees and appointed lifelong Grand Commander of the Supreme Council of the French Antilles. It authorized him to constitute, erect and inspect Lodges, Chapters, Councils and Consistories in both hemispheres and is signed by Dalcho, Bowen, Dieben, Alexander and Delahogue, who all describe themselves as "Kadosch, Prince of the Royal Secret, Sov. G. Inspector, 33°."

No. 4 is the *Constitutions* of 1762 in thirty-five articles. These are supposed to have been forwarded to Morin subsequently to his departure. In the text they are stated to have been the conjoint production of the Sovereign Council of Paris and the Sovereign Council of Princes of the Royal Secret at B——. For years B—— was supposed to mean Berlin, though, later, it was declared to signify Bordeaux. Unfortunately for the earlier theory, it is quite certain that the Emperors never existed in Berlin and it is nearly as capable of proof that there never was a Council of Princes of the Royal Secret at Bordeaux. These *Constitutions* were never heard of in France until De Grasse produced them, neither has the original ever been seen. Their authenticity, therefore, is in the highest degree suspicious.

Following these we have the *Grand Constitutions* in eighteen articles. According to the legend, the Young Pretender transferred his supreme authority in Masonry to Frederick the Great, who, on his deathbed in 1786, revised the regulations, transformed the twenty-five Degrees into thirty-three and vested his personal authority in the Supreme Council of the 33°. All this is pure fiction; the Pretender was not the head of the Emperors—indeed, not even a Freemason at all—Frederick never inherited his authority; the Emperors were unknown in Germany; and the thirty-three Degrees were not heard of in France until De Grasse-Tilly introduced them. The *Constitutions* of 1786 were undoubtedly fabricated in America and, probably, those of 1762. The intercalation of the eight additional Degrees also took place there. Rebold (*Hist. des trois Grandes Loges*, pp. 452-5) gives full details of the transformation and of the persons concerned therein. Cf. also Ragon, *Orthodoxie maçonnique*, p. 181. Rebold and Kloss (p. 418) concur in assigning the year 1801 as that of the creation of the 33°; Jouast, however (p. 296), carries it back to 1797.

It must be confessed that the Golden Book was eminently calculated to impose on the Masons of years ago, who did not enjoy the present opportunities for intelligent criticism. Nevertheless the Ancient and Accepted Rite 33° can boast of a very respectable antiquity, being descended in direct line from the Emperors of 1758, possibly from the Chapter of Clermont of 1754. It must also ungrudgingly be confessed that the compilers of their *Historia Ordinis* have displayed more moderation and greater respect for the unities, than are generally found in the histories of High Degree Rites. De Grasse-Tilly's rapid success is thus fully accounted for.

Without entering into many particulars concerning the ritual of this Rite, it may interest some to acquire a slight idea of the arrangement. The thirty-three Degrees are divided into seven classes: the first three are pure Freemasonry; in the others full play is allowed to the fancy, which is permitted to roam backwards and forwards throughout the domain of history without being fettered by chronological sequence. In the 4° the Master represents Solomon; in the 5°, Adonhiram; in the 7°, Titus; in the 8°, Solomon again; in the 15°, Cyrus; in the 16°, Zerubbabel; in the 20°, Cyrus Artaxerxes; in the 21°, Frederick the Great; in the 25°, Moses; in the 28°, Adam; and, in the 31°, 32° and 33°, Frederick once more.

Now return to the new Grand Lodge, founded October 22, 1804. The Supreme Council and the Grand Lodge being thus established, the new Rite issued on November 1 a circular addressed to the "Masons of the world," announcing its formation and offering to dispense its superior light to all regular Masons, etc. The Grand Orient, alarmed for its position, opened communications with the Supreme Council, which resulted in a fusion of the two systems on December 3, 1804. The Scots Grand Lodge had, therefore, enjoyed an existence of precisely forty-two days. Quarrels, however, arose between the contracting parties, which eventuated in a rupture, followed by a tacit understanding on September 6, 1805. By the new arrangement the Grand Orient, whose 7th and highest Degree had

previously been conferred in a Rose Croix Chapter, retained sole control of the Ancient and Accepted Rite up to and including the 18°—Sovereign Prince Rose Croix—and the further Degrees were under the direction of the Supreme Council, with De Grasse-Tilly at its head. There is little doubt that matters would not have been so amicably arranged but for the authority exerted by Cambacères, second Consul—afterwards Arch-Chancellor—of France, Deputy Grand Master of the Grand Orient.

The Supreme Council having thus resumed the direction of affairs, instituted on September 24, 1805, a Grand Consistory of the 32°, in order to confer all Degrees from the nineteenth to the thirty-second inclusive. On July 1, 1806, De Grasse-Tilly resigned the office of Sovereign Grand Commander in favour of Cambacères, under whose influence a forced peace was maintained. The former, however, retained his office of Sovereign Grand Commander *ad vitam* of the Supreme Council for the French Antilles and, in common with the other refugees, was always cited as a member of that body in the *états* of the Supreme Council for France. It was supposed to be dormant, awaiting the moment of return to San Domingo. Meanwhile, the Rite made rapid progress, in spite of Tilly's absence in the wars and his eventual confinement as an English prisoner of war. The Grand Consistory 32° was abolished September 29, 1810, as it appeared to be growing too powerful for the Supreme Council, while Councils were established in 1805 at Milan for Italy; in 1806 at Naples for the Two Sicilies; in 1811 at Madrid for Spain. The dormant Council for America resident in Paris began, however, in 1813 to make members and grant diplomas in France, which led to a quarrel with the Supreme Council for France; and the Council for America, at whose head in Tilly's absence was placed his father-in-law, Delahogue, as Lieutenant Grand Commander, addressed itself in revenge to the Grand Orient demanding recognition and a fusion, proclaiming that the Grand Orient ought to be the sole and only constitutive power in France. The petition was dated October 7, 1813, but the events of 1814 precluded any action being taken upon it.

The Supreme Council for France, with Cambacères as Sovereign Grand Commander, was composed almost exclusively of high dignitaries under the Empire, so that the Restoration found its members dispersed and scattered and, of those still remaining, many were also members of the Grand Orient. The Grand Orient took advantage of this favourable state of affairs to attempt an absorption of the Rite. On August 26, 1814, an invitation was issued to the Supreme Council to effect a fusion of the two Rites. This was rejected by the Supreme Council on October 21, 1814. But many of its members nevertheless cast in their lot with the Grand Orient, of which they were already officers and transferred to it all their rights. On November 18, 1814, the Grand Orient passed a resolution that it therefore resumed the rights conferred upon it by the first fusion of 1804 and, from that date, has ever since conferred all the Degrees of the Ancient and Accepted Rite 33°. This action naturally abrogated the understanding of 1805 and the Ancient and Accepted Rite reasserted immediately its right to constitute Craft Lodges and

other bodies up to the 18°, which had previously been relinquished to the Grand Orient. The Supreme Council for France was, however, too weak to take action and no more is heard of it till May 4, 1821.

At the beginning of 1815 De Grasse-Tilly returned from England, when he found his whole system in confusion, the Supreme Council for France practically lifeless and that for America trying to awake and occupy the vacant ground. He, therefore, suddenly remembered that the *Grand Constitutions* gave him no right to resign his post of Grand Commander in favour of Cambacères, that, consequently, his action of 1806 must be accounted void and all the acts of the extinct Supreme Council of no effect. For his partisans this declaration of course annulled the recent fusion of the Supreme Council with the Grand Orient. Before, however, he could arrange matters to his satisfaction he had to leave Paris in 1816, it is said, to avoid being arrested for debt. The efforts of his father-in-law, left in command as Lieutenant Grand Commander of the Supreme Council for America, were sufficient to arouse the enmity of the Grand Orient, which, on October 17, 1817, inhibited the Lodges, etc., under its jurisdiction from assembling at the Prado, a restaurant where the Supreme Council met. In the beginning of 1818 De Grasse-Tilly returned to Paris and, on February 23, his Supreme Council began to evince renewed activity. Delahogue resigned on account of his advanced age and the Count de Fernig was appointed Lieutenant Grand Commander. Vice-Admiral Allemand and Count, afterwards Duc de Cazes, Minister of Police, were among those raised to high administrative office. On August 7, 1818, Pyron, former Grand Secretary of the Holy Empire, i.e. Ancient and Accepted Rite, attempted to revive the old dormant Supreme Council for France, but did not live long enough to see his efforts crowned with success, as he died on September 23 following.

De Grasse-Tilly appointed a Commission to revise the *Statutes* and arrangements of his Council—with the singular result that the tables were completely turned upon him. A new list of officials was promulgated, which appeared without any Grand Commander at all, but, in his place, three Grand Conservators, one of whom, the future leader of the movement, was his own former nominee, Admiral Allemand. De Grasse-Tilly immediately issued a counter-circular on the 18th of the same month, rallied his friends around him and retired to the Pompei Tavern. After this, the two Supreme Councils for America are best known under the names of their respective houses of call, Prado and Pompei. The Pompei met on September 10, 1818 and De Grasse-Tilly, after defending his actions, resigned in favour of the Count de Cazes. The Prado met on September 17 and declared De Grasse-Tilly degraded and deprived of all his Masonic rights; but, although a bitter warfare between the rivals ensued, lasting for some years—much to the amusement of the Grand Orient—it would appear that the Pompei Supreme Council waxed daily stronger and the Prado gradually lost ground. After a lingering agony it flickered once more into momentary activity on June 28, 1821, but expired shortly afterwards, most of its members joining the Rite of Misraim. De Grasse-Tilly, after his resignation in 1818, also mysteriously disappeared from the scene. Count

de Cazes appointed as his Lieutenant-General, the Count de Fernig. The Pompei Supreme Council, on October 8, 1818, decreed the erection of the Grand Scots Lodge, Propagators of Tolerance, which was regularly instituted on October 24. In 1819 an attempt at fusion was made, by the Grand Orient offering to renew the *modus vivendi* of 1805, but this proposal was rejected. On May 4, 1821, the original Supreme Council for France awoke from its slumber, so that at that period there were no fewer than four Supreme Councils quarrelling for the supremacy of the Ancient and Accepted Rite, viz. the Supreme Council of the Grand Orient, the Supreme Councils for America of the Prado and the Pompei and the revived Supreme Council for France. The Prado Supreme Council died shortly afterwards; and, on May 7, 1821, the Council for France and that of the Pompei amalgamated, thus reducing the rivals to two. At this fusion the Count de Valence was elected Sovereign Grand Commander and the Count de Ségur Lieutenant Grand Commander. On July 12, 1822, a new *Grande Loge Centrale*, or *Loge de la Commanderie*, was formed and opened December 28. At the beginning of 1822 the Count de Valence died and, on February 12, 1822, the Count de Ségur was appointed in his stead, with the Duke de Choiseul as Lieutenant Grand Commander. In 1825 Ségur resigned on account of old age and, on December 21, the Duke de Choiseul-Stainville was appointed Sovereign Grand Commander with Count Muraire as Lieutenant Grand Commander. All this time the Grand Orient and the Supreme Council had been at daggers drawn, each forbidding its own members to visit the Lodges of its rival; but the Duke de Choiseul inaugurated his reign by preaching tolerance and reciprocity. The Grand Orient, however, did not follow the example till 1862. On November 30, 1826, new efforts at a fusion were opened, but broken off on April 8, 1827; and similar proceedings took place in 1835. In 1838 the Duc de Cazes was appointed Sovereign Grand Commander and installed June 24; General Guilleminot was made Lieutenant Grand Commander, but, dying in 1840, was succeeded by General the Count de Fernig, who died in 1848 and was replaced by Viennet.

Fresh overtures from the Grand Orient to return to the original understanding were made in 1841 and, although these failed, an act of mutual tolerance and amity was promulgated which was speedily broken by the Grand Orient. In 1846 the Supreme Council published its new *Statutes* and the Revolution of 1848 for a time seriously affected it, robbing it of some of its highly placed supporters and of a few Lodges. From this blow it soon recovered. On October 24, 1860, the Duc de Cazes died and Viennet, Lieutenant Grand Commander, forthwith, by virtue of the *Grand Constitutions*, assumed the highest dignity, appointing Guiffrey as his Lieutenant. In consequence of dissensions in the Grand Orient, Napoleon III in 1862 appointed Marshal Magnan Grand Master, holding him personally responsible for the good behaviour of the Brethren. Marshal Magnan thought the shortest way to secure peace would be to suppress the Supreme Council of the Ancient and Accepted Rite, and issued an edict to that effect, in his capacity of Grand Master, to which the Supreme Council simply turned a deaf ear. But the Marshal, through

threats of dire consequences, imposed peace and toleration, which have since reigned between the rival but no longer inimical Jurisdictions. In 1864 the Supreme Council issued new *Statutes* and, on July 11, 1868, Viennet died, who was succeeded by Allegri and, shortly afterwards, by the renowned statesman Crémieux.

The above is a short sketch of the rise of the Ancient and Accepted Rite 33° and its development in France. The Rite has obtained a firm footing in almost all other countries, where it either rivals the Grand Authority of the Craft, or is comprised in it. In Great Britain and Ireland, the United States and in most English colonies, it occupies a subordinate place, having ceded its pretensions to overrule the Craft or to establish Lodges. In England and Scotland, Master Masons may become members of the Rite, but it is ignored by the Grand Lodges of these countries and its marks of distinction are not allowed to be worn in their Lodges. In Germany it has failed to gain an entrance and, in Sweden and Denmark, it is debarred admission by the laws of either country, Freemasonry in both those kingdoms partaking much of the nature of a State institution. To judge by the success of the Grand National Lodge of Berlin, it might, perhaps, have stood some chance of acceptance in Prussia, but here again State laws interpose and exclude it even from a trial.

The authorities consulted for this chapter are: *Handbuch*, s.v. Schottischer Ritus; Rebold, *Hist. des trois Grandes Loges*, pp. 443-545; G. Kloss, *Gesch. der Freim. in Frankreich*, vol. i, pp. 408-76, 547-76; vol. ii, pp. 6-10, 14, 39, 57-122, 133-44, 156-60, 179-82, 226-44, 325-30, 385-90; J. G. Findel, *Gesch. der Freim.*, pp. 321-8, 331-48, 366; Thory, *Annales Originis*, pp. 121-7, 140-62; Jouast, *Hist. du G. Orient*, pp. 261-328, 354-68, 386-409, 453-64; Nettelbladt, *Gesch. Freim. Systeme*, pp. 169 *et seq.*; Pyron, *Abregé historique*, etc., *des 33 degrés du rit.*, etc., etc., Paris, 1814 [published anonymously].

CHAPTER XIV

THE ROYAL ORDER OF SCOTLAND

THE Royal Order of Scotland consists of two Degrees, both being strictly Christian in character. The neophyte has a name given to him which denotes some moral attribute and he is, in a figure, sent forth to seek the lost word. The Degree is stated to have originated in the reign of David I, King of Scotland (1124-53), but the ritual of the Order states that it was first established at Icomkill and that, afterwards, at Kilwinning, Robert Bruce took the chair in person. There is an oral tradition that, in 1314, when this monarch again reinstated the Order, he admitted all known Knights Templar into the Order. It is also claimed that Robert Bruce gave power to the Grand Master of the Order for the time being to confer the second Degree, an Order of Civil Knighthood, known as the R.S.C.Y.S., a power not inherent in the general body, but given specially to the Grand Master and his Deputy, which can only be conferred by them or by Provincial Grand Masters appointed by them. In the earlier days of the Order the number of Knights was limited to sixty-three, all of whom must be Scotsmen, but that number has long since been exceeded and is now practically limitless, both as regards numbers and nationality.

This Order of Knighthood is said to have been instituted by Robert Bruce after the battle of Bannockburn and to have been conferred by him upon certain Brethren who assisted him upon that memorable occasion. Thus the revivification of the Degree of H.R.M. and the creation of the Order of Knighthood were simultaneous and it is asserted further that the Royal Order of Scotland and the Masonic Fraternity of Kilwinning were governed by the same head. To this tradition, D. Murray Lyon opposes a direct negative and holds that the paternity of both Degree and Knighthood must be sought on a soil more favourable to the growth of the high grades than Scotland has proved.

In his history of the Lodge of Edinburgh (p. 342) he writes :

As regards the claims to antiquity and a royal origin that are set up in favour of this Rite, it is proper to say that modern inquiries have shown them to be purely fabulous.

Later he says :

The Fraternity of Kilwinning never, at any period, practised or acknowledged other than the Craft Degrees ; neither does there exist any tradition worthy the name, local or national, that can, in the remotest degree, be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society, at Kilwinning.

Thory, in his *Acta Latomorum* gives the following brief notice of the traditional origin of the Royal Order of Scotland :

On the 24th June, 1314, Robert Bruce, King of Scotland, instituted, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which was afterwards united that of H.R.M. for the sake of the Scottish Masons, who composed a part of the thirty thousand men with whom he had fought the English army consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H.R.M. at Kilwinning, reserving to himself and his successors for ever the title of Grand Master.

In the official history of the Royal Order of Scotland the following are the particulars given :

The Royal Order is composed of two parts, H.R.M. and R.S.Y.C.S. The former took its rise in the reign of David I., King of Scotland and the latter in that of King Robert the Bruce (1274-1329). The last is believed to have been originally the same as the most ancient Order of the Thistle and to contain the ceremonial of admission formerly practised in it.

The Order of H.R.M. had formerly its seat at Kilwinning and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the Grand Master. The introduction of the Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Culdees, as is well known, introduced Christianity into Scotland and, from their known habits there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judæa. In establishing the Degree in Scotland it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders : this also will explain how the Royal Order is purely Catholic—not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a Supreme God. The second part, or R.S.Y.C.S., is an Order of Knighthood and, perhaps, the only genuine one in connexion with Masonry, there being in it an intimate connexion between the trowel and sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H.R.M. and R.S.Y.C.S., in simple rhyme, modernized, of course, by oral tradition and breathing the purest spirit of Christianity. These two Degrees constitute, as has already been said, the Royal Order of Scotland and the Grand Lodge of Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his Deputy. The office of Grand Master is vested in the person of the King of Scotland (now of Great Britain) and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this Degree and the so-called Higher Degrees cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic during the later part of the century before last.

There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce and that, after the battle of Bannockburn, which took place on St. John the Baptist's day (in summer), 1314, this monarch instituted the Royal Order of H.R.M. and Knights of the R.S.Y.C.S. and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present Degree of Rose Croix de Heredom may have taken its origin.

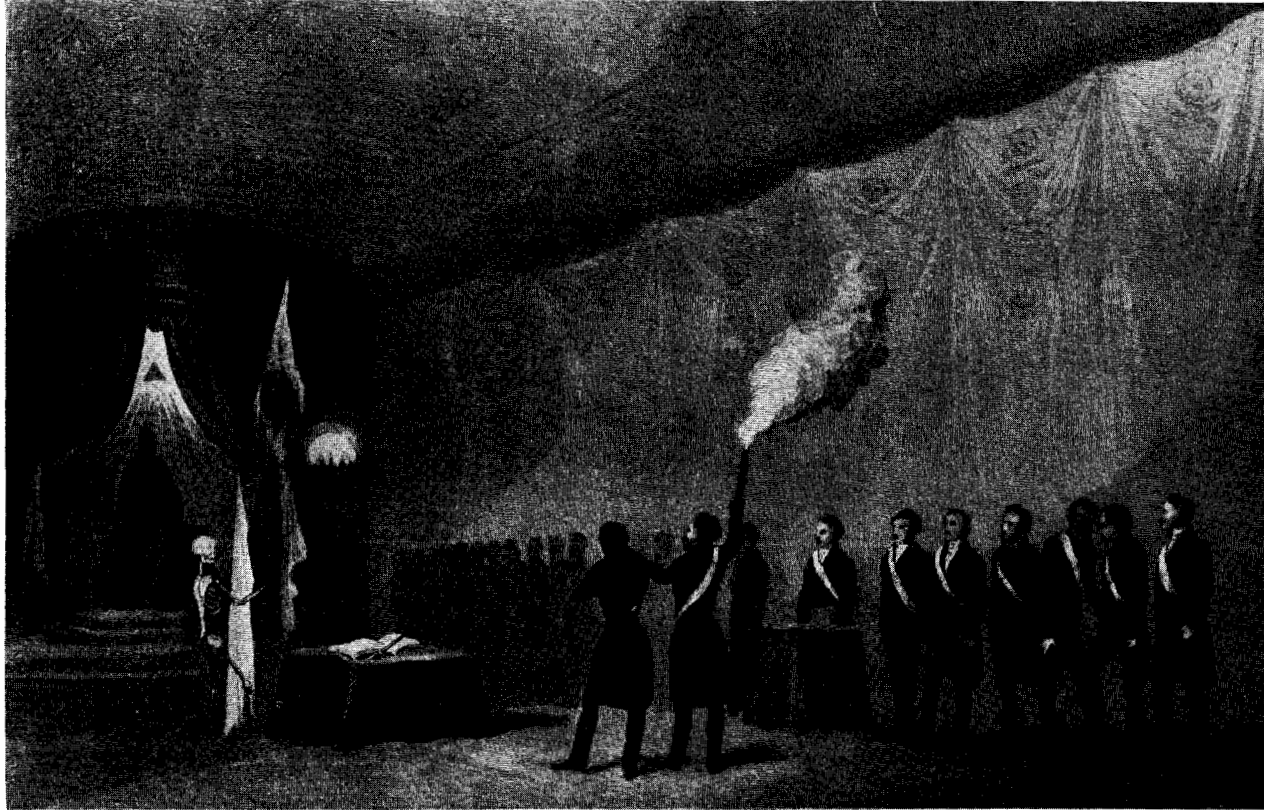
In two respects, at least, there seems to be a very close connexion between the two systems. They both claim the Kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government and they both seem to have been instituted to give Christian explanation to ancient Craft Masonry.

Murray Lyon ascribes the paternity of the Order and the Knighthood to Andrew Michael Ramsay, a devoted follower of Prince Charles Edward Stuart and a famous fabricator of certain Rites inaugurated in France between 1735 and 1740, through the propagation of which it was hoped that the fallen fortunes of the Stuarts would be revived.

The late F. H. Buckmaster, a Provincial Grand Secretary of the Order, in his brochure, *The Royal Order of Scotland*, gives the following account of Ramsay :

Andrew Michael Ramsay, better known in Scottish and French history as the Chevalier de Ramsay, was the son of a baker at Ayr and was born within a short distance of Kilwinning but, at the time of his birth and upbringing, Masonry at Kilwinning was purely an operative institution. Ramsay was educated at Ayr and Edinburgh University, after which he journeyed over to the Continent. Here he made the acquaintance of the theological mystic, Poiret, through whose and Fenelon's influence he became a Catholic. He became an intimate friend of Fenelon, who, at his death, bequeathed to Ramsay all his papers. Ramsay's *Vie de Fenelon*, published at The Hague in 1723, was immediately translated into English and this brought him under the notice of Prince James Francis Edward, who had also been on terms of friendship with Fenelon. Ramsay was chosen by Prince James Francis Edward to superintend the education of his two sons, Charles Edward and Henry, the latter afterwards Cardinal of York, who claimed to be Henry IX of England. Ramsay; however, declined to become tutor of the Duke of Cumberland, son of George II, afterwards well known in Craft Masonry. He was by birth and education a Presbyterian and his reversion to the older faith considerably incensed his father. He was the author of several works, the principal being the *Travels of Cyrus*; *On the Principles of Natural and Revealed Religion*; *The History of Viscount Turenne, Marshal of France*; and *An Essay on Civil Government*. Oxford honoured him with the degree of Doctor of Civil Law and the Royal Society elected him a Fellow. He resided in the Prince's family until his death at Germain en Laye on May 6, 1743, in the 57th year of his age.

With regard to the veridical history of the Order, there is presumptive evidence, that a Provincial Grand Lodge met in London in 1696 and indubitable evidence to show that, in 1730, there was a Provincial Grand Lodge of the Order in South



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

Reception of the Thirty-third Degree of the Scottish Rite.

Britain, which met at the Thistle and Crown, in Chandos Street, Charing Cross, whose constitution is described as being of "Time Immemorial."

This was two years after Ramsay proposed to the Grand Lodge of England to substitute for the first three Degrees of Craft Masonry three others of his own invention, those of Scotch Mason, Novice and Knight of the Temple, which he pretended were the only true and ancient ones and had their administrative centre, from time immemorial, in the Lodge of Saint Andrew, at Edinburgh. Eight years later, according to the *Gentleman's Magazine* for 1738 :

There was lately burnt at Rome, with great solemnity, by order of the Inquisition, a piece in French, written by the Chevalier Ramsay (author of the *Travels of Cyrus*) entitled *An Apologetical and Historical Relation of the Secrets of Freemasonry*, printed at Dublin by Patric Odinoko. This was published at Paris, in answer to a pretended catechism printed there by order of the Lieutenant de Police.

According to Thory, Prince Charles Edward Stuart, in 1747, issued his famous Arras Charter, in which he claimed to be Sovereign Grand Master of the Royal Order, which began as follows :

Nous, Charles Edouard Stuart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualite S.G.M. du Chapitre connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix.

Jouast gives the opening of the Charter as " Charles Edward Stuart, Pretender, King of England." It must, however, be pointed out that Charles Edward never called himself King during his father's lifetime and he did not die until 1765 ; and he never, at any time, called himself Pretender. Nor is there any evidence that Charles Edward was ever in Arras. It is also necessary to add that there is no connexion between the Royal Order of Scotland and the Ancient and Accepted Rite, which is known generally as the Rose Croix, the eighteenth Degree of which is Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of H.R.D.M.

The oldest records in the possession of the Royal Order at Edinburgh are those of an Anglo-Dutch Provincial Grand Lodge, established, according to the internal evidence of the document, in the middle of the eighteenth century. This charter, which was granted in July 1750 to William Mitchell, a Scotsman and teacher of languages at The Hague, by Robert Seccours, reads :

To our truly wellbeloved and Right Worshipful and Right Honoured Brother, Sir William, R.L.F., Knight of the R.S.Y.C.S., Provincial Grand Master of the Seven United Provinces, Know ye that out of the great esteem and brotherly love I bear to you and being well assured of your fidelity, I do hereby empower you (with proper assistance) to advance to the Order of the R.Y.C.S. at your Grand Lodge at The Hague or at any other Grand Chapter to which you may grant Con-

stitution in any part of the Seven United Provinces. And be it further known to you that if you are found guilty of acting contrary to my will and pleasure, making breach of any of your constitutional laws, rules, ordinances and regulations appended for your observation by authority of the Grand Lodge where I preside and govern, you will be rendered for the future incapable of holding any said office or authority in the H.R.D.M. and also be liable to be excluded the Society for contempt and disobedience.

Given at London under my hand and priory seal this 22nd day of July, A.D. 1750, A.M.H. 5758, and in the 9th year of my authority.

There are, however, no records of any admissions to the Order at The Hague and it does not appear that Mitchell returned there but, instead, settled in Scotland, where he acted as Grand Master, or Ruling Chief of the Order, which office he retained until 1767, when he was succeeded by James Kerr, a Writer of the Signet, at Edinburgh. The oldest book of the records of the Order in existence is in Mitchell's handwriting. This contains a list of the Edinburgh members, from which it is ascertained that there was one admission in 1754, two admissions in 1755, one in 1760 and ten in 1763, all residents of Edinburgh and several of them members of the Scottish Bar. During the next three years more than fifty members were enrolled. Kerr was succeeded in 1776 by William Baillie, an advocate, who became Lord Polkemmet. He held the office for two years and was succeeded by William Charles Little, and he admitted Sir William Forbes, the eminent banker, into the Order. Forbes was at one time a partner in Coutts; he was one of the earliest members of the celebrated literary club which boasted among its members the names of Johnson, Burke, Garrick, Reynolds and other famous men; he was also the biographer of Beattie. David, sixth Earl of Leven, was admitted in 1778 and David Dalrymple, Lord Westhall, in 1780. Lord Leven became Deputy Grand Master of the Order in 1778 and he was also Grand Master Mason of Craft Masonry in Scotland in 1759. Lord Westhall, who was Deputy Grand Master in 1780, was Grand Master Mason in 1774. Another Deputy Grand Master in 1770, Lieutenant-General J. A. Oughton, was Grand Master Mason in 1769.

On January 5, 1767, a *Code of Laws* and a *Constitution* of the Order were adopted and approved, which are substantially the same as those under which the Order now works. They were revised slightly in 1843, when the King of Scotland was declared to be the hereditary and permanent Grand Master. Other Masonic bodies can, in certain conditions, establish themselves in any country as Grand Jurisdictions, owing no fealty to any other country, but immediately a Provincial Grand Lodge of the Royal Order throws off its allegiance to the Grand Lodge of the Order in Scotland it ceases to be legal and is, *ipso facto*, incapable of advancing Brethren to the Degree of H.R.M., for which purpose a Charter is granted by the Grand Lodge. A Provincial Grand Lodge has, in itself, no power to bestow the Knighthood of the R.S.Y.C.S., but, in practically every instance, the Provincial

Grand Master receives letters patent conferring upon him and his Deputy the power and right to confer that dignity. All Knight Companions, no matter where advanced or promoted, must be registered in the books of the Grand Lodge at Edinburgh and pay the usual fees to the parent body. There are to-day thirteen Provincial Grand Lodges in existence, all in a flourishing condition.

CHAPTER XV

OTHER RITES AND SMALLER GROUPS

SOCIETAS ROSICRUCIANA

H. V. B. VOORHIS

THE Societas Rosicruciana in Anglia (Masonic Rosicrucian Society) was given its present definite form in 1866 by Robert Wentworth Little, a prominent English Freemason known principally because of his position as Secretary to the Royal Masonic Institution for Girls, which he held from 1872 until his death in 1878. William Henry White, who became Grand Secretary of English Freemasonry in 1810, came into possession of some Rosicrucian papers on his attaining Office and qualified Little by communicating the Work to him.

The Society was actually designed in 1865 with the aid of Kenneth R. H. Mackenzie, who had received Rosicrucian Initiation on the Continent while a tutor at the residence of Count Apponyi in Austria. At first Mackenzie did not become a member of the newly-organised body as he was not a Freemason, but being Initiated in Royal Oak Lodge, No. 871, at Freemasons' Hall, London, on March 9, 1870, he became qualified and was elected an Honorary Member on July 18, 1872.

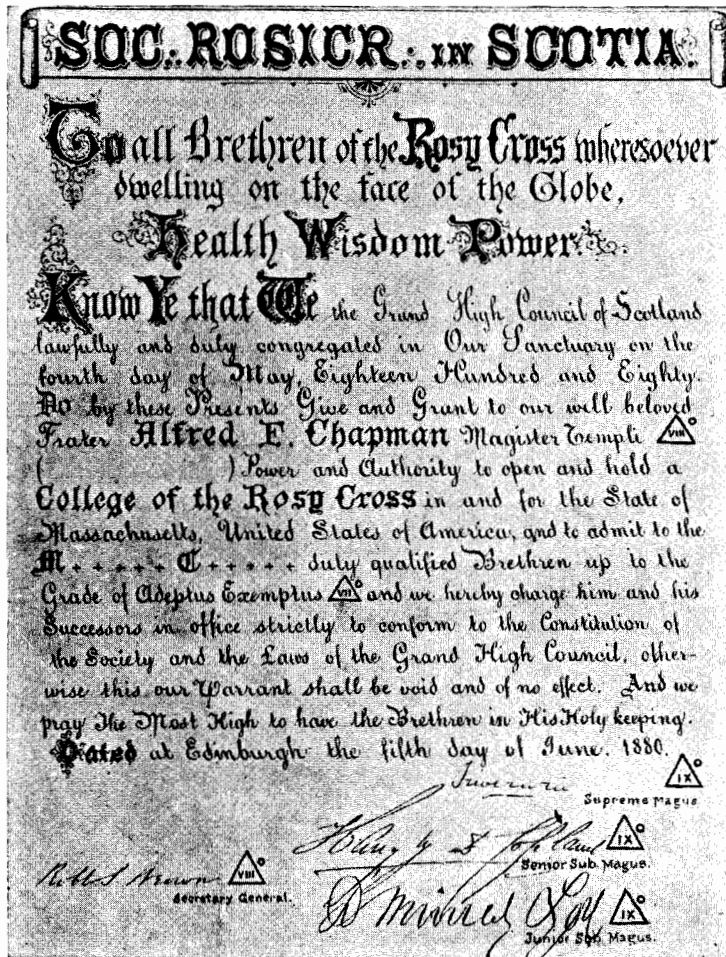
The Society is neither mystic or esoteric and does not claim descent from the Rosicrucians of the Middle Ages. It is not traditional nor has it any assertions to defend. It is composed of students and investigators interested in the history, philosophy and symbolism of Freemasonry and allied bodies. Although it is independent of the Masonic Fraternity, it only admits Master Masons to membership, and these by invitation. It consists of nine Grades divided into three Orders of four, three and two Grades, respectively, the final two being administrative. The whole Order is governed by a Most Worthy Supreme Magus, IX°, and his High Council in each country. The constituent bodies are termed Colleges, each headed by a Chief Adept, IX° (in England and Scotland by a Celebrant).

In addition to the original group in England the Society was early organised in Scotland where it dates its continuous existence from October 24, 1873. About the same time it was established in Greece through the titular Macedonian Prince Rhodocanakis, but here it was short lived. On September 19, 1876 it was organised in Canada where it existed for about ten years.

In the United States, where the first College was started by Warrant from Scotland on December 12, 1879, the Society has been continuously active. With four Colleges a High Council was formed in 1880. Although only one of the original Colleges remains (Massachusetts), and another started in 1911 in Minne-

sota is also dormant, at present there are 6 active Colleges having a combined membership of about 200 Fratres of various Grades.

In the five countries where the Society has existed there have been forty-three Colleges established. At present three countries have High Councils with a combined College roster of twenty-two Colleges.



Facsimile of Original Warrant for Massachusetts College, Premier American College

THE PRIESTLY ORDER OF THE TEMPLE

J. RAY SHUTE, K.G.C., P.G.P.

Amongst the veritable avalanche of high grades, which made their appearance during the last half of the eighteenth century, was one which assumed the dignity of priesthood and employed a Melchizedekian legend; this was the grade, or rather order, known alternately as *Knight Templar Priest*, *Pillared Priest*,

The Priestly Order, and, later, *Holy Royal Arch Knight Templar Priest*. It is difficult to arrive at any reasonable date for the inception of this beautiful ceremony, but tradition links the order with the rise of the High Knights Templar in Ireland, where the presiding officer of the early Encampments bore the title of High Priest. The early Irish sequence of grades consisted of the Craft, Installed Master, Holy Royal Arch, High Knight Templar and Knight Templar Priest, the last of which formed the *ne plus ultra*.

The early Records in Ireland are fairly full of diplomas, seals, warrants, *et cetera*, of the Union Bands of the Priestly Order. When the Early Grand Encampment of Ireland issued Warrants for Encampments of High Knights Templar in Scotland, we are to assume that the Priestly Order went there also, for it is but a few years until we find the ceremony being employed there as the crowning grade of the White Series of the Early Grand Rite, under the optional title of White Mason; the body of the Order was, and is now, termed a Tabernacle. In Scotland the titles and Ritual underwent minor changes.

In England the Priestly Order has been worked time immemorially at Newcastle-upon-Tyne and there to-day is the Grand College for the British Empire, with Tabernacles there and here throughout the realm.

The late John Yarker, *circa* 1868, formed a governing body for the Order and erected Tabernacles in many cities; however that group has long since ceased to function and Newcastle reigns without challenge. The Grand College of America, established, in May 1933, now limits one Tabernacle to a State, with a maximum membership of only thirty-three Knights Priests.

The Priestly Order is perhaps the most exclusive group in all of Freemasonry and membership is by invitation and predicated, in America, upon the recipient having been Installed Commander of a Commandery of Knights Templar; in England the requirement of a Knight Templar to be an Installed Master of the Craft is demanded. In England the Orders are held as in America but there is only one active ceremony, being that of Holy Royal Arch Knight Templar Priest.

Within the bosom of Grand College there is a Chapter-General, which confers two honoraria: Knight Commander, the number of which is limited to twelve times twelve, which is conferred upon Eminent Preceptors of Tabernacles as an Installation requirement, and Knight Grand Commander, the number of which is limited to twelve, and is usually conferred only upon Grand Preceptors of Grand College, on taking office.

In America the Order uses the Latin title: *Ordo Sacerdotalis Templi*, with the abbreviation: O.S.T.; the insignia is the purple Salem cross, with a scarlet delta superimposed thereover, both edged with gold. The symbolism of the Order concerns the Birth, Life, Death, Resurrection and Ascension of the Lord Jesus Christ, the Redeemer.

ORDER OF THE SECRET MONITOR

The Order of the Secret Monitor has been developed from a still more ancient Degree called "The Brotherhood of David and Jonathan" and

claims to be of the same antiquity as Freemasonry, its principles and watchwords being founded upon those grand examples set by the two worthy Hebrew princes, as recorded in Jewish history and tradition.

The earliest existing records of an organized system of the Brotherhood are found in Holland, where, in 1773, *Statutes* governing such a body, said to have been founded three years earlier, are on record in Amsterdam. Further traces of its existence are found in 1778, but the working of the Degree seems to have found its development in the United States, where it was carried by immigrants into New Amsterdam, whence it spread throughout the length and breadth of the Republic. The American ritual was very simple and, as might be expected, very loose and capable of considerable variations, but that which held the ground and is still recognized as the established ritual for America, is that which was adopted and adapted for England, by the Grand Council of the Order.

The British Organization of the Order dates from 1887, but, in 1892, some Masons in Virginia who had heard of its success, formed what they called a Sovereign College of Allied Degrees for America. They applied for a copy of the British ritual and then proceeded to construct an analogous ritual upon entirely fresh lines, for use in their new organization which embraced a Degree entitled the Secret Monitor. The organization collapsed in 1896, when its papers, Rituals and paraphernalia perished in a railway-tunnel accident at Baltimore.

During its existence, however, copies of the new ritual were imported into England by two members of the British Order, the Earl of Euston, founder of the Earl of Euston Conclave, No. 7 and Charles Fitzgerald Matier, Grand Secretary of the Grand Mark Lodge, founder of the True Friendship Conclave, No. 4, who thereupon renounced their allegiance to the Grand Council, immolated their Conclaves and set to work to propagate the new Virginian Degree in British Territory. Under the name of the Allied Masonic Degrees it has now several Conclaves in England. Its head-quarters are at Mark Masons' Hall in London.

The Earl of Warwick, Grand Supreme Ruler, protested strongly on behalf of the Grand Council of the Order and, eventually, in order to restore harmony, which had been interrupted for several years, it was arranged for recognition to be given to their movement and that Brethren belonging to it should be admissible as visitors to Conclaves held under the Grand Council of the Order, when opened in the first Degree.

OTHER MASONIC ORGANIZATIONS

THE ALLIED MASONIC DEGREES

J. RAY SHUTE

Until the formation of the Grand Council of the Allied Masonic Degrees of England and Wales, and the Colonies and Dependencies of the British Crown

in 1880, there were many extraneous Masonic grades being Worked there and here throughout the world; some of these were Worked in connection with Lodges and Chapters and others were simply conferred by one Mason upon another. The formation of a central body for the control of these grades was an auspicious occasion indeed and was the result, without doubt, of a conference held in London, April 3, 1871, for the purpose of determining the position of the Mark grade in England. To this conference Representatives were present from the Grand Lodge and Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Mark Lodge of England. During the conference much was said about the difference in grades Worked throughout the world and suggestions were made that a group should be formed in England to take control over certain grades. Later the Grand Mark Lodge took over the grade of Royal Ark Mariner and to-day it is a most popular ceremony, Lodges being attached to Mark Lodges.

The Grand Council of the Allied Masonic Degrees of England Works: (1) St. Lawrence the Martyr, (2) Knight of Constantinople, (3) Red Cross of Babylon, (4) Grand High Priest, and (5) Grand Tiler of Solomon. The Secret Monitor was discontinued a couple of years ago, thereby bringing to a close an unpleasant controversy which had existed for many years between the Allied Masonic Degrees and the Grand Conclave of the Order of the Secret Monitor in England. In England the Order has had a most successful career and to-day there are more than thirty Councils of the Allied Masonic Degrees throughout the British Empire.

The Sovereign College of Allied Masonic and Christian Degrees of the the United States of America was formed in Richmond, Va., on January 14, 1892. During 1901 the See was removed to Norway, Maine, where it remained until a short time ago.

In 1932, several interested Royal Arch Masons in North Carolina, not knowing of the existence of the group in Maine, Petitioned for and received Charters for three Lodges of Royal Ark Mariners and Councils of Red Cross Knights from the Supreme Grand Royal Arch Chapter of Scotland; the Representatives from these groups met in Salisbury, N. C., on April 16, 1932, and formed the Grand Council of the Allied Masonic Degrees of the United States of America. Later, however, Representatives were sent to Norway and negotiations were concluded for a union of the two Bodies, articles of union were drawn up and signed and on October 10, 1933, the union was formally ratified in special Session, perpetuating the older Body and adopting the title of the newer.

The Grand Council of the United States Works the following grades: (1) Royal Ark Mariner, (2) Secret Monitor, (3) Grand Tiler of Solomon, (4) St. Lawrence the Martyr, (5) Knight of Constantinople, (6) Excellent Master, (7) Architect, (8) Grand Architect, (9) Superintendent, and (10) Masters of Tyre. In addition to these grades the Knight of the Red Branch of Eri, worked in three Orders, is conferred annually by Grand Council, each private Council having the privilege of nominating one candidate. Also, the highest award

within the gift of Grand Council is Knight Grand Cross, which is usually conferred upon the Sovereign Grand Master upon his taking office; the number of Knights Grand Crosses is limited by law to fifty.

In America the Allied Masonic Degrees occupy a very unique position; Councils may not have more than twenty-seven members, membership being by invitation to Royal Arch Masons. The Councils usually meet in the homes of the members and the old ceremony of toasting is adhered to. The Councils are really study groups and Grand Council publishes a set of transactions under the general title of "Miscellanea," in which the Ritual of many of the one hundred odd inactive grades under its control are printed.

Each Sovereign Master-Elect must receive the grade of Installed Sovereign Master before taking office.

In addition to the twenty councils under obedience to the Grand Council of the United States, located in many States, there are also Lodges of Royal Ark Mariners, having a total membership of a little less than 1000. The Grand Councils of England and the United States have enjoyed through the years a most pleasant spirit of amity and recently the relations were strengthened by a new appointment of Representatives to and from each group, to the end that the only two Grand Councils of the Allied Masonic Degrees in the world may continue their progressive and constructive work hand in hand and heart to heart.

ROYAL ARK MARINERS

The Ark—the Noachite, not the Ark of the Covenant—is known as a Masonic symbol more in America than in England, but the Degree of Royal Ark Mariner is more popular in England than in any other country. Admission is limited to Mark Master Masons and, when a Royal Ark Mariners' Lodge is founded, it must be "moored" to an existing Mark Lodge. All matters relating to this Degree are controlled by the Grand Mark Master's Royal Ark Council. Very little is known as to the origin and early history of the Degree, which is claimed to have been worked from "time immemorial" and the earliest record of the Degree in England is at Bath in 1790; but the earliest documents now in possession of the Grand Lodge of Mark Master Masons are a Dispensation authorizing the working of the Degree, dated 1796, signed by Robert Gill as "Acting Commander Noah" with an undated list of officers in Dunckerley's handwriting, with Dunckerley himself as commander, which must be of a date previous to 1796, for Dunckerley died in 1795. It was not until 1870 that a union was effected between the Ark Mariners and the Grand Mark Lodge.

SCOTS MASONRY

It cannot be too strongly insisted upon, that all so-called Scottish Masonry has nothing whatever to do with the Grand Lodge of Scotland, nor, with one

possible exception—that of the Royal Order of Scotland—did it ever originate in that country. If we add to this Rite that of the Ancient and Accepted Scottish Rite of 33°, we may even maintain that none of the Scots Degrees were at any time practised in Scotland. In the Scots Masters we have the first of the legion of additions to Freemasonry on the Continent. Thory, it is true, tells us that “Irish Chapters existed in Paris from 1730 and held their constitutions from the Grand Chapter of Dublin. They were divided into Colleges and their Degrees were pretty generally spread throughout France. They fell into disuse since the institution of Scots Chapters.” This statement is positively all we know of these Chapters and has been copied *ad nauseam* by every subsequent writer. If true, how can the same writers attribute the deterioration of Freemasonry to Ramsay’s unlucky speech seven years afterwards? But it is not true. There is not a tittle of evidence to support it and it may unhesitatingly be rejected. All allusions to so-called Irish Degrees are of much later date. Neither should these Scots Masons be confounded with the *Orient de Bouillon*, as is so often done, this *Orient de Bouillon* being simply a Grand Lodge established in the Duchy of Luxembourg many years later. The Scots Degrees seem to have sprung up about 1740 in all parts of France and, at this distance of time, it would be impossible to define their precise teaching. This impossibility is not caused by the absence of Rituals, of which any number exist, but by their diversity. One chief idea, however, runs through all—the discovery in a vault by Scottish Crusaders of the long-lost and ineffable word—also, that in this search they had to work with the sword in one hand and the trowel in the other. The epoch referred to is, however, that of the Crusades, not that of Zerubbabel’s (or the second) temple. We do not even know whether the title applied in the first instance to one Degree only or to a series. The former is probable. Schiffmann considers that the Scots Masters at first formed no Degree and claimed no superiority, being a sort of volunteer inspectors who banded together to reform many abuses which had crept into the Craft; that their name *maîtres écossais* is a corruption of their special token, the acacia, whence they were called *maîtres acassois*; and that they ultimately developed into a separate Degree. Space precludes dwelling upon this theory, which has much to recommend it. See, however, Schiffmann, *Die Freimaurerei in Frankreich*, etc., Leipzig, 1881; and G. W. Speth in *The Freemason*, May 2, 1885. But however this may be, the Scots Master claimed to be in every way superior to the Master Mason; to be possessed of the true history, secret and design of Freemasonry; and to hold various privileges, of which some few may be mentioned. He wore distinctive clothing, remained covered in a Master’s Lodge and, in any Lodge, even as a visitor, ranked before the W.M. At any time or place, he could personally impart, either with or without a ceremony, the secrets of the E.A.; F.C.; and M.M. Degrees. If he was a member of a Lodge, none but Scots Masons could adjudicate upon his conduct. Later still, when Scots Lodges became more numerous, they were grafted on the ordinary Lodges and, not only asserted, but obtained still greater privileges. The Master was not chosen by the Lodge, but appointed by the

Scots Lodge and was almost always one of themselves ; the finances of the Mason's Lodge were disposed of by the Scots Brethren, who also decided in all matters of doctrine and ritual. The Scots Lodge further usurped the privileges of a Grand Lodge and issued Warrants of Constitution. In this way arose throughout France the numerous Scots-Mother-Lodges. One of the most important of these was the *Mère-Loge-Écossaise* at Marseilles, said to have been founded by a travelling Scotsman in 1751, under the title of St. John of Scotland. This Lodge warranted a great number of Lodges throughout France, even in Paris itself, also in the Levant and the Colonies. The *Mère Loge du Comtat Venaissin* at Avignon, the founder of the Scottish Philosophic Rite, was probably of this class originally. Many of these Mother-Lodges then developed extended systems of Degrees of their own, which were worked in Chapters, all independent of each other. From France the earliest form of the Scots Degree was carried to Germany, it is believed, by Count von Schmettau. In 1741 we find a Scots Lodge at Berlin erected by members of the Three Globes ; in 1744 at Hamburg—and, shortly afterwards, a second ; in 1747 at Leipzig ; in 1753 at Frankfort, etc., etc. But in Germany their development was arrested because they were very soon absorbed by the Clermont system, becoming the stepping-stone to the lowest Chapter Degrees and, shortly after that, the Clermont Chapters were annihilated by the Templar system of the Strict Observance. But between 1742 and 1764 no fewer than forty-seven such Lodges were erected in Germany, of which, however, fifteen may be ascribed to Rosa and the Chapter of Clermont. Even now some of these Scots Lodges form the basis of what is called in some German Grand Lodge systems the Inner Orient.

In France, however, some of the Scots Lodges would appear to have very early manufactured new Degrees, connecting these very distinguished Scots Masons with the Knights Templar and thus giving rise to the subsequent flood of Templarism. The earliest of all are supposed to have been the Masons of Lyons, who invented the Kadosch Degree, representing the vengeance of the Templars, in 1741. From that time new Rites multiplied in France and Germany, but all those of French origin contain knightly and, almost all, Templar, Grades. In every case the connecting link was composed of one or more Scots Degrees. The *Handbuch* enumerates over sixty-eight such Degrees forming parts of different Rites. Thory and Dr. Oliver present us with even more and, if at all necessary, the list could be extended. Besides which, many Rites, or series of Degrees, took the name of Scottish to designate the whole system ; for instance, the Scottish Philosophic Rite and the Ancient and Accepted Scottish Rite 33°. The Chapter of Clermont was but a Templar continuation of the Scots Degrees. This probably grew into the Emperors of the East and West and these, in turn, blossomed into the Ancient and Accepted Scottish Rite 33°. According to a MS. in the possession of Kloss when he wrote his *History of Freemasonry in France*, the date of which he fixes at 1751 (latest), the sequence of Degrees apparently in most general use in France shortly before the rise of the Chapter of Clermont was as follows : 1°, E.A. ; 2°, F.C. ; 3°, M.M. ; 4°, Perfect Master, or Irish Architect ;

5°, Select Master ; 6°, Scots Apprentice ; 7°, Scots Fellow Craft ; 8°, Scots Master ; 9°, the Knight of the East. Foolish and unnecessary as it will always appear to destroy the original beautiful simplicity of the Craft, the great evil of these innovations lies in their destruction of an important principle. Freemasonry is founded upon the perfect equality of all its members and its governing body is an elective and representative one. In fact the Craft governs itself. But in almost every one of these new systems, with scarcely an exception, the governing power is autocratic and irresponsible. A Hierarchy is formed, each superior Degree directs without appeal those below it and the highest class rules all the others. Each class is self-elected, that is, it receives into its sacred circle those only whom it pleases, so that those of the lower classes have no voice whatever in the administration of their affairs or in the election of their rulers. This one consideration alone precludes these systems from ever being entitled to call themselves Masonic. They are not and never can be Freemasonry. They are simply separate societies, all of whose members happened to be Freemasons.

Authorities consulted : *Allgemeines Handbuch der Freimaurerei*, Leipzig, 1863-79 —s.v. Schotte, Schottische Grade, Schottische Logen, Schottische Maurerei ; C. A. Thory, *Acta Latomorum*, vol. i, Paris, 1815, pp. 52, 63, 319 ; C. C. F. W. von Nettleblatt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 148, 150, 186, 231, 449 ; J. G. Findel, *Geschichte der Freimaurerei*, Leipzig, 1878, 4th German Edit., pp. 111, 273, 317, 334, 387, 577 ; W. Keller, *Geschichte der Freimaurerei in Deutschland*, Giessen, 1859, pp. 93, 103 ; G. Kloss, *Geschichte der Freimaurerei in Frankreich*, Darmstadt, 1852, pp. 68, 71-4, 77-8 ; and the three *Encyclopædias* —referred to under the names of their compilers, Mackey, Woodford and Mackenzie, —s.v. Écossais, Scottish.

THE SCOTS PHILOSOPHIC RITE

From 1740 onwards there existed at Avignon, capital of the department Vaucluse, a school or rather many schools of Hermeticism, working in some cases under Masonic forms on the basis of the Craft Degrees, with an intermediate structure of so-called Scots Degrees. The head of the movement was apparently Dom. Antony Joseph de Pernety (1716-1801), a Benedictine monk, alchemist and mystic. Later on—1787—the Polish Starost Gabrianca, founder of the Illuminati of Avignon, added Martinist and Swedenborgian philosophy. Among the many Rites which originated here may be mentioned the Elus Coens, Illuminés du Zodiaque, Frères noirs, etc. Of most importance to French Freemasonry was the Mother-Lodge du Comtat Venaissin, the date of constitution of which is unknown. About the year 1766 this Mother-Lodge worked the following extra Degrees :—4°, True Mason ; 5°, True Mason on the Right Road ; 6°, Knight of the Golden Key ; 7°, Knight of Iris ; 8°, Knight Argonaut ; 9°, Knight of the Golden Fleece. On July 22, 1757, the Archbishop issued a mandate against the whole system ; and, on February 3, 1775, the Inquisitor P. Mabile, himself a

Freemason (it is said), surprised the Mother-Lodge with an armed following and forced its dissolution.

A Lodge existed in Paris under the name of Saint Lazarus, which had been constituted by the Grand Lodge of France on May 30, 1766 and founded by Lazare Phil. Bruneteau. On April 2, 1776, this Lodge constituted itself the Mother-Lodge of the Scots Philosophic Rite in France, changing its title to Social Contract. On May 5, 1776, it was installed as such by commissioners from the Scots Mother-Lodge du Comtat Venaissin, which, on August 18, amalgamated with the Contrat Social; thus the Mother-Lodge, broken up at Avignon, revived in the bosom of a Paris Lodge, founded by the Grand Lodge of France and, after 1772, owing allegiance to the Grand Orient.

The Social Contract apprised the Grand Orient of its new departure, but for years the latter refused to recognize it as a Mother-Lodge, i.e. a Lodge with power to constitute others and erased it from the roll. The history of the negotiations belongs to that of the Grand Orient and it will be sufficient to state here that, in 1781, a Concordat was agreed to, which reinstated the Social Contract as a daughter of the Grand Orient in regard to the three Degrees proper of Freemasonry, but which left it sole control over the Scots Hermetic Grades. It was prohibited from warranting Lodges within the jurisdiction of the Grand Orient but permitted to do so elsewhere, to affiliate to itself French Lodges already in existence and to endow them with Chapters, Tribunals, etc., etc. This was practically a victory for the Philosophic Rite.

Its subsequent history may be summarized as follows :

1776. December 27.—It elected as Grand Master the Marquis de la Rochefoucault-Bayers, Baron Bromer being chosen Deputy Grand Master.

1777. February 20.—Its Grand Chapter prohibited all affiliated Lodges from working the Templar Degrees.

1777. December 26.—It convened the first Philosophic Convent. At these assemblies, Masons of all Rites were allowed to be present and to take part in the discussions. The subjects ranged through the whole field of Masonic and archæological research—art, science, alchemy, social economy, etc.—and are acknowledged by all writers to have done very much to raise the tone of Freemasonry in France. Papers were read and discussed by the first men of the age and many of the most celebrated names in the literature of the Craft may be recognized amongst those of the contributors to the proceedings. For example, quoting almost at random, Court de Gebelin, Dr. Boileau, C. A. Thory and Alex. Lenoir—not to mention other eminent literary characters—were members of this Rite. Convents were held in 1778, 1779, 1780, 1782, 1784, 1785, 1786, 1788, 1789, and 1812.

1779. June 19.—A building and plot of land in the Rue Coquéron were purchased by the Rite—and on August 16 it affiliated the notorious Paul Jones.

1780. October 4.—De Montausier was granted a Patent to establish the Philosophic Rite in St. Domingo and the French islands.

1783. March 12.—There was a “meeting in the Symbolical Degrees to initiate François Frist, military veteran, age 103 years (?)”

October 17.—Dr. Boileau, claiming to be National Grand Superior of the Lodges and Chapters of the Scots Philosophic Rite in France, instituted the Supreme Tribunal and various suffragan Tribunals. The members bore the title of Grand Inspector Commander and their duty was to supervise the dogma and supreme administration of the Rite. There is much doubt about the validity of Boileau’s Patent, as it is impossible to conceive who possessed the right to grant it, but inasmuch as he transferred all his rights of National Grand Superior to the Deputy Grand Master of the system, it was probably manufactured for the occasion. During the existence of this Rite seven Tribunals were erected, but after 1814 those of Antwerp and Brussels, of course, ceased to be French.

December 27.—M. Dubuissonnais presented the Grand Metropolitan Chapter with the sword used by the Count de Clermont when presiding over the Grand Lodge.

1785. July 20.—It refused to recognize Cagliostro’s Egyptian Rite.

1786. December 24.—The Viscount de Gand was elected Grand Master.

1788. March 10.—C. A. Thory (born 1759; died 1827) was appointed Grand Librarian. The library of this Grand Lodge was at that time one of the finest in existence. In 1789 it was partly pillaged, but the missing documents were subsequently recovered. In 1806 Thory enriched it with the most valuable of the works formerly belonging to the library of the Philalethes Lodge of the Amis Réunis, dispersed during the Revolution. On the extinction of the Philosophic Rite this grand collection remained in Thory’s custody and, at his death, passed to Dr. Charles Morrison of Greenfield, whose widow presented it—upwards of 2,000 volumes—to the Grand Lodge of Scotland in 1849. (See Lyon, *History of the Lodge of Edinburgh*, p. 403; *The Freemason*, November 22, 1884.) It is, however, possible that even these 2,000 volumes do not comprise the whole collection; as in 1860 and 1863 sales were advertised in Paris purporting to be from the library of the Contrat Social.

December 13.—Francis, Lord Elcho—Grand Master of Scotland, November 30, 1786, to December 1, 1788—received the Philosophic Degrees in the Grand Metropolitan Chapter.

1791. July 31.—Outbreak of the Revolution. The Mother-Lodge resolved to suspend work and invited her daughters to follow her example. From subsequent statements it appears that the Grand Chapter did not dissolve.

1801. June 28.—The members of the Social Contract having been dispersed by the Revolution, the position of Mother-Lodge devolved by the *Statutes* on the next oldest Lodge of the system in the capital and, failing this, on the senior Lodge of the Provinces. It will be perceived that this rule acted as a preventive of any possible fusion of the Rite with any other system, because the creative power remained unimpaired so long as a single Lodge withheld its adhesion. The Senior Lodge in Paris belonging to this system was constituted by the Grand Lodge of

France, May 19, 1777, under the title St. Charles of Triumph and Perfect Harmony of St. Alexander of Scotland; and the Warrant was made out to the Chevalier Delamacque, Perpetual Master—a proprietary Lodge. At the time of affiliating with the Philosophic Rite—1782—it changed its name to St. Alexander of Scotland simply. In 1801 it became the Mother-Lodge and, in 1805, the remnant of the Social Contract united with it. The Grand Chapter and Grand Tribunal of course attached themselves to the new Mother.

1807. March 4.—Prince Cambacères, Grand Master of the Grand Orient, was also elected Grand Master of the Philosophic Rite.

1808.—November 24.—C. A. Thory in the chair. Askeri-Khan, ambassador of the Shah of Persia, was initiated and presented the Lodge with a sword which had served him in twenty-seven battles.

1809. November 23.—The Mother-Lodge acquired a curious collection of Indian idols formerly belonging to the Baron de Horn, then lately deceased.

In 1815 Thory gives the following list of its Degrees:—4°, Perfect Master; 5°, Select Philosophic Knight; 7°, Grand Scots Mason; 8°, Knight of the Sun; 9°, Knight of the Luminous Ring; 10°, Knight of the Black and White Eagle; 11°, Grand Inspector Commander. Clavel in 1843 gives a yet more extended list, but, inasmuch as the Rite had ceased to exist at that time, Thory must be accepted as the more competent authority.

Its *Calendar* of 1818 (the last) shows 76 Lodges warranted or affiliated to the system between 1776 and the last in 1814, besides the Chapters and Tribunals. But at this time and in spite of the exertions of Thory the rivalry of the 33 Degrees of the Ancient and Accepted Rite appears to have overwhelmed it. Its last Lodge was warranted in 1814. In the same year the Grand Chapter met for the last time. Its last public act appears to have been the issuing of a *Calendar* in 1818 and, in 1826, it had ceased to exist. In spite of its theosophic and hermetic Degrees, the Philosophic Rite merits admiration for the high tone of its literary labours and the quality of its membership.

Authorities consulted: *Allgemeines Handbuch der Freimaurerei*, Leipzig, 1863–79, s.v. Avignon, Boileau, Contrat social, Hermetisches System, Pernety, Schottisch-Philosophischer Ritus; C. A. Thory, *Annales originis magni Galliarum O.*, Paris, 1812, pp. 163–71; C. A. Thory, *Acta Latomorum*, Paris, 1815, vol. i, pp. 120, 128, 135, 139, 143, 149, 151, 156, 159, 165, 171, 175, 180, 187, 208, 220, 226, 230, 233, 237, 241, 245, 248, 252, 256, 259; Georg Kloss, *Geschichte der Freimaurerei in Frankreich*, Darmstadt, 1852, vol. i, pp. 207, 229–33, 274, 275, 278, 317, 362–8; A. G. Jouast, *Histoire du Grand Orient de France*, Paris and Rennes, 1865, pp. 163, 221–8.

ANTIEN AND PRIMITIVE RITE

The official claim made in the *Constitution, General Statutes and Ordinances of the Sovereign Sanctuary* (1875, p. 5) is that the Antient and Primitive Rite refers for the origin of its principles and form of organization to the Primitive

Rite of Philadelphes of Narbonne, which was established in 1779 and, in 1786, united with the Grand Orient of France. Apparently the ritual is a consolidation of several Rites, originating in 1758 with Lacorne, a dancing master, who collected out of the Degrees then known a Rite of twenty-five Degrees, to which he gave the name of the Empire of the East and West, which was subsequently amplified to thirty-three Degrees. He was followed, in 1760, by a Benedictine monk, named Perneti, Abbot of Burgel, who established at Avignon the Academy of True Masons (Mackey says that he was for a time librarian to Frederick the Great); in 1766, by Schroeder, who, it is claimed, founded an Alchemical or Hermetic Rite of seven Degrees; in 1767, by Baucherren, in the Order of African Architects; and, in the same year, by Benedict de Chastannier, who modified Perneti's system and established a Lodge of Illuminated Theosophists in London. His name, by the way, appears in the list of members of the Theosophical Society, "formed for the purpose of promoting the heavenly doctrines of the New Jerusalem by translating, printing and publishing the theological writings of Emanuel Swedenborg." He is described as a French surgeon, of 62 Tottenham Court. Thory says that he was, in 1757, Master of a Lodge known as Socrate de la Parfaite Union at Paris, and a member of La Grande Loge de la France. There were also other minor Rites, which seem to have been drawn upon for the ritual and constitution of the Antient and Accepted Primitive Rite. They numbered about seventy in all. In 1802, Lacorne's Rite of twenty-five Degrees was increased to thirty-three and, shortly afterwards, Marc Bédarride, a Jewish Freemason, assisted by some French Brethren (not of high character, according to Clavel), named Le Changeur, B. Clavel and Joly, formed the Rite of Mizraim of ninety Degrees. Waite (*Secret Tradition in Freemasonry*, vol. ii, p. 435) says that Bédarride died in April 1846 and that "his memory is, on the whole, that of an adventurer with little talent and, perhaps, less principle." It was some time after this, according to the *Constitutions (op. cit.)* that Jacques Etienne Marconis (claimed by some writers to have been an initiate into the Rite of Mizraim) determined to consolidate these various Rites and revised the 1802 Rite of thirty-three Degrees, added thereto a number of Degrees "embodying the explaining the religious dogmas of the ancient Hierophants," styling the new Rite, which consisted of ninety-five Degrees, "the Antient and Primitive Rite of Memphis," divided into three series and seven classes, the latter being known as Lodge, College, Chapter, Areopagus, Senate, Consistory and Council.

On July 7, 1838—after a fruitless effort to establish the Rite in Belgium—J. E. Marconis was elected Grand Hierophant of France and, on September 25 of that year, the first assembly of the Supreme Power of the Order was held in Paris. This consisted of three Councils, known as the Sanctuary of Memphis, the Mystic Temple and the Sovereign Council Administrative. The Sanctuary consisted of members of the 93rd Degree and was composed of the Grand Hierophant and of six Patriarch Conservators of the Order, who were nominated for seven years. It was charged with the general government and to it belonged the right of con-

stituting Lodges, Chapters, Areopagi, Senates, Consistories and Councils, and with directing their labours. The first members of the Sanctuary were J. E. Marconis ; Delapine, ex-Surgeon of Marine ; Audibert, M.D., Chief of the Scientific Section ; Moutet, Man of Letters (Joint Editor with Marconis of *L'Hierophante* and *Hermes*, the organs of the Rite), Interpreter of Tradition ; the Baron de Poederle, Rentier, Conservator of Rites ; Laroussie, Rentier, Member of Legion of Honour, Interpreter of Hieroglyphics, Symbols, Emblems and Allegories ; Morison de Greenfield, Physician to H.R.H. the Duke of Sussex, Inspector-General. The Mystic Temple of Sublime Catechists of the Order was composed of a Grand Master and six Grand Officers, called Philosophers, appointed by the Sanctuary for five years. It was employed in watching over the instruction and in developing the dogmatic, moral, scientific, mystic and transcendent part of Freemasonry, forming an exposition of the esotericism of the High Mysteries. The Sovereign Grand Council was composed of seven members, a president, and six dignitary officers—Orator, Secretary, Verifier, Archivist, Inspector Regular and Administrator—all of whom held office for five years. It was employed in the administration of the Order and in the supervision of the Lodges. The decisions of the Council were only authoritative when confirmed with the seal of the Grand Hierophant and viséd by the Grand Chancellor.

The following units appear on the official register : Loge la Bienveillance, founded at Brussels, March 21, 1838 ; Chapitre de Heliopolis, founded at Brussels, December 6, 1839 ; Loge de Osiris, founded in Paris, June 21, 1830 ; Loge Disciples of Memphis, founded at Montauban, April 30, 1815 and revived at Paris, March 21, 1839 ; Chapitre des Philadelphes, founded at Paris, May 21, 1839. In November 1839 an attempt was made by Marc Bédarride and his brother, chiefs of the Rite of Mizraim, to secure the closing of all the Lodges and Chapters of Memphis, which they denounced to the police as political assemblies, but the effort was not successful, as, according to the *Constitutions*, the Grand Hierophant of the Primitive Rite was able to prove, by authentic documents, the falsity of the charge. Two Chapters—the Chevaliers of Palestine and the Lectateurs de Menes—were founded respectively in November and December 1840, but, on June 18, 1841, for some reason not stated, the police forbade any further meetings, and the Grand Hierophant ordered all units to cease operations, although the Supreme Power of the Order did not cease work until 1842. Operations were resumed on March 5, 1848, and the Supreme Council was installed on the 25th of the same month, again with Marconis as Grand Hierophant. The Chapterial and Areopagite Lodge, the Disciples of Memphis, was placed at the head because it claimed to be in possession of the sacerdotal part of the Order and to have in its Golden Book mysterious symbols and arcana unknown to the great part of its initiates and, as the depository of the holy doctrine, it was charged with the development of the dogmatic and moral part. The principal study of its members was the religious myths of the different ages of humanity and of all that belongs to theosophy and high philosophy.

The first organization of the Rite in the United States was established in New York City on November 9, 1856, by J. E. Marconis in person and, in the following year, a Sovereign Grand Council General, with David M'Clellan at its head, was formed, and in that year Marconis returned to France. In 1862 he surrendered the title of Grand Hierophant and vested the control of the Rite in the Grand Orient of France.

On October 24, 1859, W. Gray Clarke, Grand Secretary of England, issued a circular (see *The Freemason*, September 23, 1871), directing Masters of Lodges to be careful that no member of the "Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes" had access to any Lodges and asking them to remind the members of their Lodges that they could hold no communication with irregular Lodges without incurring the penalty of expulsion from the Order and the liability to be proceeded against under the Act 39, George III for taking part in the meetings of illegal secret societies. In the same issue of *The Freemason* there appeared a letter from Meyer A. Loewenstark stating that the Antient and Primitive Rite of Memphis, lately introduced into England by B. D. Hyam, Past Grand Master of Craft Masonry of California, "who was present as a visitor at the last Grand Lodge Quarterly Communication has no connexion with the spurious body of the Order of Memphis or the Reformed Rite of Memphis." He added that "many of the distinguished American visitors but lately fêted here held high rank in the Order." Thevenot, Grand Secretary of the Grand Orient of France, writing on February 24, 1870 (see *The Freemason*, June 11, 1870), said that the Lodges in France which were closed during the term of office of Marconis as Grand Hierophant were closed by order of the police, although the membership consisted of honest and well-meaning men; that Marconis (who had died in 1869), after divesting himself of all rights in relation to the Rite and transferring his powers to the Grand Orient . . . continued clandestinely to give the high Grades to isolated Masons, addressing himself especially to strangers and saying that his renunciation had effect only in France. He added: "We hope that the Rite of Memphis will trouble us no longer. Already it has entirely disappeared from France. It is not maintained in Europe, save in some localities of Roumany, where it also tends to disappear, thanks to our incessant efforts." In *The Freemason* of October 7, 1871, there appeared the following note:

We are requested to state that the Rite of Memphis is not and never has been recognized by the Grand Orient of France; and, further that it is viewed as an imposture by the heads of the Masonic Order in America, who have repeatedly denounced the reputed "Sovereign of Memphis," Bro. Henry J. Seymour, and his colleagues, not only as spurious Masons, but as men unworthy of credit in every respect. We are also informed that the Rite is impious and atheistical in its teachings and that active measures are on foot to expose the iniquity of the whole proceedings.

An editorial note which appeared in *The Freemason* of October 19, 1872 (p. 644), stated that the Grand Orient desired to absorb the Rite of Memphis

“and so wipe out what it considered an anomaly and a disgrace to the Craft.” In consequence of the repeated public claims made by the officials of the Antient and Primitive Rite that Thevenot was a member of the Rite, possessing high rank, he wrote on August 22, 1873 (see *The Freemason*, November 1, 1873) :

I declare that I do not take and never have taken part, either directly or indirectly, in the self-styled Antient and Primitive Rite of Masonry, either as a Founder or Director of the Rite, lately imported into England and which I bitterly deplore. I affirm that the mention of my name as a member and as possessing the 95° of this pretended Masonic Rite is an imposture which I publish to the Masons of all countries, against which I protest and which I declare a falsehood. This mention has been made unknown to me and without any participation on my part.

As a matter of fact, all doubt as to the Masonic illegality of the Antient and Primitive Rite had been settled on April 12 and 13, 1871, when a Concordat was arrived at between the Ancient and Accepted Rite (known generally as the Rose Croix) for England, Wales, the Dominions and Dependencies of the British Crown ; the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown ; and the Great Priory of the United Religious and Military Orders of the Temple of England and Wales and the Dependencies thereof, by which any member of any of those three bodies becoming or continuing a member of the Antient and Primitive Rite was, *ipso facto*, excluded from any or all of those bodies. It does not, however, appear that this Concordat was widely known, and no publicity was given to it in the Masonic press of that day.

Notwithstanding this decree, in 1872 a Charter was granted to John Yarker for a Sovereign Grand Body for Great Britain and Ireland, which was formally inaugurated at Freemasons' Hall, Great Queen Street, W.C., by Harry J. Seymour, Grand Master General of the United States and Yarker was installed as Grand Master General of Great Britain and Ireland. The officers appointed were Michael Caspari, Chancellor-General ; Samuel Petty Leather, Treasurer-General ; Charles Scott, Inspector-General ; P. J. Graham, Keeper of the Golden Book ; and A. D. Loewenstark, Secretary-General. Guiseppe Garibaldi, described as the premier Mason of Italy and Harry J. Seymour were elected honorary members. Yarker had previously, on August 24, 1871, been invested by Benjamin D. Hyam, under patent from H. J. Seymour, with powers to receive members until such time as a Sovereign Sanctuary should be erected ; and Charters or Dispensations were granted for Chapters in London, Manchester, Havant and Dublin. On the foundation of the Sovereign Grand Body a Chapter was warranted for Burnley and a Dispensation granted for Aberdeenshire. It should be stated that, in 1865, the ninety-six Degrees of the Antient and Primitive Rite had been reduced to thirty-three, but permission was given to Chapters, Senates and Councils “to work such other Side Degrees as they may desire, if an accord with the old system.” (See letter from John Yarker in *The Freemason*, December 11, 1880.) The Rite in England has been

defunct for many years, although as recently as 1900 there were Chapters working in Liverpool and the Isle of Man, and a periodical was issued entitled the *Zurimuth*, which was the successor of the *Knepb*, edited by John Yarker.

THE STRICT OBSERVANCE

Of all the wonderful perversions of Freemasonry which owe their origin to the fervid imaginings of Brethren of the eighteenth century, none can compare in point of interest with the system of the Strict Observance. For twenty years from its birth it either lay dormant, or made only infinitesimal progress; during the next twenty years it pervaded all continental Europe to the almost entire exclusion of every other system; within the next ten it had practically ceased to exist; yet a faint survival could more recently be traced in France. The whole system was based upon the fiction that, at the time of the destruction of the Templars, a certain number of Knights took refuge in Scotland and there preserved the existence of the Order. The sequence of Grand Masters was presumed never to have been broken and a list of these rulers in regular succession was known to the initiates; but the identity of the actual Grand Master was always kept—during his lifetime—a secret from every one except his immediate confidants, hence the term, Unknown Superiors. In order to ensure their perfect security these Knights are said to have joined the Guilds of Masons in Scotland and thus to have given rise to the Fraternity of Freemasons. At the time of the origin of the Strict Observance system, the period was assumed to have arrived when it would be advantageous boldly to proclaim the continued existence of the Ancient Order of the Temple and to endeavour to reinstate it in its former possessions, organization and privileges. Their hitherto restricted numbers were to be increased (in gratitude for past events) from the ranks of the Freemasons only and, at the proper period, the Grand Master was to make himself known. All this was supremely ridiculous, but it was firmly believed in by von Hund and his contemporaries, whose suspicions all pointed, at first, to the Young Pretender as the veritable Grand Master. There can be no doubt that these general outlines had been instilled into von Hund's mind, but the Ritual and the plan of operations were quite unknown to him; therefore, in the absence of instructions from his Superiors, had to be perfected by himself and colleagues. The persistency with which so many forms of the High Grades have been ascribed to the political tendencies and conspiracies of the Jacobites, together with a comparison of dates and the confessions of von Hund himself, might almost justify the belief that, during his stay in Paris, *circa* 1742, he was made acquainted with an ill-defined and half-formed scheme of the Stuarts for recruiting men and money, their political intentions being carefully concealed from him; that this scheme was dropped after the crushing defeat of Culloden in 1746; and that, consequently, when von Hund set about reviving the Templars in earnest in 1751, he was left to his own devices. This will account for the fact that, although he certainly received his first instructions from Lord Kilmarnock and other partisans of the Stuarts, no trace of Jacobite intrigues ever

blended with the teachings of the Strict Observance: and, as a passing remark, it may be observed, that von Hund was not the kind of man to lend himself as a tool to any party. Von Hund may, therefore, be described as the wet-nurse of the system; but he was not its parent and those who accuse him of wilful imposition, have done a grievous injustice to the memory of a generous, impulsive, honest, warm-hearted, enthusiastic—but withal, pomp-loving and somewhat weak-minded man. His sincerity seems to be beyond question and fairly to merit the sympathy of his contemporaries in the state of embarrassment and uncertainty to which he was so often reduced, by the absence, at important crises, of any directions from the Unknown Superiors to whom he looked for instruction. Bearing this in mind, it can be understood why he so easily fell a prey to every new impostor, as he never could be certain that the latest arrival was not really an emissary from his chief.

Von Hund was not, however, quite the first link in the chain. His forerunner in Germany was C. G. Marschall von Bieberstein, whose identity still remains slightly a matter of doubt, but Keller, Findel, Nettleblatt and others have with an inexcusable want of circumspection confused him with H. W. Marschall, appointed Provincial Grand Master for Upper Saxony by Lord Darnley in 1737. He was a contemporary and relative but not identical. Von Hund always referred to him as his predecessor in the office of Provincial Grand Master of the VIIth Province (of Germany, between the Elbe and the Oder) and states he was directed in Paris to place himself in communication with him and receive his instructions; he died about 1750. Marschall does not appear to have done much towards preparing the way; but two Lodges existed in the first years of the forties, one at Naumburg and the other at Dresden, both of which conferred chivalric titles upon their members even upon the apprentices, these being first recorded instances of the usage. The Lodge in Dresden existed from 1738 and is supposed to have owed its existence to Marschall; the Lodge of the Three Hammers in Naumburg is known to have been constituted by him in 1749; its members afterwards took a prominent part in the institution of the new Rite.

Karl Gotthelf, Baron von Hund and Alten-Grotkau, was born September 1, 1722, lost his father when nine years old, was educated *circa* 1738 at the University of Leipzig and subsequently visited Strasburg and Paris. In 1742 he was present in Frankfort, as an attaché in the suite of the Ambassador of the Elector of Saxony, on the occasion of the coronation of the Emperor Charles VII. According to his friend, von Springseisen, he there received the three Degrees of Freemasonry on March 20, 1742, in the Union Lodge. Kloss has shown, however, that the Union Lodge did not initiate von Hund; but that, as there are some signs of a former, probably unchartered Lodge, having existed in Frankfort as late as April 21, 1742, he was possibly either made there or by some of the numerous Masons attending the coronation. From Frankfort he returned to Paris and of his doings there his *Diary* bears witness that on February 20, 1743, he consecrated a new Lodge as Master and, on August 28, served as Senior Warden in a Lodge at Versailles. At

the Altenberg Convent of 1764 he declared that "an unknown Bro., the Knight of the Red Feather, in the presence of Lord Kilmarnock [Grand Master of Scotland 1742-3. Beheaded for high treason August 18, 1746], received him into the Order of the Temple and that Lord Clifford officiated as Prior on the occasion; also that he was subsequently introduced as a distinguished Brother of the Order to Charles Edward Stuart, the Young Pretender." He appears to have wavered as to the identity of the Grand Master; sometimes inclining towards Lord Kilmarnock, but more often towards Charles Edward. He further stated that "they gave him a Patent signed 'George' and directed him to apply for further instructions to Marschall, the Provincial Grand Master of the VIIth Province, whose successor he was to consider himself. But on application Marschall declared he had burnt all papers except the list of the sequence of Grand Masters and the *Red Book* or *Matricula* of the Order."

According to this *Red Book*, the VIIth Province, or Germany between the Elbe and the Oder, was to be divided into four Sub-Priories, which were further to be split up (as directed) into some twenty Prefectories, these again into smaller subdivisions—in reality, Lodges. The Provincial Grand Master was to appoint four Grand Commanderies and the heads of these and of the four Sub-Priories were to form the Chapter. In due course of time every Province of the Order had its *Red Book* as soon as it became properly constituted.

Von Hund's actions, so far as they are known, certainly bear out his story, for, upon his return to his own estates in 1743, he made Marschall's acquaintance, but delayed taking any important steps; nor was it till 1750 *circa*, on Marschall's death, that he assumed the position and authority of Provincial Grand Master. He then conferred with the Naumburg Lodge, more especially with those of the Brethren who were supposed to be in Marschall's confidence; he has, himself, stated that, failing advices from his Superiors, he determined to carry out the restoration of the Templars as best he could. He and Schmidt and von Tanner of the Naumburg Lodge are presumed to have arranged the Rituals and all other matters. In or about 1751, von Hund erected a Lodge and a Provincial Chapter on his estate at Unwurde; and, in 1753, issued a new Warrant to the Lodge at Naumburg. It was in this Lodge that the first financial scheme was worked out, for without funds it was of course impossible to restore the Order of the Temple. On it was probably based the second scheme of 1755. Von Hund also began at this time to make a few Knights of the Order, each of whom assumed a descriptive Latin title, but the number was increased very slowly. Europe was divided as in old times—according to the *Red Book*—into nine Provinces: I, Arragon; II, Auvergne; III, Occitania; IV, Leon; V, Burgundy; VI, Britain; VII, Elbe and Oder; VIII, Rhine; IX, Archipelago. These Provinces were to be revived as opportunity offered of gaining over the various Lodges to the cause and a special dress or uniform resembling that of the Old Templars was adopted. In the first or Entered Apprentice Degree, an oath of implicit and unquestioning obedience to the superiors was exacted, hence the title of STRICT OBSERVANCE. The 5° was the Novitiate, the

6° and last the actual Knighthood. The Master of a Lodge—who was in all cases to be a Knight—was appointed by the Chapter, not elected by the members. Only noblemen were eligible for the Knighthood; others might, however, be accepted as *Socii*. In after years, especially in such towns as Hamburg, rich merchants were received into the body of Knights on paying exorbitant fees. The seven years' war—1756-63—prevented, however, any considerable progress. The contending parties more than once committed great havoc on Hund's property; he himself was often obliged to fly, owing to his sympathy with Austria. The consequence was, that in 1763—so it is maintained—no more than thirty Knights had been elected and the scheme devised, as is perhaps possible, by the partisans of the Stuarts twenty years previously, but almost immediately afterwards given up by them (if indeed it was ever more than half conceived), had made no substantial progress. Perhaps it would have died out altogether had not Hund's hand been forced in a most remarkable manner by Johnson.

Who Johnson was will probably never be ascertained, but there is no doubt he was a consummate rogue and an unmitigated vagabond. He is described as of almost repulsive demeanour and of no education, but gifted with boundless impudence and low cunning. Professedly an Englishman, he was nevertheless unable to speak what he alleged to be his mother tongue, while it is stated that his name was either Becker or Leucht. It is surmised that in reality he had been valet to one Johnson, a recipient of some high Templar Degrees, whom he robbed of his Masonic papers and whose name he usurped. Various circumstances give an air of probability to this conjecture. It is also stated, with more or less possibility of truth, that he had been previously concerned as a principal in certain alchemical frauds, for which he had undergone imprisonment. He must have had some slight knowledge of von Hund's projects and, as shown by the correspondence which has been preserved, he artfully contrived to learn more from the Provincial Grand Master himself.

It will be remembered that in 1762 Rosa established in Jena a Clermont Chapter; that these Chapters all practised Templar Degrees and were thus more than half prepared to accept Hund's reform as soon as it might be communicated to them. In September 1763, Johnson suddenly appeared at Jena, where he resided till May 1764. Obtaining a footing in the Jena Chapter, he declared himself the emissary of the Order of the Temple, deputed by the Sovereign Chapter in Scotland to organize the Order in Germany. His chief lever wherewith he moved the mass of Brethren was a thinly disguised pretension of being able to impart the true secret of Freemasonry, viz. the preparation of the philosopher's stone. The Jena Chapter went over to him with one accord and, on November 6, received at his hands a new Warrant, the old one being burned by the Servitor in open Chapter amidst the blare of trumpets and horns. Rosa was summoned before him, examined and declared an ignorant cheat and was so taken aback that he was fain to confess the soft impeachment. The Berlin Chapter was required to submit to the new order of things and, refusing, was formally erased, whilst all Chapters, including Hund's,

were kept well posted up in these occurrences by circular. Meanwhile Johnson was learning more and more through Hund's letters, who, devoutly believing in Unknown Superiors, was inclined to credit Johnson's account of his mission. Every hint which fell from Hund was immediately utilized by Johnson to blind and deceive those around him. At length, on January 3, 1764, Hund proposed a conference with Johnson, recognizing his position as special envoy; these admissions were immediately printed and sent to all the Lodges and Chapters of Germany—January 20—in order to strengthen Johnson's position. Thus, by degrees, the imposture gained strength and plausibility and Deputies arrived at Jena from numerous Chapters and Lodges to receive new instructions and constitutions. Their old Warrants were either burnt or forwarded to von Hund and the Deputies themselves were made Novices or dubbed Knights according to Johnson's pleasure. A regular discipline was maintained, the Knights were summoned by trumpet call at unearthly hours, knightly sentinels were placed at Johnson's door and he was accompanied by a bodyguard of Knights Templar. Let it not be forgotten that these Knights were all gentlemen of ancient and honourable lineage. Surely such another triumph of brazen-faced impudence had never been witnessed!

At last, when Johnson thought that he was firmly established in the saddle, he issued a summons to a congress at Altenberg for the beginning of May, announced to the Knights that von Hund was their future Superior and employed the interval in raising large sums of money from his dupes. He journeyed to Altenberg surrounded by a numerous company of Knights and, on May 26, 1764, von Hund appeared there. At first all went well; Hund made due submission and was confirmed in his post; and Johnson doubtless hoped with Hund's help to continue the deception. Hund, at his orders, knighted all his nominees and Johnson handed them over to the Provincial Grand Master as his future subjects. But Hund was no charlatan, neither was he a fool and, in course of time, his conversation with Johnson's dupes opened his eyes. He then boldly attacked him and exposed the whole fraud. Johnson swore and denied, but Hund persisted and, in the end, Johnson fled. He was pursued and arrested in Alsleben on February 24, 1765, but was never brought to public trial, being, doubtless through the influence of his former victims, confined in the Wartburg on April 18. There, in the room formerly occupied by Luther, he was detained in durance vile at the expense of the Order and died on May 13, 1775. The matter was hushed up, the papers and other matters relating to his arrest and examination were never published and, unless they are some day brought to light, it is improbable that the mystery of his identity will ever be revealed.

It was only natural that, after this experience, the Brethren should have been somewhat suspicious of von Hund's own authority, in spite of his acknowledged probity and position. Hund, however, candidly confided to them the history of his admission into the Order (as above related) and showed several of the Brethren the *Red Book* and other documents, when the majority of those present at the Convent (or Congress) resolved to acknowledge his authority and receive new instruction

from him. From that moment the movement spread till it almost annihilated English Freemasonry in Germany and threw out branches of the Strict Observance in Russia, Holland, France, Italy and Switzerland. A large majority of the princes of Germany, from time to time, swore fealty to the Order, the Unknown Superiors and the Provincial Grand Master, von Hund, signing the act of unquestioning obedience. The chief convert at the Altenberg Convent was J. C. Schubart (1734-87)—during the seven years' war in the British, i.e. Hanoverian, service. In 1763 he was made Deputy Master of the Grand Mother-Lodge of the Three Globes, succeeding Rosa and erecting the last of the Clermont Chapters. He was knighted by von Hund and made *delegatus* to all Lodges of the Lax Observance. For five years he was indefatigable in his exertions, traversing the whole Continent in the interests of the Order, which, however, some slight misunderstanding caused him to leave in 1768 and, from that time until his death, he devoted himself to scientific agriculture. Through him, Zinnendorff and the whole of the Lodges appendant to the Three Globes were won over.

Hamburg, with its English Provincial Grand Lodge, also Denmark, gave in their adhesion in 1765. It was again Schubart who, in 1766, worked out a new financial scheme whilst on a visit to Hund at Unwurde and, to his persuasions, the Order owed a most influential convert, Bode, of whom more hereafter. On November 16, 1766, Zinnendorff resigned all further participation in the Strict Observance in order to introduce into Berlin the Swedish system, afterwards developed into the Grand National Lodge. From its very first institution this Rite proved a thorn in the side of the Strict Observance and, very rapidly, it grew to be a potent rival. On the other hand, the members of the Order were beginning to be anxious for something more definite than von Hund had yet offered. To be dubbed a Knight and to pay heavy fees was all very well ; to receive high-sounding titles was something better ; to be a real Knight Templar was no doubt glorious—but what was it all to lead to ? If the Superiors still refused to make themselves known, at least they might impart some of that occult knowledge which the eighteenth century believed so firmly was formerly in the possession of the Order of the Temple ; and which, doubtless, had descended as a heritage to the unknown Grand Master and his colleagues. Von Hund was himself by no means satisfied ; the financial scheme was not a success ; money was scarce ; and the whole expenses of the Provincial Chapter at Unwurde fell upon his private purse. He complained in a letter that he could not continue for ever keeping open house and laying covers daily for twenty emissaries, officials, etc. As for mystic lore, he probably believed in it himself, but nothing had been revealed to him and he was too honest to substitute any invention of his own. He must have been waiting for a sign from his Superiors with as much impatience as any of his disciples. Thus, in 1767, the ground was well prepared for the appearance of the Clerics and their Rite, the leaders of which strove to obtain the control of the Strict Observance. Of what this Rite consisted no one exactly knows, as the inventors only allowed a very select few to peruse the Rituals and it was not practised, because the leaders never

quite succeeded in their intentions. On February 17, 1767, some Masons, chief amongst whom may be mentioned von Vegesack, von Bohnen and Starck, founded at Wismar the Lodge of the Three Lions; and attached thereto a Scots Lodge, Gustavus of the Golden Hammer. Shortly afterwards they added a hitherto unknown body, a Clerical Chapter. To these Brethren we are indebted for the historical fiction that the Knights Templar were divided into military and sacerdotal members; that the latter possessed all the secrets and mystic learning of the Order; and that they had preserved a continuous existence down to the eighteenth century. Starck claimed to be the emissary of these Clerical Templars, asserted their and his superiority over the secular Knights and offered, on his claims being acknowledged, to impart their valuable secrets to von Hund and his disciples. Starck (1741-1816) was a student of Göttingen, a very learned man, an oriental linguist of great attainments and had held scientific appointments in St. Petersburg, Paris, Wismar and elsewhere. Starck and Hund entered into a mutual correspondence, the latter evidently believing that in the former he had at last found the right clue and, being still more convinced of the truth of this supposition from the report furnished to him by his ambassador von Raven, who had easily fallen a dupe to Starck's charlatany. Starck pretended that the secrets had been conveyed by Natter from Florence to St. Petersburg, were preserved there in a Lodge of which he was a member and, as the price of his assistance, claimed that his Lodge should be independent of and superior to the Strict Observance Lodges and hold from the Provincial Grand Master only. As a result the three Clerics swore fealty to Hund and were knighted by him. Baron von Prangen was sent to Wismar in 1768 to arrange all subsequent matters, was made a Cleric, sending home enthusiastic reports. Then Starck wished to journey to St. Petersburg to complete his instructions and, in April 1768, asked for 200 thalers from the Provincial Funds for the purpose. Hund refused because the treasury was bare, while Prangen's mission had already cost him 500 thalers without any result. Starck answered with such insolence that, from that moment, all communications were broken off and he left for St. Petersburg. Hund's first ambassador then became the mainspring of the movement in Germany and erected a Clerical Priory in Wismar towards the end of 1771—Ritual, patent, etc., being sent to him from St. Petersburg by Starck. On his side Starck erected Templar bodies (secular) in St. Petersburg, which acknowledged Hund as their Provincial Grand Master. At last Starck came back and, on February 29, 1772, von Hund was formally summoned to accept or reject an alliance with the Clerics. But the Provincial Grand Master was no longer in a position to decide such important matters for himself. The Brethren had to be consulted through the Provincial Council and, as many other matters were pressing for a solution at the same time, a general Convent was summoned to meet at Kohlo. Prominent among these other subjects were the widely spread dissatisfaction with the financial scheme, the refusal of many Districts to fulfil its terms and the necessity of some more perfect governing body than the very informal Provincial Chapter at Unwurde. But, during the period sketched, some highly influential personages

had cast in their lot with the upholders of the Strict Observance. First of all, may be mentioned Ferdinand, Duke of Brunswick, the victor at Minden, who was born in 1721 and died in 1792. During a part of the seven years' war, he was appointed General of the allied forces and, in 1760, the Grand Lodge of England voted £50 to the Masons in the army under his command. He was initiated on December 21, 1740, in the Lodge of the Three Globes and, in 1770, was appointed English Provincial Grand Master for the Duchy of Brunswick. In January 1771, however, he forsook English Freemasonry and was admitted into the Strict Observance.

Karl, Duke, afterwards Grand Duke, of Mecklenburg-Strelitz (born 1741; died 1816), until his accession Governor of Hanover and a Lieutenant-General in the British service, was also admitted to the Knighthood in 1767. Karl, Prince of Courland, joined the Order in 1772. Many other princes had already joined, but space forbids reference to them. No fewer than twelve were actually regnant in 1774.

In the Convent at Kohlo (June 4 to 24, 1772) the whole system was rearranged. The seats and limits of the various Prefectories were settled; the financial plan (Schubart's) replaced by other arrangements; the representation of the different bodies in the capitular government organized and Dresden chosen as its seat; von Hund's Provincial Chapter at Unwurde abolished; and *inter alia*, the following appointments made: Duke Ferdinand to be *Magnus Superior Ordinis* and Grand Master of all the Scots Lodges of the system; Prince Karl of Courland to be *Superior Ordinis* and Protector in Saxony; Duke Karl of Mecklenburg, *Superior Ordinis* and Protector in Mecklenburg and Hanover; Prince Frederick August of Brunswick (nephew of Duke Ferdinand), *Superior Ordinis* and Protector in Prussia. The basis of the system was the usual Lodges, with their various Grand or Mother-Lodges; above these stood the Scots Lodges, all united under the Grand Master Ferdinand. As these returned the greater part of the members to the Grand Chapter at Dresden, the President of which was Ferdinand himself, that Prince virtually became the Prime Minister of the whole system, von Hund, as Provincial Grand Master, thenceforth assuming more the rôle of a constitutional monarch. A Concordat was then arrived at with the Clerics. Their Chapter at Wismar was recognized, but future Chapters were to be regarded as emanating from the authority of von Hund only, not from that of the Grand Chapter. The Clerics were to institute their own government; to be taken into council at elections of future Provincial Grand Masters; to elect their own Prior, with the sanction of the Provincial Grand Master; they were not to be judged by the Temporal Knights; they were to have no vote in financial matters, only a consultative voice and to be free from all imposts and taxes; the Grand Prior to have a seat in the Grand Chapter at Dresden and his signature was to be attached to all future Warrants of Constitution, etc. In return, the Knights previously made were acknowledged as such, but with the proviso that whenever they came to a Clerical Chapter they were to obtain the sacerdotal investiture and no future Knights were to be made without priestly assistance; the

Clerics also promised to make their knowledge useful to the Order and so on. But, unfortunately for the equity of this compact, the Clerics were, as events afterwards proved, most chary of extending their circle of members and only dropped very vague and delusive hints respecting their peculiar secrets, so that the Order benefited very little by the arrangement. Von Hund, as a last act of the Congress, was requested to legitimate himself, doing so in the same manner as previously. He also showed to a deputation of the Knights his Patent as Provincial Grand Master. It has been vaguely stated that about the year 1751 the Brothers Schmidt brought this from England. It was written in a peculiar cypher, which has not been solved to this day, but the deputation expressed themselves quite satisfied and the Convent broke up.

About the time of the Kohlo Convent and, shortly afterwards, four of the supposed nine Provinces of the Order were constituted and organized. The first to lead the way was the VIIIth Province—South Germany and Italy. It was divided into two great Pories and elected von Hund as Provincial Grand Master. Chapters were erected in Vienna, Munich, Stuttgart, Meiningen and Turin. After von Hund's death they elected, in 1777, Count Bernez in Turin as Provincial Grand Master and erected further Chapters in Naples and Padua. The chief instrument in organizing the three French Provinces was the Baron von Weiler (born 1726; died 1775). He professed to have been received into the Order of the Temple by Lord Raleigh, at Rome, in 1743 or the following year; became personally acquainted with von Hund in 1769; was rectified by him, that is, received anew, with proper formalities, into the Strict Observance system; employed in various delicate negotiations; finally appointed by the Provincial Grand Master *Commissarius et Visitator specialis*. He was a man of means and made it his sole object in life to spread the Strict Observance. In his official capacity he went to France, where he visited the Lodges working Templar Degrees, some of which were veiled under the name of Knights of the Dragon. Weiler consented to leave these Rites unchanged, to consider them equivalent to the Strict Observance Degrees and superadded Hund's newest and highest Degree, *Equus professus*. The result was that, in 1772, the Vth Province—Burgundy—was organized. This included Burgundy, Switzerland, Alsace, Lorraine, Artois, Flanders, Brabant, Luxemburg and a part of Zeeland. Strasburg was the seat of government and the French Brethren chose von Hund as their Provincial Grand Master. The Grand Prior and real director was Baron Landberg, Postmaster-General, Master of the Lodge Candour in Strasburg. After 1773 the Prince of Hohenzollern-Hechingen became Protector of the Province and, on April 8, 1777, Baron von Durckheim was elected Provincial Grand Master.

In 1774 the IIInd Province—Albernia (Auvergne)—was constituted also by von Weiler. This included Provence, Dauphiné, Auvergne, Piedmont, Beaujolais, Bourbonnais, Nivernais, Berri, Touraine, Blaisois, Anjou, Vendome, Orleans, Maine, Normandy, Picardy, Isle de France and Champaign. The seat of government should have been Paris but, as no Chapter existed in that city, the

Directory was transferred to Lyons. Baron von Hund was elected Provincial Grand Master and the directing Grand Prior was De Royer, Lieutenant of Police.

The same year von Weiler organized the IIIrd Province—Occitania—the chief seat of which was at Bordeaux. Here again von Hund was elected Provincial Grand Master, so that he was now the nominal head of five Provinces, viz. VII, Germany; VIII, South Germany; V, Burgundy; II, Auvergne; III, Occitania. By slightly anticipating, the history of the French Provinces may here be closed. For many reasons their open existence might have led to trouble. The unconcealed claim to revive the Order of the Temple was not without political danger in the land of its former persecution; their dependence upon a foreign potentate, Ferdinand of Brunswick, could not be viewed with equanimity by the State, nor their obedience to a foreign Jurisdiction by the Grand Orient; they, therefore, entitled themselves simply Scots Directories and, after 1775, only gave the Templar Degrees historically, that is, explained without conferring them. In 1776 they further managed to form a compact with the Grand Orient, which flattered the *amour propre* of the latter without increasing materially its power over their Lodges. In 1778 a Congress of these three Provinces was held at Lyons, usually denominated the *Convent des Gaules*, at which it was decided, out of consideration for their French fellow-subjects, to drop the name of Templars altogether, to alter the Ritual and its whole significance and, in future, to make the last Degree a purely moral one under the title of Beneficent Knights of the Holy City. During the Revolution the Order disappeared for a time, but revived in the early years of last century as the *systeme rectifié*. In 1808 and 1809 Burgundy and Auvergne elected the Grand Master of the Grand Orient, Prince Cambacères, as their Provincial Grand Master; and, on June 2, 1811, the Concordat of 1776 with the Grand Orient was renewed. During the succeeding twelve or fifteen years the Rite died out almost entirely in France.

But these French Provinces had been organized on von Hund's responsibility and, without the co-operation, nay, rather, in spite of the hesitation of the Dresden Directory. A feeling of uncertainty with regard to the legality of von Hund's authority was also abroad and strong symptoms of dissatisfaction were evoked by the failure of the Clerics to confer the great benefits they had promised. A Convent was therefore held at Brunswick in 1775, which met on May 23, lasting till July 6. Hund went through the old proceedings relative to his Warrant of Authority. Pressed to declare the name of the Knight of the Red Feather, he affirmed, with tears in his eyes, that he had sworn on his sword and his honour not to divulge it. He further volunteered the information that, as the Stuarts had evidently for some time ceased to exert their power as head of the Order, or to take any interest in it, it would not be inadvisable to elect a new Grand Master. The Clerics persisted that the Order was more indebted to them than it believed, refused to be hurried and the new Provinces were formally admitted. The Directory was moved to Brunswick to suit the convenience of Ferdinand, its president; and officers were appointed to assist him. This really amounted to an autocracy of five Brethren, because it was obviously impossible continually to summon the delegates from the end of Europe.

The Convent dissolved with a general feeling of dissatisfaction and with an evident desire to probe the Templar descent, the Grand Mastership of the Duke of Albany (Charles Edward, the Young Pretender) and other matters to the bottom. This very determination paved the way for a fresh impostor—Gugumos—who was, perhaps, even more audacious than Johnson. The Brunswick Directory deputed von Wächter to search out the truth. Wächter was born in 1746, practised the law at Stuttgart, held several court appointments in Saxe-Meiningen and Gotha, in 1779 was ennobled by the King of Denmark on the recommendation of the Landgrave Karl of Hesse-Cassel and, at the time of the Revolution, was Ambassador at Paris. On June 10, 1810, he was punished at Paris for dishonourable proceedings, degraded at Copenhagen and deprived of the Danebrog Order. After this he disappears from view. According to one account he died in England; whilst another informs us that his death occurred at Stuttgart in 1825. Initiated—in all probability—during his university career at Tübingen, he joined the Strict Observance at Frankfort in 1774 and was present as a deputy from Stuttgart at the Brunswick Convent in 1775. He was at first a devoted believer in Gugumos, the new false prophet, but, in later years, became one of his most energetic adversaries. Subsequently he was Chancellor of the VIIIth Province and, on his return from Italy in 1778, became a leading light of the New or Gold Rosicrucians—his chief pupils in alchemy being, according to his own statements, which have every air of probability, Ferdinand of Brunswick, Landgrave Karl of Hesse-Cassel and the Crown Prince, afterwards King Frederick William II of Prussia. He formally resigned the Strict Observance at the Wilhelmsbad Convent in 1782.

The Princes George and Ludwig of Hesse-Darmstadt had also determined to make strict and extended inquiries on their own account and undertook a long journey for that purpose. In France they made the acquaintance of Gugumos, who accompanied them to Italy and became a companion in their researches.

Of this adventurer's early life very little can be ascertained beyond what is disclosed by his own statement—about the very worst authority to which appeal could be made. It is, however, almost demonstrable that he was not made a Mason until after 1773 and it is known that, in 1746, he was in the service of the Margrave of Baden. He appeared at the Brunswick Convent, where he dropped mysterious hints of special knowledge and awoke the curiosity of von Raven and von Wächter, both predisposed to alchemical studies. He immediately left for France and travelled to Italy with the young princes, where he met von Weiler and where, according to Prince George, his demeanour curiously changed and he became most preoccupied and mysterious: he also appeared suddenly to have become possessed of a well-lined purse, although formerly of very narrow means. He gradually disclosed to his intimates that the Strict Observance was an illusion; that the members were a branch only of the old Order, that the founders had been taught the symbols merely—not the full knowledge; that the real head of the fully instructed branch lived at Cyprus as Patriarch of the Greek Church; that he, himself, was an important member of the body; and that its special knowledge comprised

all the long-sought-for secrets of the alchemists. The Rituals, clothing, jewels, etc., of the Strict Observance were incorrect and must be reformed ; he was willing to instruct the Brethren and to admit a few into the higher class ; while he would endeavour to obtain the permission of the Master of the Temple to disclose the secrets to those worthy of that confidence. The two princes and Wächter were initiated by him into the new Rite.

On his return to Germany he issued an invitation on April 19, 1776, to a Convent at Wiesbaden. The Prince of Nassau-Usingen, himself a member of the Strict Observance, gave his consent to the meeting because he foresaw no harm and was not unwilling that his subjects should profit by the influx of strangers. A great deal of preliminary cross-examination of Gugumos was previously carried on by correspondence and his letters are masterpieces of impudent self-assertion. Eventually the conference was formally inhibited by Ferdinand, but, privately, he deputed Schwartz to attend on his behalf. The Convent opened on August 15, 1776, and, among others, there were present the Prince of Nassau, sovereign of the country ; the Duke of Gotha ; the Landgraves Ludwig and George and Wächter—the three last being already supporters of Gugumos—Bischoffswerfer, Hymnen, Wöllner, Raven, Ropert, Gemmingen, all subsequently shining lights of the later or Gold Rosicrucians ; and von Lestwitz, who, in 1764, had been appointed English Provincial Grand Master of Brunswick, but joined the Strict Observance before organizing his Provincial Grand Lodge. With so many members tending towards the practice of the occult sciences it is not to be wondered at that Gugumos, for some time, had things his own way. He produced a wonderful patent of authority and made a long and obscure speech. The Duke of Gotha was soon surfeited and retired ; many of the others submitted to be rectified, i.e. re-initiated, paying dearly for their jewels and clothing—the jewels ultimately proved to be of pinchbeck ; and others, although inclined to believe, had doubts, and insisted on an immediate trial of Gugumos's skill. Among these Rosskampf of Heilbronn deserves special mention. Gugumos at last declared that if the Brethren would build the necessary *Adytum sacrum* he would, meanwhile, travel to Cyprus and fetch the essential altars and sacred implements and, on that understanding, the Convent broke up on September 4, 1776. Gugumos retired to Frankfort, where, in spite of his philosopher's stone, he was unable to pay the hotel bill ; and, meanwhile, his servant was closely interrogated by Rosskampf, who induced him to reveal the whole truth, swear an affidavit naming the very student who had prepared Gugumos's papers and the armour-smith who had manufactured his harness. Gugumos fled for a time to Holland, where he is said to have taken part in the Bavarian war of succession ; and, in 1780, published a circular stating that he had been deceived by false teachers (it is supposed he was persuaded to take this step by the Rosicrucians) ; and died at Munich in 1818 as Colonel on the Bavarian general staff.

On October 28, 1776, von Hund died after an illness of twelve days at Meiningen. His estate, which had suffered largely during the seven years' war,

had been still further reduced by his personal sacrifices for the welfare of the Order. This fact alone should suffice to bid one to pause, before stamping him as a charlatan and knave.

After his death a period of confusion ensued. According to the *Statutes* in that case made and provided, certain high dignitaries in the Order should have ruled pending the appointment of a new Master, but their great distance from each other's residences made this difficult. Duke Ferdinand and his council, on their side, appear to have thought that the moment had arrived when they could gather up all the reins into their own hands. Even respecting von Hund's official papers quarrels arose. These, Ferdinand wished to place in the Brunswick archives unopened, but others insisted on searching them in order to find some trace of the veritable Grand Master of the Order. This was done, but no sign of his existence was discovered, except that von Hund evidently believed Charles Edward Stuart to be the man. In 1777 von Wächter sought him out in Italy, when the Prince, to his dismay, declared he not only was not Grand Master and knew nothing about it, but that he was not even a Freemason. At this moment of suspense the brother of the King of Sweden presented himself as a candidate for von Hund's office. The proposal at first held out many advantages. A Swedish Freemason, von Plommenfeldt, had visited Ferdinand at Brunswick in 1776 and made the acquaintance of the chiefs of the Strict Observance. Sweden, then as now, worked a peculiar system of its own, based upon the Templar descent theory and a branch of it had been introduced into Germany by Zinnendorff, constituting the most formidable, indeed almost the only rival of the Strict Observance. Mutual explanations were, of course, exchanged; Plommenfeldt assured the Germans that, not only were the Swedes aware of and in communication with the veritable Grand Master, but, also, that in their Higher Degrees they preserved the true long-sought-for mysteries of the Order. Through Plommenfeldt the Directory hoped to make arrangements of a profitable character with Sweden and to benefit at the expense of their rivals of the Grand National Lodge. But, whilst these negotiations were in progress, von Hund died and the Duke of Sudermania, Karl, brother of Gustavus III of Sweden, seized the opportunity of acquiring control over the German Brethren and offered to accept the vacant office. He was already Grand Master of the Grand Lodge of Sweden and it appears probable that political motives were not unconnected with the proposal. Indeed, the Landgrave Karl of Hesse-Cassel did not scruple to oppose his candidature on those very grounds. Although, therefore, many Brethren anticipated great results from the proposal, others advanced very strong arguments against it and the Brunswick Directory acted entirely on its own responsibility in the subsequent stages of the proceedings. The Directory agreed to further the Duke's candidature, provided Karl would cancel the Warrant formerly granted to Zinnendorff and thus render illegal the Grand National Lodge of Berlin.

However, the Grand Lodge of Sweden declared—April 28 and July 29, 1777—that it had never constituted Lodges out of the kingdom nor granted Zinnendorff

a Patent, therefore, if he possessed such an authority, it was of no value. A meeting of Deputies was then arranged to take place at Hamburg : Sweden appointed Count Oxenstierna and von Plommenfeldt ; the Directory deputed General Major von Rhetz and Count Marschall ; Schwartz attending on behalf of Prince Ferdinand.

The Hamburg Conference lasted from July 4 to 16, 1777, the Deputies exchanged Rituals of the two systems, arranged a *modus vivendi* and the Swedes produced the Grand Lodge decree of April 28, 1777.

On July 26 the Directory informed the Order in general by a circular of the upshot of the negotiations. The information was by no means well received in all quarters and a state of mutual recrimination followed. After the Swedish Deputies had paid a visit to Berlin, the Chapter there convoked a Convent—though, of course, not empowered to do so of its own authority—which was held at Leipzig October 16 to 22, 1777. Only twelve Chapters attended and all, with the exception of that of Dresden, agreed to ratify the Hamburg resolutions and work for Karl's election.

At last a circular appeared on January 15, 1778, from the Vicars-general and the Directory, summoning a Convent of the Order.

This met at Wolfenbüttel, the country residence of Ferdinand, on July 15, 1778, but was not formally opened by him till the 28th, and closed on August 27. The proceedings at Leipzig were legalized ; the statute forbidding the appointment of a prince of a reigning family to the office of Provincial Grand Master was suspended ; the Duke of Sudermania was elected ; the Act of Union confirmed ; and the ratification on the part of Sweden was to be forwarded before October 1. The Act conferring protection on the Clerics was allowed to lapse, because they were desirous of withdrawing from the system. In all these years this branch had made no progress, had established no more Chapters and had fulfilled none of its promises. The Clerics, Starck, von Raven and others, thus disappear from the scene and little more is known of them. In Darmstadt they still possessed a Chapter in 1792, of which the Landgrave Christian was Prior ; but it must have died out shortly afterwards. In fact the Clerics, in spite of the noise they made in the world, never had any real consistency. But this Convent also marked the turning-point of the whole system, for the Chapters in Silesia and Berlin, i.e. all the Lodges under the Grand Lodge of the Three Globes, declared their intention of retiring from the Strict Observance and, in future, of working only the Craft and the Scots Degrees, still acknowledging, however, Duke Ferdinand as their Scots Grand Master ; his nephew being at that time their Craft Grand Master. Another heavy blow was the solemn protest of the Danish Lodges against the election ; those bodies having the most to fear from the political influence of Sweden. Other Chapters also protested on one ground or another and, even in Sweden, the action of their own Deputies was not fully ratified ; the Act of Union especially being objected to and another one proposed to be substituted. This led to another meeting at Brunswick, August 24 to December 9, 1779, at which only Deputies were present and not all who were entitled to attend a Convent. The meeting is, therefore,

known by the name of Brunswick Diet. After interminable wrangles the Act of Union was replaced by a pact of amity and reciprocity ; the Danish Lodges exempted from subservience to the Provincial Grand Master ; the Duke of Sudermania finally elected and installed by proxy ; and the Landgrave Karl of Hesse elected as his coadjutor and eventual successor. In spite of all this, the end of the Strict Observance was approaching. Its most enthusiastic supporters commenced to be wearied of its uselessness ; the grand secrets had not yet been revealed ; the Grand Master persisted in preserving his incognito ; the members asked, did he exist ? were they Templars ? etc. Sweden had not helped them as expected. The Rosicrucians were seducing their Lodges on one side ; Bode, on the other, was scenting Jesuit intrigues in every phase of Freemasonry. Wächter came back rich from Italy and stated that the German Fraternity knew nothing, but that he had approached the true light ; even the Duke of Sudermania was disappointed because he found he could not rule the German Fraternity like his own Swedes.

On September 19, 1780, Ferdinand issued a summons for a new Convent, proposing the following questions for deliberation : Is the Order only conventionally, or is it actually derived from some older Society, if so, which ? Are there really Unknown Superiors in existence, if so, who are they ? What are the aims and purpose of the Order ? Can the restoration of the Order of the Temple be considered as such ? How may the ritual and ceremonies be best arranged ? Does the Order conceal any scientific knowledge ? etc., etc. The crushing effects of such a blow delivered at such hands may easily be understood. The Duke of Sudermania, on February 20, 1781, issued a decree forbidding this Congress : he had not even been consulted on the project—and, on April 20, 1781, he resigned his office. Ferdinand issued several other circulars preparatory to the Convent, which was more than once postponed. However, on July 16, 1782, it was, at length, opened at Wilhelmsbad and lasted till September 1 following.

Several princes were present at this Convent—thirty-five Deputies in all—and each of the five restored Provinces of the Order was represented. The IXth Province—Sweden—was not and, in fact, was looked upon as non-existent. Besides the actual members, emissaries from various contemporary systems introduced themselves. Some were merely heard as visitors ; others claimed a voice in their capacity as Knights Templar. Thus the Eclectic Union of Frankfort, then springing into existence, appeared in the person of Ditzfurth ; the Illuminati in that of Knigge ; the Rosicrucians in the Delegates of the Berlin Scots Grand Lodge ; and the Zinnendorff system in the Deputies from Austria. The results of the Conference were a complete revolution. It was resolved and declared that the Freemasons were not the successors of the Templars, although connected with them ; the playing at Knights Templar was to be discontinued and a merely historical instruction substituted ; the Rituals were to be amended and the last Degree was to be called Knights of Beneficence—in fact, the French System and Rite—established at the Convent des Gaules, 1778—was adopted, but the Lodges were not to be forced to work the Higher Degrees in opposition to their own wishes. Ferdinand was

elected Grand Master General of the allied Lodges. The Rite was reformed in ritual and ceremonial and consisted of the three Degrees of the Craft, together with those of Scots Master, Novice and Knight. The order of the Provinces was changed and became as follows: I, Lower Germany; II, Auvergne; III, Occitania; IV, Italy and Greece; V, Burgundy; VI, Upper Germany; VII, Austrian possessions; VIII and IX were reserved for Russia and Sweden should they care to join. The Directory was removed to Weimar, because the reigning Duke of Brunswick was not a Mason, which might, perhaps, place the archives in danger.

The upshot of the whole affair was, that the system practically ceased to exist. The Grand Lodge of the Three Globes announced its intention of working the three English Grades (of course with a superstructure of hermeticism); many other Lodges returned in practice to English Masonry; Italy, in great part, followed suit; the newly established Eclectic Union gained in strength; the Zinnendorff system seduced numbers of Lodges; and, eventually, only the three French Provinces and the Lodges in Denmark remained true to the new arrangement. Even Prince Karl of Hesse-Cassel failed to assume (in Ferdinand's lifetime) the position of Provincial Grand Master of the Ist Province, which belonged to him as coadjutor of the Duke of Sudermania on the resignation of the latter. On January 30, 1784, the Three Globes system formally declared its independence and, on December 31, notice was given of the re-establishment in Hamburg of the former English Provincial Grand Lodge and the consequent refusal of all Lodges in that Constitution to work anything else in future but English Craft Masonry. The Strict Observance was moribund; Ferdinand gradually withdrew himself more and more from its direction; soon there was nothing left to direct; and, on July 3, 1792, the Prince died. His rich Masonic library and collections and the entire archives of the Ist (formerly VIIth) Province, came into the possession of the Landgrave Karl of Hesse in Schleswig. They are now in the Grand Lodge of Denmark at Copenhagen. According to a Cabinet decree of the King of Denmark, November 2, 1792, Karl became Grand Master of all Danish Lodges and no others were recognized in the kingdom. There the System and Rite established at Wilhelmsbad preserved a footing, but only in the first three Degrees and in the Scots Degree, as the others gradually fell into disuse. Karl still considered himself Provincial Grand Master of Germany and, in that capacity, founded Lodges at Frankfort and Mayence, which, however, were not recognized by the other Lodges in those cities and became the source of much bitterness. Karl died in 1836 and the Crown Prince of Denmark became Protector. The Rite was not changed, so that, in a mutilated form—the very name of Strict Observance or Knight Templar being almost forgotten—it may be said to have existed till 1855; but it would be more correct to say that it had been gradually supplanted by pure English Freemasonry, with an additional Scots Degree. In 1855, however, the Protector, King Frederick VII, ordered the Swedish Rite to be adopted. Thus perished the last lingering trace of this wonderful system—the French Directories, to all intents and purposes, having long since gradually disappeared. For nearly a generation the history of the Strict Observance

is also that of Freemasonry over a great part of the continent of Europe and fewer details would have left a very blurred image of the subject.

The term *Observata Lata*—variously translated *Laxe Observanz*, *Observance Relachée* and *Lax Observance*—was used by the disciples of von Hund, to distinguish the other systems of Masonry from their own. Thus, the members of the English and Zinnendorff systems were regarded as of the Lax, those of the Templar (their own) as of the Strict Observance. Many writers, however, have fallen into the unaccountable error of calling the Lax Observance a schism established at Vienna in 1767—evidently confounding it with the Spiritual Branch of the Templars, or Clerical Chapter (*Clerici Ordinis Templarii*), founded by Starck in that year.

Authorities consulted: C. C. F. W. von Nettleblatt, *Gesch. Freim. Systeme*, pp. 231-489—*Allgemeines Handbuch der F.*, s.v. Albernaria, Burgundia, Braunschweig, Bordeaux, Convente, Conferenzen, Gugumos, Hund, Johnson, Klerikalisches system, Kleriker, Mecklenburg-Strelitz, Matrikel, C. G. von Marschall, A. D. Graf von Marschall, Naumburg, Oekonomischer Plan, Occitania, Oxenstierna, Provinzen des Tempelordens, Prangen, Patent, Plommenfeldt, E. W. von Raven, A. W. von Rhetz, Sachsen, Schubart, K. J. Schmidt, E. J. G. Schmidt, Systeme, Schwartz, Schweden, Baron von Tanner, Tempelherren, Wismar, Weiler, Wächter, etc.; J. Georg B. F. Kloss, *Annalen der Loge zur Einigkeit*, Frankfurt, 1842, pp. 4, 5; Dr. G. Kloss, *Gesch. der Freim. in Frankreich*, vol. i, p. 507; *Latomia*, vol. xxi, p. 116 *et seq.*; W. Keller, *Gesch. der Freim.*, pp. 119-82, 210, 211; W. Keller, *Geschichte des Eklektischen Freimaurerbundes*, Giessen, 1857, pp. 60-2, 64-6, 78-87; Findel, *Gesch. der Freim.*, pp. 389-92, 401-18, 458-61; Thory, *Acta Latomorum*, vol. i, pp. 62, 71, 82, 84, 90, 94, 103, 117, 122, 123, 141, 145, 146, 152, 191; Dr. Karl Paul, *Annalen des Eklektischen Freimaurerbundes*, Frankfurt, 1883, pp. 2-25; O'Etzcel, *Geschichte der Grossen National-Mutter-Loge*, Berlin, 1875, pp. 46-80; Mackey, Woodford and Mackenzie, s.v. Hund, Starck.

THE SWEDENBORG RITE

According to Ragon, Emanuel Swedenborg, in 1721, established a Theosophic Rite of Elected Cohens or Priests at Stockholm, consisting of seven Degrees, the last being Kadosh Templar, or Holy Man. The first four Degrees are said to have been symbolical of the First Temple, and ceremonially represented man's creation, disobedience, punishment, and pain of body and spirit; while the remaining three Degrees were symbolical of the Second Temple, and taught how man by a new holy and exemplary life might be restored to his primitive dignity. Samuel Beswick, an English Freemason, amplified these statements in a volume he published, entitled *Swedenborg and Phremasonry*, in which he stated that Swedenborg, in 1707, when attending the University of Lund, was initiated into Freemasonry at Lunden, Sweden, taking the Chapter Degrees in the Scottish Rite and affiliating with the Stockholm Chapter on his return home. He then goes on to say:

From the time of his initiation and receiving the other Degrees of the Order, the records of the Masonic Lodges in Sweden show that Swedenborg was a constant visitor to the Chapters of Lunden, Stockholm, Strasslund and Christianstadt, his visits to these Lodges having been traced through a period of about 30 years, up to 1740.

Some ten years after Swedenborg's initiation into Freemasonry, the character of the Order in England underwent a change, Operative Masonry being superseded by Speculative Masonry, while members of other trades and also of the professions, began to join it and, gradually, it began to assume the spirit and form it now possesses. Knowing that Swedenborg was intimate with King Charles XII, the Brethren in England solicited him to urge upon that monarch the desirability of a similar change in the Order in Sweden. Swedenborg accepted the mission and was successful in establishing Lodges and Encampments [i.e. Knight Templar Preceptories] in Sweden, under the sanction of royal authority but, being only temporary and without charters and the meetings being dependent upon the convenience of the chiefs, it fell into disuse after the death of Charles, whose life was suddenly terminated by a shot while conducting, in person, a siege under the walls of Frederickshall in the year 1718.

It is a very pretty story but, unhappily, there is no proof for any of the statements made by Samuel Beswick. Swedenborg was born at Stockholm on January 29, 1688, his father then occupying the position of Chaplain of the Horse Guards, becoming Court Chaplain shortly afterwards. In 1692 the father was appointed Professor in the University of Upsala and was promoted to the office of Dean of the University in 1694 and, in 1702, became Bishop of Skara, which appointment he held for thirty-three years. Before Emanuel Swedenborg's favourite sister, Anna, had completed her seventeenth year (she was sixteen months older than Emanuel) she married Dr. (afterwards Bishop) Eric Benzelius, Librarian to the University of Upsala. "It was about this time," writes G. Trobridge, "that he [Emanuel] entered upon his college course, and the probability is, though direct evidence is wanting, that he resided with her until he left the University in 1709."

Moreover, there is conclusive proof that Freemasonry was not introduced into Sweden until after 1731, at the earliest date; that it was forbidden throughout that country on pain of death in 1738; that there are no further traces of it, and then only faint, until 1740; and that it was not placed on a firm footing until 1752.

One other statement by Samuel Beswick must be quoted. In another part of his book he says :

On December 27, 1737, when the Brethren were assembled at the Festival of St. John, in the Rue de Deux Ecus, Paris, several arrests were made and some of the officers were imprisoned. Among the arrested was Swedenborg, who had been invited to be present. But, being only a visitor and a foreigner, he was released and admonished. He was at once placed under police surveillance, which gave him so much annoyance that, on March 12, 1738, he deemed it prudent to quit Paris.

This story is correct, save for the Swedenborg part. He was in Paris from September 3, 1736, to March 12, 1738, and he has left a very detailed account of his travels and visit; but he nowhere speaks of any Masonic acquaintances, nor does he mention having been arrested or placed under police surveillance. Dr. Tafel, the eminent Swedenborgian historian, points out that in Swedenborg's own private papers and manuscripts there is not a single reference to Freemasonry, nor any note whatever about his having visited any Masonic Lodge in any of the places mentioned by Beswick.

What, then, is the authority for the erroneous statements? This information is supplied by Dr. Tafel, in vol. iii of his *Documents Concerning Swedenborg*, in the following passage:

In the archives of the Chapter in Christiansand, there is an old book of records containing the Minutes of a Convention, or Lodge, held in Wittshöfle, June 5, 1787. King Gustavus III and his brother, Duke Charles of Sodermanland [Charles XIII], were present and the latter presided at the Lodge. Many Brethren from the southern part of Sweden, from Stockholm, Pomerania, Griefswalde and Stralsund were present. The names of the officers that presided at the meeting are also given. Among other things, the minutes said that the first Brother of the Watch, Lieut.-Col. and Knight Hatzar Wedemar, upon this occasion, delivered a lecture on Masonry, which was listened to by all with great attention and interest. In this lecture he mentioned the writings of Assessor Emanuel Swedenborg and spoke of his career as a Freemason; that he visited Charles XII in Alenstadt, in order to have the high Order of Masonry introduced into Sweden; that Wedemar himself had visited the Lodge in Sweden, which Swedenborg joined at the beginning of the year 1706, and that the signature of his name is in the register of the Lodge. The minutes state further that the King and the Duke were both aware of the fact that Swedenborg had been a member of the Order and the same was also known to the other Brethren who were present. The Lodge which Swedenborg joined, and which bears his name, is No. 6, London. In the German work, called *Latomia*, which appeared in Leipzig, in the Department of Nice, there is an article relating all the particulars of Swedenborg's reception into the Order.

There never was a Lodge on the English register that bore the name of Swedenborg. If Lund or Lunden, in Sweden, is meant, there is no record that Swedenborg was ever a student at that University. All his biographers, including William White and Trobridge, the two principal authorities, agree that he was educated at the University of Upsala, where, in 1709, he graduated as Doctor of Philosophy, at the age of twenty-one years; and the Latin Dissertation, which he wrote for that degree, was printed and dedicated to his father in words of warm affection.

Another writer who has taken a line similar to Beswick is Reghellini di Schio, and, probably, the real explanation of the matter is to be found in the statement of Dr. A. Kahl, Dean of Lund, who writes:

The agreement between the dogmas of Freemasonry and the New Jerusalem has, no doubt, led Reghellini di Schio to the idea that Swedenborg was one of the

most celebrated reformers among the Masons and had himself founded a Lodge of nine Degrees. The assertion, however, which is made in Reghellini's work, entitled *La Maçonnerie considérée comme le résultat des religions égyptienne, juive et chrétienne* lacks a historical basis. Swedenborg did not found, but some of his friends and disciples, Chastenier and Pernetz, have founded Masonic Lodges. And one result attained by their efforts is that within the ranks of Freemasonry they have attracted the ideas of men to the doctrine of the New Jerusalem, so that these doctrines have really exerted an influence upon the progress and development of the Order in Sweden as well as in other countries.

In the opinion of the late Dr. Carr, who made a special study of the various Rites (see *The Freemason*, October 3, 1925), the Swedenborgian Rite was founded by the Marquis de Thome, in 1783, as a modification of the Illuminati of Avignon, established in Avignon, in 1760, by Pernetti, the Benedictine monk and Gabrineau, a Polish nobleman, who was a Freemason. This was largely based as to Rites and ceremonies on Swedenborg's teachings.

A point, worthy of consideration, is whether the Swedenborg Rite, as originally devised, was wholly the work of the Marquis of Thome, or whether it is not possible that some part was undertaken by Gustavus III, who, at the period of the revival and organization of Freemasonry, held, as monarch, the office of Vicarius Salomonis; his brother, the Duke of Sudermania, being Grand Master. Gustavus, unhappily, owing in a great measure to the absence of good home influences in his early days, fell a ready prey to charlatans and swindlers, such as Björnram, a disciple of Cagliostro; Haledin, another follower of Cagliostro, who had been sentenced to death for high treason, but who obtained ready audience of Gustavus, because he explained mesmerism in the light of the Swedenborgian philosophy; Ulfenklow—astrologer, chiromancer, geomancer, hydromancer, and spiritist; Palmstrich, "the true Theosophist by the grace of God" and alchemist, who lived in the perpetual hope of discovering the philosopher's stone; and Nordenskjöld, who persuaded the king to fit up a laboratory near Drottningholm for the making of gold. These and many other details are to be found in the histories of that period, particularly in Nisbet Bain's *Gustavus III and His Times*.

Practically all the authorities agree that the main features of the Rite are founded upon the doctrine of Correspondences, as revealed through Swedenborg's writings. Concerning the ritual, T. B. Whytehead, the well-known Masonic writer, wrote in *The Freemason* of March 5, 1881:

I have no knowledge of the Rite itself, other than that of having had the Rituals furnished to me some years ago, on payment of a guinea registration fee to a Lodge of the Order at Sheffield. The Rituals, I may add, are the veriest twaddle and the guinea was the worst spent money I ever disbursed.

The Rite was introduced into England in 1876, a Charter for the Supreme Grand Lodge and Temple for Great Britain and Ireland being granted by Col. W. J. B. McLeod and others of the Supreme Grand Lodge and Temple of the

Dominion of Canada. The Lodge was declared and proclaimed at Freemasons' Hall, Manchester, on January 13, 1877 (see *The Freemason*, February 10, 1877), when John Yarker was appointed and installed as Grand Master; Kenneth R. H. Mackenzie, Grand Secretary; and Dr. Wynn Westcott was appointed Grand Senior Deacon. The Grand Lodge started with three subordinate Lodges, respectively at Manchester, Bristol and Baildon, but by August of the same year the number had increased to eight. The Rite, however, had but a short existence in England.

According to Beswick, the first Lodge in America was organized in February 1859, in the old Kane Lodge-room on Broadway, New York. It consisted, he says, of six Degrees, the first three corresponding to the first three of Craft Masonry and followed by: 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; and 6, Perfect Freemason, or Red Brother. He also states that all the higher officers of the Lodge were Swedenborgians, although the Order was thrown open to all Masons of merit, without regard to their religious belief. Yarker, in *Arcane Schools*, p. 490, gave the credit for the introduction (he calls it "revival") of the Rite in the United States and Canada to Beswick himself. It may be added that the authorities of the Swedenborg Society disclaim any knowledge of or connexion with the Rite.

THE RITE OF MEMPHIS

The following are the authorities consulted: Mackey, s.v. Memphis; Mackenzie, s.v. Mizraim; Woodford, s.v. Memphis [from the pen of John Yarker, who should be the best authority. His statements with regard to the foundation of the Rite in 1814 and the participation therein of Grand Master Marconis, senior, cannot be accepted unquestioned. It seems impossible to pass over the testimony of Rebold, who was an actor in some of the occurrences related, also personally acquainted with Marconis, junior—even trying in 1852 to obtain the recognition of the Rite by the Grand Orient of France. To the objection that Marconis protested against Rebold's version and promised a refutation, did he ever attempt to keep his promise? if so, where can the refutation be consulted?]; *Allgemeines Handbuch der Freimaurerei*, s.v. Memphis, Marconis de Nègre, etc.; Em. Rebold, *Histoire des Trois Grandes Loges*, Paris, 1864, pp. 411 *et seq.* and pp. 592 *et seq.*; A. G. Jouast, *Histoire du Grand Orient de France*, Rennes and Paris, 1865, pp. 464 *et seq.*; J. How, *Freemasons' Manual*, 1881, pp. 359, 360, *Sketch of the History of the Ancient and Primitive Rite, passim.*

Jacques Etienne Marconis was initiated in the Rite of Misraim at Paris April 21, 1833, being then twenty-seven years of age; he was expelled therefrom June 27, 1833. Removing to Lyons, he founded in 1836 a Lodge of this same Rite, Benevolence, under the name of Le Nègre, a nickname which had been conferred on his father on account of his dark complexion. Concealing his identity under this pseudonym, he was advanced to the 66th Degree of Misraim; but being ultimately discovered, was once more expelled May 27, 1838. There is, however,

no reason (says Rebold) to assume that the cause of these exclusions reflects upon his moral character.

He then applied himself to fabricate the Rite of Memphis and, as that of Misraim counted 90 Degrees, he resolved to give his 95, which number was afterwards increased to 97, if we include the office of Grand Hierophant, which he appropriated to himself. This title, however, he declared had been held by his father—Gabriel Matheu Marconis (de Nègre)—whom he claimed to have succeeded—one of the items of the legendary history which he constructed at this time to endow the Rite with a slight flavour of antiquity. His first efforts to establish the Rite in Belgium were fruitless but, in 1838, he founded a Lodge at Paris, Disciples of Memphis; a Grand Lodge Osiris, in 1839; a Chapter Philadelphians; and a Lodge, Sages of Heliopolis. In 1839 he published the *Statutes* and founded two Lodges at Brussels. On the persistent demands of his rivals of Misraim the police closed his Lodges May 17, 1840. In 1848, the political situation being more favourable, he set himself once more to work and, in 1849, founded and revived three Lodges, a Council and a Chapter, in Paris; but the Belgian Lodges could not be galvanized into life. He removed to London in 1850 and, after much trouble, succeeded in founding a Lodge in 1851, naming F. J. Berjeau as Grand Master for Great Britain. In 1851—December 23—the French police once more forced him to close his Lodges. In consequence, the seat of government was transferred to London in 1853, many celebrated French refugees joining the Rite for a time; among others Louis Blanc. The membership, however, deteriorating in quality, Berjeau dissolved the association and Marconis thought it prudent to decline responsibility for its past acts. In 1850 and 1854 a Chapter and a Council had been established in New York. In 1852 Marconis induced Rebold to attempt to persuade the French Grand Orient to recognize the Rite, but the negotiations failed. In 1860 Marconis proceeded to New York to supervise matters there and, on July 14, established a Grand Lodge at Troy, in the State of New York, under the style of Disciples of Memphis. So far Rebold, but according to How, J. F. Marconis, Grand Hierophant, inaugurated the Rite in person, at New York, in 1857 and, afterwards, in 1862, chartered it as a Sovereign Sanctuary, by which body a Charter was granted on January 3, 1872, for another Sovereign Sanctuary in and for the British Islands, whose officers were duly installed October 8 in the same year. The Degrees of the Rite, we learn from the *Knepb* (the official organ) were nominally and temporarily reduced from 95 Degrees to 33 Ceremonies, by omitting the rest of those conferred only in name. Rebold tells us, that some members of the Lodge, established at London in 1851, formed themselves into an independent Grand Lodge of the Rite—the Grand Lodge of Philadelphians—also that the members were refused recognition as Masons by the Grand Lodge of England October 24, 1859. In 1862 Marshal Magnan, Grand Master of France, issued a circular to all Masons—dissenters from Grand Orient. Marconis, on the part of one of his dormant Lodges, demanded recognition and affiliation; it was granted December 30, 1862, from which date his Symbolic

Lodges formed part of the Grand Orient and the whole system was supposed to come under the supervision of that Grand Body. As, however, the Grand Orient never made any arrangements for granting Warrants for Chapters, Councils, etc., of this Rite, it became practically extinct from that day, although some few Lodges professed to adhere to the system till, in 1868, the last two remaining Lodges gave up the pretence and frankly embraced the French Rite. The Rite, under the designation of Ancient and Primitive, was till recently worked, though feebly, in America, Rumania, Italy and Egypt; according to an official statement, repeated in every number of the *Knepb* (now defunct)—“France [having] abandoned the Rite and the Hierophant, J. E. Marconis, 33-97°, having died in 1868, Egypt took full possession. The Craft Grand Lodge, our Ancient and Primitive Rite and the Ancient and Accepted Rite, executed a Tripartite Treaty to render mutual aid and restored the Sovereign Grand Mystic Temple—Imperial Council General 96°, presided over by a Grand Hierophant, 97°.” But to judge from the *Knepb*, the various nationalities did not appear to work together very harmoniously. In that publication John Yarker was described as Most Illustrious Grand Master-General, 33-96° and, in 1875, the Sovereign Sanctuary of which he was the head, sanctioned the communication of the Degrees of Misraim to members of the Rite of Memphis, the former having no separate governing body in this country.

THE RITE OF MISRAIM

As regards the institution of this Rite, there is some difference of opinion among the authorities, the principal of which are the following: *Allgemeines Handbuch der Freimaurerei*, s.v. Bédarride, Bégue-Clavel, Joly, Misraim; Mackey and Mackenzie's *Encyclopædias*; Kenning's *Encyclopædia*, s.v. Misraim; G. Kloss, *Geschichte der Freimaurerei in Frankreich*, vol. ii, pp. 32-38, 53-55, 150-54; Rebold, *Histoire des trois Grandes Loges*, pp. 573 *et seq.*; Clavel, *Histoire Pittoresque de la Francmaçonnerie*, 1843, p. 214. The discrepancies, however, extend over only a few years and there is virtual unanimity in dating its introduction into France at about the year 1814. Some attribute it to Bédarride; others maintain he was merely the chief propagator. The exact date of origin being of minor importance, it will be sufficient if we follow the account of Bégue-Clavel, himself a member as early as 1810 of the 89°.

In 1805 a Grand Orient was founded at Milan and, shortly afterwards, a Supreme Council of the Ancient and Accepted Rite. A certain Lechangeur was admitted to the so-called High Degrees, but being refused any share in the control of the highest, in revenge manufactured the Rite of Misraim, a system of 90 Degrees, of which he, of course, became the head. Three Brothers Bédarride of Avignon, the home of Hermeticism, were amongst others admitted by him or his substitutes. Michel Bédarride on December 3, 1810, received the 73° and, on June 25, 1811, the 77°. Marc Bédarride the 77° on January 3, 1810. Lechangeur would not give them the 90°, but a rival camp had already been formed under a certain Polacq

at Venice, who conferred the 90° on Michel September 1, 1812. Lechangeur dying, appointed as his successor Theodore Gerber of Milan, who gave Michel a Warrant of Propaganda October 12, 1812. Joseph Bédarride now joined his two brothers and the scene was transferred to Paris in 1813, where several members were enlisted. Here they found rivals in Garcia and Decollet, who had arrived some time previously. The Bédarrides, however, gained the protection of Count Muraire and conferred the Degrees (honorary) on a great many members of the Ancient and Accepted Rite. By these means they crushed their rivals. Fernig, one of the chief men of the Ancient and Accepted Rite, received the 90° in 1818; Thory, of the Grand Orient, the Supreme Council 33° and the Scots Philosophic Rite, in 1815; Count de Cazes, Minister of Police and Duke Bernhard of Saxe-Weimar, in 1817. In the list of 1821-1822 we find the Duke of Sussex, Grand Master of England, the Duke of Leinster and the Duke of Atholl.

In 1816 the Grand Lodge of the Rainbow was founded in Paris and, as a fresh convert, Ragon, founder of the Parisian Lodge Trinosophes, a celebrated Masonic author, may be mentioned. Joly and Bégue-Clavel, equally celebrated as authors, had been enlisted much earlier. Morrison of Greenfield was also for a time a member. It is unnecessary to follow the history of this Rite in detail. From the very first, all the money went into the pockets of the three brothers and accounts were never rendered, because they declared that the receipts were not sufficient to pay the interest on the original outlay. At the time of Marc Bédarride's death in 1846 this debt was supposed, according to his statement, to have swollen with compound interest to 131,793 francs; but no deductions had apparently ever been made for fees received. Of course the brothers were continually at strife with their disciples. In 1816 Joly headed a rival Grand Body of the Rite and tried vainly to induce the Grand Orient to acknowledge and incorporate it. De Grasse-Tilly, however, the head of the Ancient and Accepted Rite and others supported the Bédarrides, who ultimately vanquished Joly's party. Lodges were established in Holland, but suppressed by Prince Frederick, Grand Master of the Netherlands. In France; however, they succeeded in establishing quite a number of Lodges. In 1820, 1821 and 1822 the three brothers travelled all over Europe to introduce their Rite—they had meanwhile become bankrupt and this commerce constituted their whole source of income—establishing a dozen and more Lodges in France and Switzerland, besides innumerable Councils. In 1822, for having inadvertently contravened an unimportant police regulation, they were, at the instance of the Grand Orient, refused permission to assemble and the Rite became dormant throughout France. After the Revolution of 1830 the brothers Marc and Michel obtained leave to reopen their Lodges; but although they succeeded in their efforts, there was then little life in the system. The greater part of the prominent Masons—some few of whom have been mentioned—had long previously retired from the Rite; most of them had only had the certificate of the 90° conferred on them without ever assisting at a meeting of the members; and the character of the brothers Bédarride was, by this time, tolerably well known. At length

Michel, the last surviving brother, feeling his end approaching, appointed Dr. Hayère as his successor on January 24, 1856 and bequeathed to him the claim against the Rite, by this time reduced to 77,000 francs, on condition of his paying his debts. Hayère on March 29, 1856, cancelled the bond in favour of the association, which, on its part, paid off Bédarride's debts, amounting to some 5,000 francs. Relieved of this incubus and under the honourable rule of its new Grand Master, the Rite once more lifted up its head; the quality of its members improved; and, although not wielding much influence, became an independent body in France and a rival of the Grand Orient and of the Supreme Council 33°. It also obtained a more or less precarious footing in some other countries.

EMPERORS OF THE EAST AND WEST

It is perhaps not a matter of great importance whether this system was merely a development of the Chapter of Clermont or a totally distinct organization. The Chapter of Clermont was founded in 1754. In 1755, the Grand Lodge of France admitted the superiority of the Supplementary Degrees—owing, it may be supposed, to the influence exercised in that body by the Chapter members. In 1756 the Knights of the East arose. In 1758, we first hear of the Emperors, whereas the Clermont Chapter is no longer mentioned. The probability is—it must be remembered that in the absence of contemporary documents early French Masonic history can be carried no higher—that the Chapter of Clermont composed of the higher classes, ruled the Grand Lodge; that in 1756 the plebeian Knights were erected as a counterpoise, outbidding the Chapter in the number of Degrees, but rejecting the Templar connexion; that, in 1758, the Chapter added further Degrees and developed into the Council of the Emperors of the East and West, Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and Officers of the Grand Sovereign Lodge of St. John of Jerusalem. Their system also took the title of Heredom of Perfection. The very name of Emperors looks like an attempt to outbid the Knights and East and West like an improvement on East only. In 1762 the Knights formed an improved Council, comprising many officers of Grand Lodge and appear to have ousted the Emperors from the supreme power. The Emperors, although not possessing so many of the elective officers of Grand Lodge, yet numbered among themselves some of the highest of those nominated by the Grand Master, the Count de Clermont; for instance, Chaillon de Jonville, the Grand Master's Substitute General; and Lacorne, his Substitute Particular. In consequence of this defeat Lacorne appears to have formed a dissenting Grand Lodge, with which the Emperors sided. It lasted, however, only a few months. A reconciliation was effected under Jonville and Lacorne disappears from the scene. In 1765 the elections in Grand Lodge favoured the Emperors. Quarrels arose and the most demonstrative—apparently on both sides—were expelled in 1766, about the same time as the Grand Lodge sought to put an end to all bickering and strife by a decree of August 14, 1766, forbidding

its Lodges to practise the Chapter Degrees. The Emperors, thus left in possession of the field, managed to get this decree annulled on October 2, 1766 and then proposed a fusion of their Council with the Grand Lodge. All efforts in that direction were, however, rendered void by the compulsory closing of Grand Lodge in February 1767. Meanwhile, if we are to believe copies produced by De Grasse-Tilly some fifty years later—the originals have never been seen—the Sovereign Council of Paris united, in 1762, with their own offspring, the Sovereign Council of Princes of the Royal Secret at B——, to formulate in that city the *Grand Constitutions* of the system, or Rite of Perfection, or Heredom, or of Emperors of the East and West, for all these names refer to the same association. According to these *Statutes* the Rite was built up of 25 Degrees in 7 classes: the first class comprised Freemasonry; the second, 5 additional Degrees; in the fourth class, 13°, we find Knight of the Royal Arch; in the fifth class, 15°, Knight of the East; 17°, Knight of East and West; 18°, Sovereign Prince Rose Croix; and the 25° and last of the seventh class was the Sovereign Prince of the Royal Secret. The other Degrees may here be omitted. These *Constitutions* are still acknowledged by the Ancient and Accepted Rite 33° as the groundwork of their present system.

The account of the above quarrels is given on the authority of Kloss who has devoted astonishing patience to the elucidation of the matter. It would be more satisfactory if the name of Brest-de-la-Chaussée was not found as a member of both organizations and that of Daubertin among the expelled Brethren; Daubantin, probably identical with him, being one of the principal members of the Emperors. Again, Labady was also one of the expelled, yet he is afterwards found working for the Emperors. It is certain, however, that the Emperors retained sufficient influence, in 1766, to propose a fusion in the October sitting of Grand Lodge and that the Knights from that time lose their importance as a body.

In 1772 the Grand Lodge having resumed work under the supreme authority of the Duc de Chartres, at the same time Grand Master of the Emperors, a commission was given to four members of the Council, among them Labady, their Grand Secretary, to propose again a fusion of the two systems in the next general meeting of Grand Lodge, which fusion was finally effected on August 9, 1772. But about this time two Grand Bodies were formed in France out of the members of the Grand Lodge, viz. the Grand Orient and the Grand Lodge. The latter maintained that it was the original authority. The Emperors sided with it and, as far as can be ascertained, worked their Supplementary Degrees under its authority. The last heard of the Emperors consists of some circulars issued in 1780 inveighing against all Degrees not included in their own system. They had, meanwhile, changed their title to Sovereign Council Mother-Lodge of Excellent Masons, formerly called Scottish Mother-Lodge of the French Grand Globe. The French Revolution, no doubt, put an end to them, as it practically did to the Grand Lodge itself, of which they formed part—they were, however, soon succeeded by their Americanized offspring, the Ancient and Accepted Rite 33°.

KNIGHTS OF THE EAST

The only real attempt to arrive at the true facts concerning this, one of the earliest systems of "improved" Masonry, has been made by Dr. Kloss. Thory, Mackey and Woodford have almost entirely overlooked the separate existence of these Knights—"Sovereign Princes of Masonry"; either confusing them with certain special Degrees of other systems, or treating them as an offshoot of the Emperors of the East and West. Even the usually diffuse *Handbuch* is excessively meagre in the information which it supplies. Yet if Kloss's extensive and minute researches are to be given their just weight, it is to the rivalry between the Knights and the Emperors that must be attributed the sorrowful picture of discord presented by the Grand Lodge of France, 1760-80.

In 1755 the Grand Lodge of France admitted the superiority of and the privileges claimed for, the so-called Scots Masons. It may not be far wrong in ascribing this concession to the influence in Grand Lodge of the members of the Chapter of Clermont, established the previous year, 1754. From all that is known of this Chapter, it was probably composed only of the high nobility, courtiers, military officers and the élite of the professions. Under these circumstances one might expect to find a rival association formed by the middle classes and less highly placed officials. In 1756 such an association was instituted, calling itself Knights of the East, Princes and Sovereigns of Masonry. At first its separate subdivisions were termed colleges, taking their title from their president; the chief college being that of Valois at Paris. Who this Valois was is still undiscovered; but it appears almost certain, from the few names that have survived, that the membership of the Knights was recruited in great part from the lower middle class. Titled members, such as the Baron Tschoudy, may be met with, but are exceptions. Article 2 of its *Statutes* provides that the high position of Sovereign shall be held for a year by each Brother in turn. Article 7. In like manner as the Scottish Masters are the Grand Superiors of the Masonic Order, so are the Knights of the East, the born princes of the complete order. Article 8. A travelling Knight of the East may, where no Lodge exists, dispense the light of the first six Degrees to a Master Mason. From this it may be concluded that there were at least seven Degrees beyond the Master's; or, at least, ten in all, thus improving on the Chapter de Clermont by three Degrees.

In 1762 a quarrel arose in the College Valois, which finally led to its deposition from the position of ruling body and to the establishment of a Sovereign Council of the Knights of the East. Pirlet, a Parisian tailor, was, apparently, the prime mover of this revolution. The following Officers of the Grand Lodge of France were members of this council: the Grand Keeper of the Seal, Brest de la Chaussée; the President; one of the Grand Wardens; the Grand Orator; the Secretary General; and the Grand Secretary. Kloss produces other reasons for believing that this date marks the decline in Grand Lodge of the influence of the aristocratic Emperors, established 1758 and the rise of that of the middle-class Knights. In

1764, Pirlet had already deserted the new Council to become a leading member of the rival Emperors. In 1766, however, the Knights would appear to have been once more beaten by the Emperors, when many of their members were expelled. The Council revenged itself by issuing a circular to all Lodges, conjuring them to cease working Templar Degrees. The Emperors were probably a continuation of the Chapter of Clermont and certainly did work Templar Degrees. The Knights evidently did not. In 1767 the quarrels of the two parties reached a climax and, in the same year, the government issued an edict dissolving the Grand Lodge altogether. From that date the Knights, as a body, cease to wield any great influence though many of their members play important parts at a later period.

THE ILLUMINATI

The secret society of the Illuminati of Bavaria is connected with the Masonic Brotherhood by the feeblest thread imaginable. Nevertheless some space must be devoted to the consideration of its history, because its suppression entailed the extinction of Freemasonry throughout Bavaria and a great part of Southern Germany, a blow from which, after the lapse of a century, the Fraternity had not recovered.

Professor Adam Weishaupt was born at the university town of Ingolstadt in Bavaria, February 6, 1748. He attended the schools there, which were directed by the Jesuits—expelled in 1773—but instead of becoming their disciple acquired a bitter hatred of the Order and of its aims. In 1772 and 1775 he was appointed to important chairs in the university in place of his former teachers and this fact, together with his well-known disapproval of their doctrines, earned him the implacable enmity of the followers of Loyola, to whose intrigues he was incessantly exposed. He then conceived the idea of combating his foes with their own weapons and forming a society of young men, enthusiastic in the cause of humanity, who should gradually be trained to work as one man to one end—the destruction of evil and the enhancement of good in this world. Unfortunately he had unconsciously imbibed that pernicious doctrine that the end justifies the means—erroneously ascribed to the Jesuits—and his whole plan reveals the effects of that teaching. His disciples were gradually to be prepared for the great work and those who were deemed fit to be admitted. Each novice knew none of his companions, only his immediate teacher. After the proper schooling he was advanced a step and learned to know others, till he himself became a teacher. Throughout the whole system a course of espionage prevailed,—each member reported on the others to his immediate superior, who reported again higher up; oral and written confession to one's superior was inculcated; and, finally, all the threads converged in Weishaupt's own hands. He subsequently confessed that he had determined to use the weapons of his enemies, but which he meant to employ for good purposes only. He does not appear to have foreseen that he was creating an *imperium in imperio*—a dangerous secret society—which, had it increased, might have been as great a foe to all good government as the Jesuits

themselves, an engine which he was not personally strong enough to direct, whereas if the control fell into the hands of unscrupulous leaders, its effects were bound to be inexpressibly mischievous. The man himself was without guile, ignorant of men, knowing them only by books, a learned professor, an enthusiast who took a wrong course in all innocence and the faults of his head have been heavily visited upon his memory in spite of the rare qualities of his heart.

The first members of the new society were enrolled May 1, 1766 and, at that time, none of them were Freemasons, although Weishaupt confesses that he had conceived a very high estimate of the Craft. In the early part of 1777, however, he was initiated in a Strict Observance Lodge in Munich—Lodge of Caution—and it is therefore not surprising to find that he afterwards destined the Craft to play a very subordinate rôle in his system. One of his followers, Franz Xaver von Zwackh—initiated November 27, 1788—is said to have proposed to utilize Freemasonry, to which Weishaupt agreed, arranging that all the Areopagites or leaders of divisions in the first series should pass through the Degrees of the Craft and, if capable, be further initiated in the so-called Scots Degree. For those who proved unworthy of further trust this was to be the end. They were not to be allowed to suspect any further development. The elect, however, were to pass on into the directing Degrees. So far, the operations had been confined to Southern and Roman Catholic Germany; but, in 1780, the Marquis Costanzo von Costanzo, a Privy Councillor of Karl Theodore, Elector of Bavaria, was deputed to carry the propaganda into North Germany. In Frankfort he made the acquaintance of the Baron von Knigge—a Saxe-Weimar Privy Councillor, a celebrated novelist and a lovable enthusiast, who was gifted with a most ingratiating address (born 1752; died 1796). Knigge was initiated at Cassel in 1772 and received the high Templar Degrees in 1779, which he found disappointing. Costanzo revealed the existence of the Illuminati to him and he entered heart and soul into the spirit of the project. It is remarkable that all the prominent members of this association were estimable men, both in public and private life. Knigge was under the impression that the society was of some standing, not the creation of yesterday. His enthusiasm made converts in every direction of the better class of Masons, who were rapidly becoming tired of the Strict Observance and its aimless pursuits. These converts, after some time, naturally demanded of Knigge the Rituals, etc., of the new Freemasonry, when he found, to his consternation, that Weishaupt had so far only perfected the Minerval Degrees, or those preparatory to the Craft which, as above said, was to act as a filter and reservoir for the advanced Degrees. Weishaupt had, however, made a large collection of materials which he unreservedly placed in Knigge's hands for elaboration. Knigge worked at these and, meanwhile, at the Wilhelmsbad Congress, made another important convert of Bode, of whom something is said in another connexion. The Rituals completed, Weishaupt and Knigge quarrelled over the details and the consequent retirement of the latter in 1784 was the first deadly blow to the organization. At this time the system was arranged as follows :

- A. Nursery.—1°, Preparatory Literary Essay; 2°, Novitiate; 3°, Minerval Degree; 4°, Minor Illuminatus; 5°, Magistratus.
- B. Symbolic Masonry.—1°, Apprentice; 2°, Fellow Craft; 3°, Master; 4°, Scot—divided into Major Illuminatus and Directing Illuminatus.
- C. Mysteries.—1°, Lesser; *a.*, Priest; *b.*, Prince; 2°, Greater; *a.*, Magus; *b.*, Rex (these latter were never completed).

By this time the association had created a great stir. The Masonic Rosicrucians and the suppressed Jesuits made open war upon it in public print and by private intrigue. The good intentions of the leaders were skilfully repressed; the dangerous organization of the society was as skilfully revealed. The first mutterings of the ominous thundercloud of Revolution were already making themselves heard across the French frontier and statesmen were fully justified in dispersing the society of the Illuminati, although all its enemies' accusations of revolutionary tendencies may confidently and absolutely be disbelieved. A rejected candidate, Strobl, a publisher, printed a pamphlet in 1783 denouncing the society; the Lodge of the Three Globes issued a circular warning Masons against it in the same year; several professors and men of learning, who had seen the impracticability and danger of the scheme, publicly recanted about the same time. On June 22, 1784, an Electoral edict suppressed not only the Illuminati, but likewise all Freemasonry throughout Bavaria. Both Masons and Illuminati obeyed and even offered to produce all their papers as a proof of innocence. They were not afforded the opportunity of clearing themselves. A second edict followed, March 2, 1785, although it is an historical fact that both societies had scrupulously obeyed the first. Then followed an era of persecution; the unfortunate accused were denied the privilege of trial and, with the exception of those very highly placed, languished for years in prison. Weishaupt was forced to fly, leaving his wife in childbed and took refuge with Duke Ernest II of Saxe-Gotha, a Freemason, to whom he became Councillor, dying in 1830. Costanzo was cashiered and exiled to Italy; Zwackh fled. The Illuminati ceased to exist and, with them, Freemasonry in the South of Germany. This is the only reason which renders them of interest. Their influence, such as it was, came to an end and no trace of it ever reappeared. But this influence must not be appraised too highly. No writer claims a larger membership than 2,000 for the society. On its roll, however, there were some of the greatest names of the age, though its whole existence extended over less than ten years.

Authorities consulted: *Allgemeines Handbuch der Freimaurerei*, s.v. Bronner, Bode, Costanzo, Ditzfurth, Illuminaten, Knigge, Kustner, Weishaupt, Zwackh, etc., etc.; Mackey, Woodford, Mackenzie—s.v. Illuminati [Woodford's article—under the above title (Kenning's *Encyclopædia*), is a model of its kind]; C. C. F. W. von Nettleblatt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 733 *et seq.*; J. G. Findel, *Geschichte der Freimaurerei*, 4th German edit., Leipzig, 1878, pp. 443 *et seq.* [a concise and clear exposition of the subject]; Karl Paul, *Annalen des*

Eklektischen Freimaurerbundes, Frankfort-on-the-Maine, 1883, pp. 7, 226; C. A. Thory, *Acta Latomorum*, vol. i, pp. 122, 130, 173; Professor Robison, *Proofs of a Conspiracy*, etc., 1797, pp. 100-271; W. Preston, *Illustrations of Masonry*, 12th edit., 1812, pp. 334 *et seq.*; W. Keller, *Geschichte der Freimaurerei in Deutschland*, 2nd edit., Giessen, 1859, pp. 187 *et seq.*

THE PHILALETES, OR SEARCHERS FOR TRUTH AND THE PHILADELPHIANS,
OR PRIMITIVE RITE OF NARBONNE

The multiplicity and confusion of rites and systems in France and throughout the continent of Europe gave rise, *circa* 1770, to a curious effort to probe their value, the outcome of which was an apparently new combination of Degrees under the above titles. The Paris Lodge of the Amis Réunis was constituted April 23, 1771 and, shortly afterwards, directed a commission of its members to draw up a plan of operations to assist them in ascertaining the truth. This plan was ready in 1775, from which date the Lodge took the title of Philaletes, or Searchers for Truth. Their system comprised twelve classes, to each of which a ceremony of admission was attached. The first three classes consisted of the three Degrees of Freemasonry; the 12th and last was called Master of all Grades. But the Brethren refused to recognize the last nine classes as Degrees; they were merely societies for the study of all known Masonic Degrees and their object was to establish Freemasonry on a clear and sound basis. That the higher classes became ultimately tinged with a pronounced touch of alchemy, Theosophy, Martinism and Swedenborgianism, must be ascribed to the tendencies of the times, not to the intentions of the founders. Among the prominent members may be mentioned Court de Gabelin, the Landgrave Frederick Louis of Hesse-Darmstadt, Baron Gleichen, Count Stroganoff, Tassen de l'Etang, Willermoz and, above all, Savalette de Langes, Keeper of the Royal Treasure, the life and soul of the whole movement. In the course of a few years the Lodge affiliated upwards of twenty Lodges and Chapters to its system and formed a remarkable library of works especially rich in Rituals and hermetic writings.

In 1780 a somewhat similar society was formed at Narbonne, which took the name of Philadelphians, Lodge and Chapter of the Primitive Rite. It was established by a Chevalier Pen, Grand Officier de l'Orient des Free and Accepted Masons, in the name of the Supérieurs généraux majeurs et mineurs de l'ordre des Free and Accepted Masons. Who Pen was, whence he obtained his wonderful title and authority, are unknown; but, from the use of English words in the above designation, it is reasonable to conclude that he represented his authority as derived from some supposed English body. The Narbonne Brethren divided their system into three classes, comprising all the known Degrees. They were unattached to any Grand Orient and founded no subordinate or daughter Lodges. In 1784 they concluded a Concordat with the Philaletes of Paris, which declared that the two systems followed the same object under similar although not identical forms.

In 1784 the Philaletes issued invitations to a Masonic Convent in Paris.

One hundred and twenty-eight prominent Masons—of whom only twenty-eight belonged to their own system—were invited to appear and return answers to ten questions of Masonic interest. The Convent lasted from February 15 to May 26, under the presidency of Savalette de Langes, without, however, much furthering the object in view. From March 8 to May 26, 1787, a second and equally fruitless Convent to answer thirteen questions was held. From this time the system appears to have become contaminated with tendencies towards magic, etc. and to have lost its pristine vigour. We hear of it again in 1792, at which date De Langes was still alive. After his death Roëttiers de Montaleau, one of the foremost Masons of France, vainly endeavoured to galvanize it into fresh life. The French Revolution utterly dispersed its members and their splendid library was destroyed. In 1806 a large number of its more valuable books and manuscripts were discovered by Thory and purchased for the Mother-Lodge of the Scots Philosophic Rite.

The Narbonne Philadelphians survived the Revolution and, in 1806, affiliated with the Grand Orient. From that date the Rite ceased to be worked. The Lodge itself was still in existence in 1810, but is now extinct.

Authorities consulted: *Handbuch der Freimaurerei*, s.v. Narbonne, Philadelphien, Convente der P.; C. A. Thory, *Annales Originis*, etc., pp., 191-6; G. Kloss, *Gesch. der Freem. in Frankreich*, vol. i, pp. 263-5, 270, 271, 312-15; Em. Rebold, *Histoire des trois Grandes Loges*, pp. 74, 79; Mackey, Woodford, Mackenzie, s.v. Philadelphes, Philalthes; J. G. Findel, *Geschichte der Freimaurerei*, 4th German edit., Leipzig, 1878, pp. 307, 308.

THE NEW OR GOLD ROSICRUCIANS

This association, which invaded and, for some twenty years, perverted Freemasonry—(1770-90 *circa*)—must not be confounded with the Rose Croix Grade found in so many systems of Ineffable (?) Masonry, neither is there any strong reason to connect its first beginnings with the isolated adepts or small coteries of alchemists who existed (especially in South Germany) both before and after that time. It is more probable that at first some few dabblers in Hermeticism, failing to transmute the metals into gold according to the rules of the art, decided to procure in a still less legitimate, but more practical manner, a transfer of the latter into their own pockets from those of their victims. The movement arose in South Germany about the year 1756. Mysterious hints were thrown out and, unfortunately, among the first to be deluded were some enthusiastic and well-meaning Freemasons. Gradually the plan grew more detailed. Grades were manufactured, initiatory ceremonies invented, fees established and a widely reaching system developed. Each new Brother knew only his "Master"; in return for his hard cash he received foolish chemical formulæ. If his own knowledge led him to hint at their worthlessness, he was told to be less forward and behave himself properly and, like a good child, ask no questions. Occasionally he was advanced a Degree, perhaps became the head of a circle and, if of no further use, was never raised any higher, so that he

could not say that the pretended knowledge of the "Unknown Fathers" was a fraud. If too importunate, his superiors ceased to answer his letters. In the slang of the system "he lost his Father." If he showed himself unscrupulous as well as importunate, he was admitted behind the scenes and helped to swindle others. Absolute obedience in all things was enjoined. The whole plan of operations was directed to foster superstition and the subjection of the human intelligence. Hence the enmity of these Rosicrucians towards the Illuminati of Bavaria.

The Rosicrucians, of course, gave out that they had been the originators of Freemasonry; that the Craft was designed as a nursery for adepts; that in the Higher Degrees the symbols would receive their true interpretation and so on; that, ultimately, the true adept would not only be able to make gold, brew the elixir of life, command spirits white, black and grey, but would absolutely incorporate himself with God and partake of the knowledge, prescience and power of the Deity. Every ten years the Fathers were supposed to meet and decide what was to be revealed during the following decade. Unfortunately the times were propitious, alchemy was still believed in, mesmerism was at its height and the Templar descent theory was commencing to prove unsatisfactory. Hundreds of the best men in Germany were deluded into joining, along with scores of the worst. Some of each class were disappointed, but some were buoyed up even unto the end. Those of the first class retired in grief or disgust; those of the second—from being pigeons became rooks. Yet a third class, without actually sharing the pecuniary spoils, worked the system to secure influence with the princes of Europe and thus provide good posts for themselves and friends. Wöllner was apparently one of this class, although most writers give him a still worse reputation.

The first active apostle of this system was J. G. Schrepfer, an ex-hussar, of good manners and boundless impudence, but without education and possessed of a violent temper. In 1768 he opened a coffee-house in Leipzig; in 1772 held a Scots Lodge at his house and based on it the Rosicrucian Degrees. His *forte* was "calling spirits from the vasty deep"; and they came. Their appearance was so realistic that, shortly previous to Mrs. Schrepfer becoming a mother, the materialized spirit was observed to be in a decidedly interesting condition. Schrepfer and his doings were treated with contumely by the Minerva Lodge of Leipzig and Schrepfer, in his arrogance, insulted the Lodge. Now Prince Karl, Duke of Courland, was a member of the Lodge and a highly placed military officer withal. He caused Schrepfer to be conducted to the guard-house and soundly cudgelled, taking a stamped receipt for the punishment—which was printed in the newspapers. But, in 1773, both the Duke and his friend Bischofswerder became converts and the Duke and the Seer were in the habit of promenading the open places arm in arm. In spite of his successes, however, Schrepfer spent his money too freely to become rich he quarrelled once more with the Lodge; a judicial inquiry by the members threatened exposure; and, on October 8, 1774, he gave

his last séance; invited the Brethren to dinner; took a walk with them in the woods in the cool of the day, stepped aside and blew out his brains.

C. N. von Schröder (not to be confounded with F. L. Schroeder) joined in 1773 and, through him, the Lodges in Russia and Poland were corrupted. As he was never advanced to the highest Degrees, he must be regarded as having been more dupe than knave.

In 1777 the system obtained a footing in Prussia. Bischofswerder was a companion in arms of the Crown Prince Frederick William and obtained for Wöllner in 1782 the position of political teacher to the Prince. At the same time he made a Rosicrucian of him. Wöllner, who was Scots Grand Master of the Grand Lodge of the Three Globes, became the head of the movement in North Germany and, through his exertions, the whole system of the Three Globes was won over to the new cause. He even induced the Crown Prince to become a Rosicrucian, to the immense delight of the sect.

But the end was not to be avoided. From 1785 complaints of bad faith grew louder and invaded the public prints. Schröder rode post from St. Petersburg to Wöllner in Berlin, in order to procure some elixir for the Rosicrucian Schwarz, who was sick unto death. After much delay he obtained a precious bottle and posted back. Schwarz was dead without the medicine, but some animals to which it was administered died from its effects and an analysis proved that the smallest dose must inevitably be fatal to human life. The results were published by the indignant Schröder and helped to swell the storm of general dissatisfaction. The leaders published a circular, advising all Brothers to wait for the next general meeting in 1787—but that never took place—for the Unknown Fathers, seeing the beginning of the end, ordered a general *silanum* or cession of work, which immediately took effect in South Germany. Frederick William II—who had meanwhile ascended the throne—and Wöllner contrived to prop up the decaying edifice for a time in the Prussian States, but it gradually succumbed to destiny and disappeared entirely after the king's death in 1797.

Authorities consulted: C. C. F. W. von Nettleblatt, *Geschichte Freimaurerischer Systeme*, Berlin, 1879, pp. 503-5; *Handbuch der Freimaurerei*, s.v. Rosenkreuz, Schlegel, Ecker, Raven, Röper, Schröder, F. J. W.; Schroeder, C. N. von; Schrepfer, Bischofswerder, Brenckendorf, Frohlich, Kurland, Herzog, Karl von; Bosc, F. du; Braunschweig (Brunswick), Prinz Fried. August; Wurmb, Lestwitz, Friedrich Wilhelm II (of Prussia) [these and other princes, as also many highly placed officials and statesmen, some few of whom are mentioned above, belonged to this absurd system]; J. G. Findel, *Geschichte der Freimaurerei*, 4th German ed., pp. 123-8, 392-9.

THE GROTTO

The full title of this Order, which is open to all Master Masons, is the "Mystic Order of Veiled Prophets of the Enchanted Realm." It was founded in 1889 by Hamilton Lodge, No. 120, Hamilton, New York and the Grand Council was

formed in the following year. The head of this Council is known as the Grand Monarch. Like the Mystic Shrine it, at one time, encountered severe criticism, even opposition, from the Masonic authorities, but the objectionable features have, of late years, been removed. It is unknown outside the United States.

THE SCIOTS

The Ancient Egyptian Order of Sciots is of Californian origin and, like the Grotto, is open to all Master Masons. It was founded in 1905 as a luncheon club where the members could discuss, unhampered by Lodge rules, the practical application of Masonic teachings. Its organization is akin to that of the Rotary movement, as only one "Pyramid" can be organized in any town. The presiding officer is known as Pharaoh, and all branches are governed by a Supreme Pyramid, whose principal officer is called the Supreme Pharaoh. This, also, is limited to America.

NEGRO MASONRY IN THE UNITED STATES

HAROLD V. B. VOORHIS

Negro Masonry in the United States dates its "official" existence from a Charter—known to Masonic historians as the Prince Hall Charter—granted by the Grand Lodge of England (Moderns) on September 29, 1784. It is made out for "African Lodge, No. 459" (see *Freemasons' Calendar* for 1785 listing 1784 Lodges and John Lane's *Handy Book to the Lists of Lodges*, page 96) and is extant, having been seen by the writer in October 1931.

Prince Hall was a coloured minister, born in Bridgetown, Barbados, West Indies on a date believed to be September 12, 1748. He came to the Colonies, Boston, Massachusetts, in March 1765, and soon after arrival became a leader among a group of "free" Negroes residing in the Colony. In 1775 (March 6 is the date often stated) he, with fourteen of the group, obtained the degrees of Freemasonry in a Lodge attached to one of the British regiments then encamped near Boston. Certain historians have stated that the Lodge was No. 58 on the Irish Register, but this has never been substantiated. Upon removal of the regiment to other territory, the officers of the Lodge attached thereto delivered to their Negro Brethren a "Permit" according them the privileges of attending divine service, including the celebration of the Feast of the Saints John, and the burial of their deceased, as Masons, but with no authority to confer any Degrees. This was in accordance with a Masonic custom of the period.

For about eleven years these coloured Brethren continued to gather upon various occasions and then they decided to Petition the Grand Lodge of England for a Charter of their own so that they could not only meet but become a regular Masonic Lodge and confer Degrees. Much discussion has ensued among Masonic historians as to whether this action resulted from the non-acceptance of the Negro Brethren into the white Lodges or whether the Negro Brethren resolved

to set up a Lodge independent of them. This discussion, however, in nowise alters the facts.

The first overtures towards the receipt of a Charter were in the form of a letter sent by Prince Hall to William Moody, a Master of a London Lodge, on March 2, 1784. The letter was apparently successful in conveying the desires of the Negro Brethren through the proper channels because within six months from the date of the letter a Charter was granted by the Grand Lodge of England. Because of the loss of the original fee in transit and difficulties attending the receipt of this information and in sending a second fee, the Charter did not actually arrive in Boston until three years later. Then, on May 6, 1787, they assembled for the first time as a Chartered Lodge in what was termed "The Golden Fleece" located at 20 Water Street.

To trace the complicated organisation and progress of Negro Masonry through the labyrinth of new memberships, new Lodges, Grand Lodges and National Grand Lodge efforts from the date of their first Charter, and later their date of a declaration of independence in 1791, cannot be done within the compass of this digest. It is far more complex than the advance of white Freemasonry and infinitely more difficult to present—due to situations having no parallel elsewhere. Up to this point there is nothing particularly unlike other Masonic procedure of the time and the Lodge appears to have carried on like any other Masonic Lodge for about four years—everything being, "Masonically regular."

On June 21, 1791 a "General Assembly of the Craft" (Negro) was held at "The Golden Fleece" when, without any authority under its Charter nor permission from the Grand Lodge of England, a Grand or Mother Lodge, independent and sovereign, holding jurisdiction in other States and countries, over Negroes, was formed—recognising at the same time the original Grand Lodge of England as the Mother of the Craft throughout the world.

This action and the subsequent reaction upon both white and Negro Freemasonry in the United States (and elsewhere) has never been thoroughly understood by the majority of Masons because of the involved technical, jurisprudence and ancient custom matters connected with the subject. Several volumes would be needed to cover these matters fully. The action itself has caused formal discussion in several white Grand Lodges but no change in the situation ever resulted. This phase has practically no relation to the formation of the Negro Masonic organisations themselves, for in spite of the non-recognition by white Freemasons or Grand Lodges, Negro Masonry has continued its growth along with the former.

On March 29, 1797, Prince Hall, as Grand Master of "African Grand Lodge," established six years before, first used his power of Grand Master by granting a Dispensation to form a new Lodge—African Lodge, No. 459 in Philadelphia, Pennsylvania. On June 24, of the same year a Warrant was issued for the Lodge and on the following day Hiram Lodge, No 3 in Providence, Rhode Island was Warranted. The issue of these two Warrants appear to be the only

“ official ” acts of Prince Hall, as Grand Master, outside of Massachusetts. He continued in the office, however, until his death which occurred on December 7, 1807.

On July 24, 1808, one Nero Prince was elected Grand Master and the name of the Grand Lodge was changed to “ Prince Hall Grand Lodge ” in honour of their leader and first Grand Master. It is claimed that Nero Prince was a Russian and returned to his native country in 1811, but a search through the biographical material of the period reveals nothing to confirm this.

There are no further Records of any activity in the Prince Hall Grand Lodge from 1808 to 1824 but from external sources we find that on June 8, 1810, Union Lodge, No. 2 was Chartered in Philadelphia, Pennsylvania by the Prince Hall Grand Lodge, that Laurel Lodge, No. 5 in the same city was Chartered by them in 1811 and also Boyer Lodge, No. 1 in New York City on February 16, 1812. Subsequently others were Chartered in different cities but these are pointed out to show that from 1791, the time of the declaration of independence and formation of African Lodge into a Grand Lodge, at least five Lodges were Warranted by them before 1813, the year the United Grand Lodge of England was established and African Lodge, No. 459 (renumbered 370 in 1792) was erased, along with many others, from the English Grand Lodge Roll of Lodges.

The next actual Record of African Lodge is found dated January 5, 1824, when the Masters and Wardens Petitioned the Grand Master of the United Grand Lodge of England for recognition and a new Charter. Receiving no reply by June 18, 1827, the Lodge declared its position again by publishing in a Boston newspaper that they “ declare themselves free and independent of any Lodge from this day and that we will not be tributary or be governed by any Lodges than that of our own.” By this restatement of their former declaration of independence (i. e. 1791), the Lodge, as an individual Lodge announced to the Masonic world that it was irregular to all other Lodges then existing.

No particular change in the state of things resulted from this declaration and Negro Masonry continued its growth along the same lines as had been in operation prior to this re-affirmation of independence.

On June 24, 1847 an entirely new complication appeared. A Body styling itself the “ National Grand Lodge of North America, Ancient and Accepted York Masons ” was formed on that date. Delegates met in Boston, Massachusetts from the Prince Hall Grand Lodge, the First African Independent Grand Lodge and Hiram Grand Lodge of Pennsylvania, the latter two being rival organisations, and the Boyer Grand Lodge of New York.

It appears that the Hiram Grand Lodge of Pennsylvania was becoming so powerful that the First Independent Grand Lodge had fears for its very existence and consequently enlisted the Massachusetts Grand Body in an effort to ward off the impending dissolution. As to the Boyer Grand Lodge of New York—when its Representatives returned to their Grand Lodge it refused to join the National Grand Lodge. This caused a schism in the New York Body, the outcome being a revision of the Boyer group in 1848 under the title “ United Grand Lodge of New York.” The dissenters erected another Body titled the “ National Union Grand Lodge.”

The National Grand Lodge immediately ran into difficulties. Various Jurisdictions became successively affiliated with it but in many instances this caused dissensions, as in the case cited in New York and several independent Grand Lodges were set up, thus making two and sometimes more Negro Grand Lodges in many States.

After a number of Conventions—Baltimore, Maryland, 1865; Wilmington, Delaware, 1869; Philadelphia, Pennsylvania, 1873; Louisville, Kentucky, 1874 and others—there appeared no amiable solution of the difficulties in sight. The Prince Hall Grand Lodge then called a Convention in Boston, Massachusetts in 1875 and this was followed by another convened in Chicago, Illinois, on September 4, 1877 (this by the individual members of twenty-one Grand Jurisdictions) and the National Grand Lodge was practically terminated, after a turbulent existence of thirty years. There are remnants of this organisation still in active existence, however, in several States, but their numbers are continually declining and visitation is denied by Prince Hall Bodies or Bodies affiliated with them.

Although the first Negro Lodge was established in Boston, Massachusetts in 1784, the Grand Body is dated as of June 24, 1791. A quarter of a century elapsed before the next Negro Grand Lodge was established—in Pennsylvania on December 27, 1815. Then came another lapse of thirty years and we find the third and fourth Grand Lodges established—New York and Maryland in 1845. From then on the organisation of State Grand Lodges became a matter of continued succession with only a few years between formations:

- 1848—District of Columbia and New Jersey
- 1849—Ohio and Delaware
- 1855—California
- 1856—Indiana and Rhode Island
- 1863—Louisiana
- 1865—Michigan and Virginia
- 1866—Kentucky and Missouri
- 1867—Illinois, South Carolina and Kansas
- 1870—North Carolina, Florida, Georgia, Tennessee and Alabama
- 1872—Mississippi
- 1873—Arkansas
- 1874—Connecticut and Ontario, Canada
- 1875—Texas
- 1876—Colorado
- 1877—West Virginia
- 1887—Iowa
- 1893—Oklahoma
- 1894—Minnesota
- 1903—Washington
- 1919—Nebraska
- 1920—Arizona
- 1921—New Mexico
- 1925—Wisconsin

This gives a Negro Grand Lodge in 37 States, the District of Columbia and in Ontario, Canada. In Idaho, Maine, Montana, Nevada, New Hampshire, North Dakota, Oregon, South Dakota, Utah, Vermont and Wyoming, where no Grand Lodges of Negro Masons exist, there are only about 6500 male Negroes combined, an average of about 600 to the State. Only 1 per cent of the male Negro population is in these States which have no Grand Lodges. While an accurate list of Lodges and members is not available a fairly close estimate would indicate about 9000 Lodges and 500,000 members in the 39 Grand Jurisdictions.

In addition to Craft or Blue Lodges, Negro Masonry has extended to nearly all of the branches of Freemasonry and its allied Orders. Many Royal Arch Chapters and Commanderies of Knights Templar as well as Scottish Rite Bodies exist. Only one Council of Royal and Select Masters (Ohio) has come to our attention, however. The Shrine and Eastern Star are fully organised among Negroes and several side Degrees, some of them now dormant among white Masons, also exist.

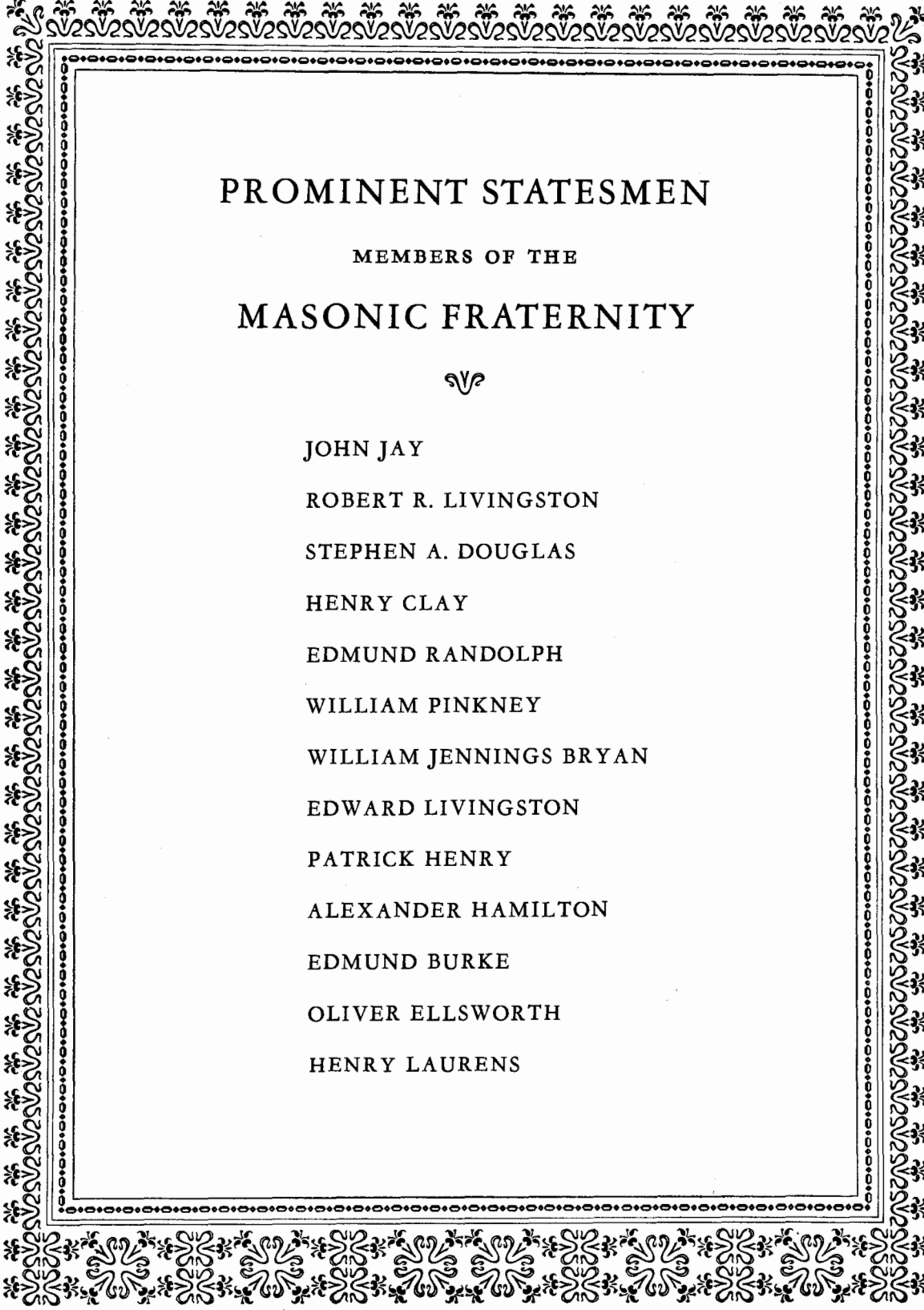
This digest would not be complete without mention of Alpha Lodge, No. 116, F. & A.M. of Newark, New Jersey, the only recognised Lodge of Negro Masons in the United States, being a subordinate of the Most Worshipful Grand Lodge of Free and Accepted Masons of New Jersey (white). This Lodge was originally a white Lodge but shortly after its establishment on January 19, 1871 it Initiated several Negroes and eventually became entirely Negro in its membership, now consisting of about seventy-five Brethren. While visitations to other Lodges in the State by its members is sometimes made, the activity of its members is, for the most part, confined to its own Lodge. A complete history of the organisation and its existence appeared in *Nocalore*, the official organ of the North Carolina Lodge of Research, No. 666 in the Vol. II, Part 3, p. 143, compiled by the author of this digest.

There have been several instances of white Brethren in coloured Lodges and some of coloured Brethren in white Lodges but for the most part Negro Masonry has been confined within its own limits—a system which seems to be best for all concerned and one which has, in the hundred and fifty years of its practise, worked to the best advantage of the two races.

PROMINENT STATESMEN

MEMBERS OF THE

MASONIC FRATERNITY

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PROMINENT STATESMEN

MEMBERS OF THE

MASONIC FRATERNITY



JOHN JAY

ROBERT R. LIVINGSTON

STEPHEN A. DOUGLAS

HENRY CLAY

EDMUND RANDOLPH

WILLIAM PINKNEY

WILLIAM JENNINGS BRYAN

EDWARD LIVINGSTON

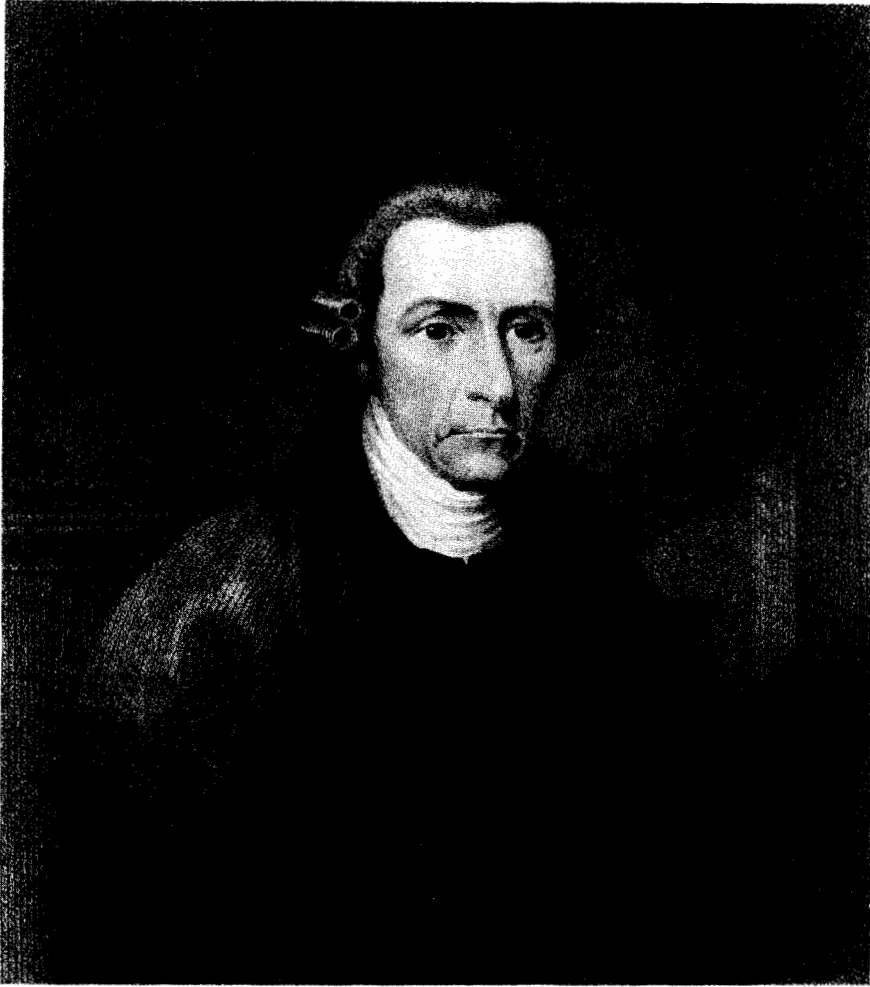
PATRICK HENRY

ALEXANDER HAMILTON

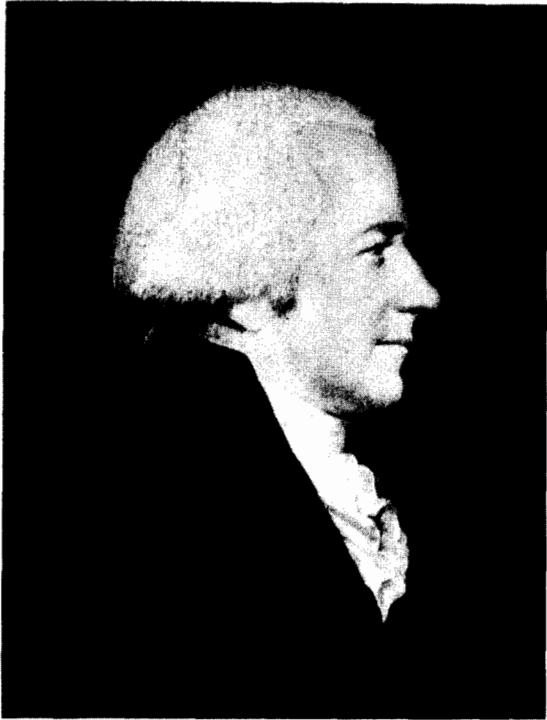
EDMUND BURKE

OLIVER ELLSWORTH

HENRY LAURENS



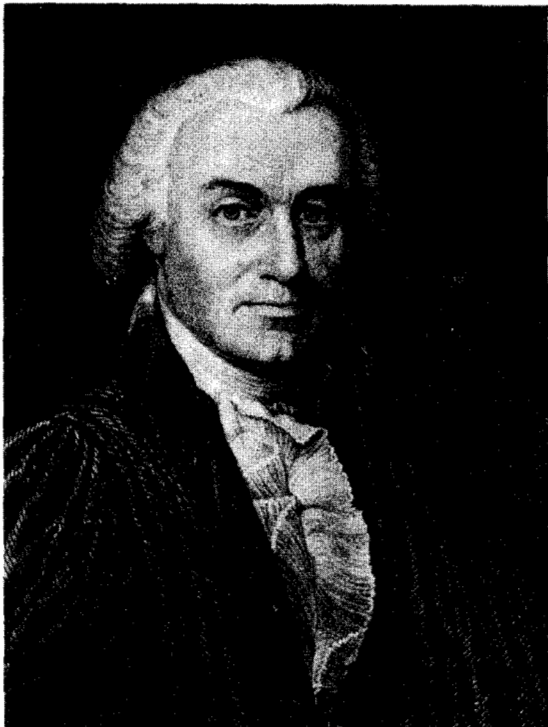
PATRICK HENRY



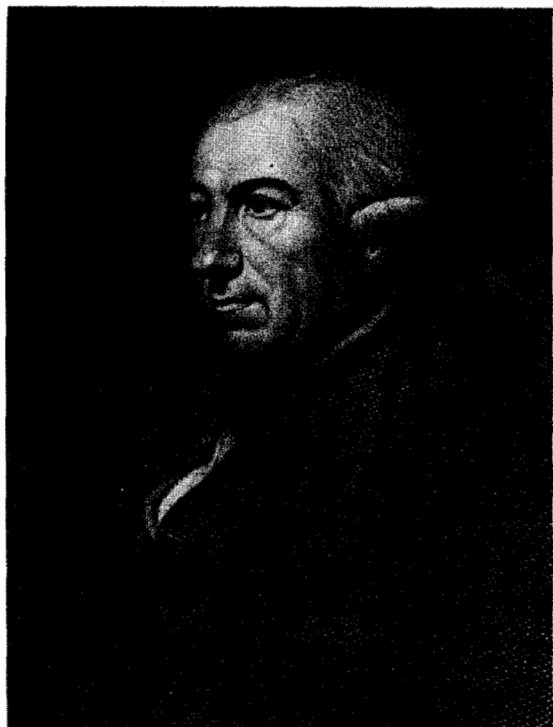
ALEXANDER HAMILTON



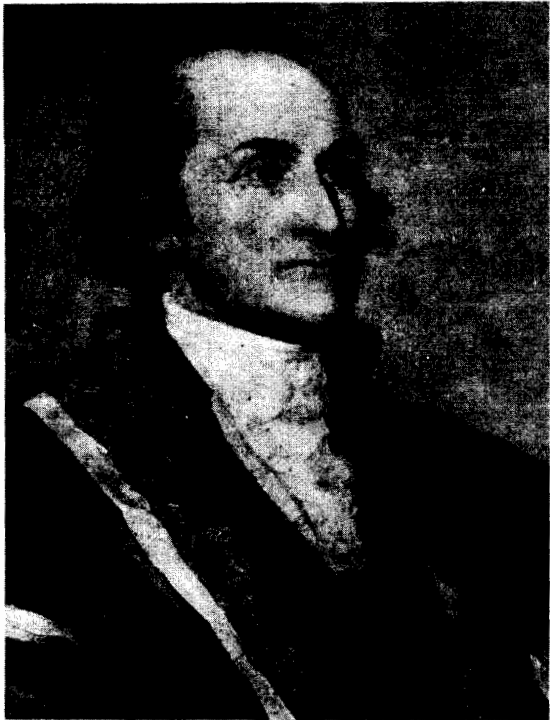
EDMUND BURKE



OLIVER ELLSWORTH



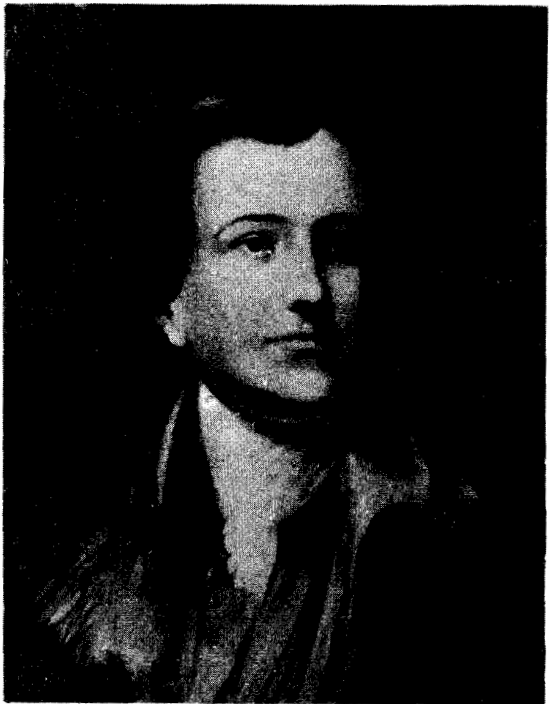
HENRY LAURENS



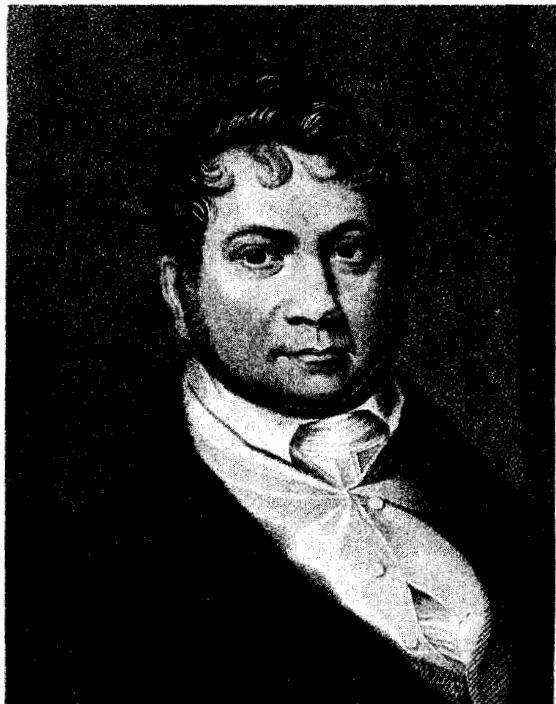
JOHN JAY



ROBERT R. LIVINGSTON



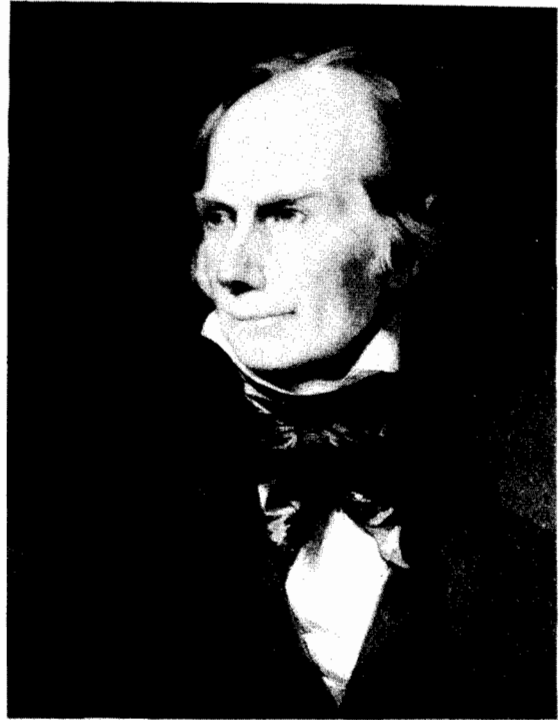
EDMUND RANDOLPH



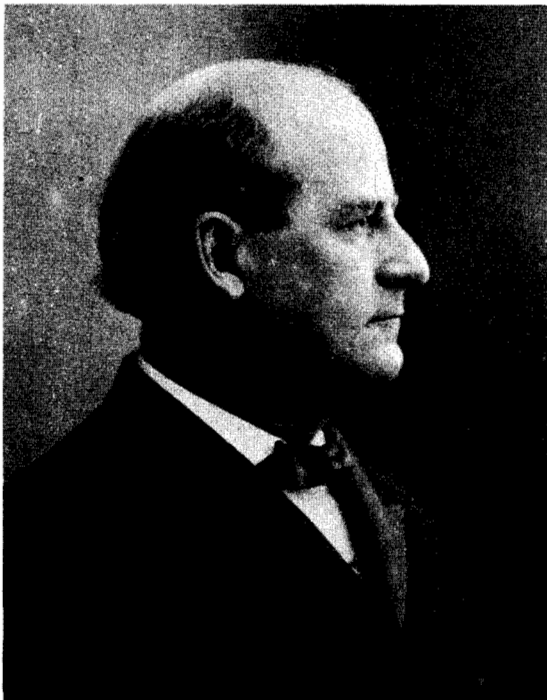
WILLIAM PINKNEY



STEPHEN A. DOUGLAS

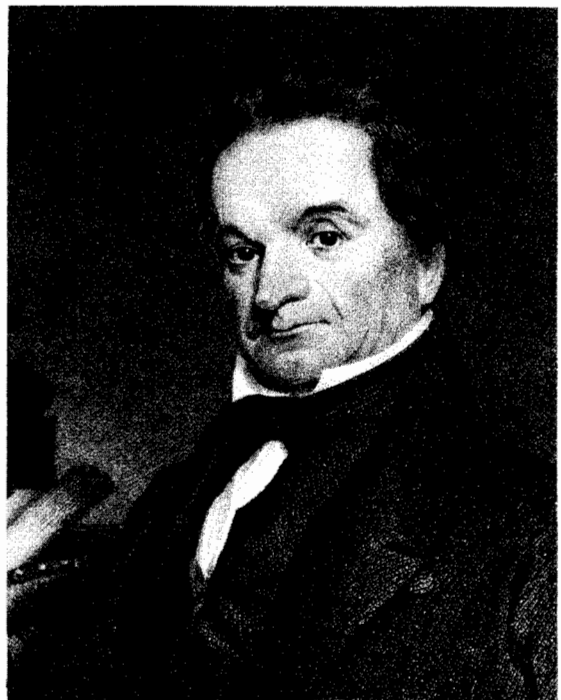


HENRY CLAY



From a photograph by Davis Eickemeyer

WILLIAM JENNINGS BRYAN



EDWARD LIVINGSTON